

AN

A R A B I C - E N G L I S H  
L E X I C O N

AN  
ARABIC-ENGLISH  
LEXICON

BY  
EDWARD WILLIAM LANE

IN EIGHT PARTS  
PART 3      ز - د

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## كلمة الناشر

يُشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدِّ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ  
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجَلَّدَاتٍ ؛  
وَقَدْ اسْتَفَرَّقَ تَالِفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يُشْمَلُ  
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّفْظِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ  
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطًّا .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمُعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ  
الرَّائِعَ فِي شُمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لَيَفُوقُ إِلَى  
حَدِّ بَعِيدٍ أَيَّ مُعْجَمٍ كَانَ ، فِي أَيْةٍ لُغَةٍ فِي الْعَالَمِ . »

## PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON  
Book I contains all the classical words, their derivatives,  
and their usages. It appears in eight separate volumes  
and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was  
to contain rare words and explanations, was incomplete  
at the time of his death in 1876 and therefore never  
appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote.  
" This marvellous work in its fullness and richness, its  
deep research, correctness and simplicity of arrangement  
far transcends the Lexicon of any language ever pre-  
sented to the world. »

الْمَوْسَد

AN

ARABIC-ENGLISH  
LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION  
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,  
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,  
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,  
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,  
DUKE OF NORTHUMBERLAND, K. G.,  
ETC. ETC. ETC.,

AND THE BOUNTY OF  
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,  
CORRESPONDENT OF THE INSTITUTE OF FRANCE. ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN  
TO THE LEARNED AMONG THE ARABS:  
THE SECOND. THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

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The eighth letter of the alphabet : called دَال. It is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نَطْعِيَّة [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَاد [for اِزْتَاد]; or د, as in اِدْكُر [for اِذْكُر, originally اِذْتَكُر]; or د, as in اِدْرَأ [for اِذْرَأ, originally اِذْتَرَأ]: and sometimes after ج, as in اِجْتَمَعُوا, a dial. var. of اِجْتَمَعُوا; also, sometimes, for the pronominal affix ت after د, as in جَلَدْتُ for جَلَدْتُ; and after ز, as in جَزَزْتُ for جَزَزْتُ: it is also substituted for the ت of تَوَنَّج: contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرَدَى for مَرَطَى. (MF.) — [As a numeral, it denotes Four.]

## دَا

R. Q. 1. دَادَا, inf. n. دَادَا and دَادَا, He (a camel, S) ran (عَدَا) most vehemently, (S, M, K, TA,) going a pace quicker than that termed عَنَق [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. اُسْرَعَ وَاخْضَرَ (K:) accord. to AA, دَادَا is [a subst., or quasi-inf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَادَا is syn. with اِخْضَارُ: and in the Nawādir [app. of Aboo-Amr Esh-Sheybānee] it is said that دَوْدَا (inf. n. دَوْدَا) and تَوْدَا (inf. n. تَوْدَا) and كَوْدَا (inf. n. كَوْدَا) are syn. with عَدَا; and that دَادَا and دَادَا signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَفْد [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed خَبَب [q. v.], not so quick as that termed رَبْعَةٌ [q. v.]. (TA.) You say, دَادَاتِ الدَّابَّةُ The beast ran a pace quicker than that termed عَنَق. (M.) And دَادَا فِي اِثْرِهِ He followed him, having him near before him. (M, K, TA.) And hence, دَادَا مِنْهُ He ran (اَخْضَرَ) to escape from him, being followed by him, and being near before him; as also دَادَا. (M.) — He put a thing in motion.

Bk. I.

(M, K.) — And, contr., He rendered a thing, still, or motionless. (M, K.)

R. Q. 2. تَدَادَا: see above. — Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: IAth says that it may be from تَدَهَّدَ. (TA.) — It became, or was put, in motion. (TA.) — And, contr., It became, or was rendered, still, or motionless. (TA.)

دَادَا: see دَادَا, in three places.

دَادَا inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K:) or the falling of stones in the bed of a torrent. (Lth, IKtt, O.) — And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) — See also the next paragraph, in two places.

دَادَا (AA, T, S, M, K) and دَادَا (AA, S, M, K) and دَادَا (M, K,) all with medd, (TA,) The last (of the days, T) of the [lunar] month; (AA, T, S, M, K;) as also دَادَا (M:) or the day of doubt; يَوْمُ الشَّكِّ [generally meaning the day of which one doubts whether it be the last of Shaabān or the first of Ramadān; but here app. relating to any month]: (TA:) or دَادَا signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twenty-seventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth: or each of these two is called دَادَا; and the two together, الدَّادِي: (Th, M:) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِي الْمَحَاقِي: (TA:) pl. دَادِي, (M, K,) and, by poetic license, دَاد: (M:) or the دَادِي are three nights of the latter part of the month, before those called لَيَالِي الْمَحَاقِي: (T, S:) thus says A'Obeyd; and IAqr says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase البَعِيرُ دَادَا: Aq says that three of the nights of the month are called the محاق; and three, the دَادِي; and

these latter are the last; and AHeyth says the like. (T.) دَادَا signifies also The last part of the night. (Kr, M.) And دَادَا and دَادَا and دَادَا, (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1.

دَادَا: see the next preceding paragraph, near the end.

دَادَا: see دَادَا.

دَادَا: see دَادَا, in two places.

## دَاب

1. دَاب, (T, S, M, &c.) aor. دَاب, (T, M, A, K,) inf. n. دَاب (T, S, M, A, K) and دَاب (T, M, A, K) and دَاب (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَابْتُ is said of a she-camel, (T,) or of a دَابَّة [or horse or the like]: (A:) or he held on, or continued, (M, and Bq in viii. 54,) in his work, and his way. (Bq ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدَابَانِ فِي اَعْتَابَيْهِمَا [The night and the day hold on their course in their alternating]. (A.) — دَاب (K) and دَاب (TA) also signify The act of driving vehemently; and i. q. طَرَدَ [the act of driving away, hunting, &c.]. (K, TA.)

4. اِدَاب, (T, S, M, &c.) inf. n. اِدَاب, (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, or continue: and اِدَابُهُ also signifies اُحْوَجَهُ إِلَى التَّوَلُّوبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and اِدَابُوا is used by a rājiz, but not necessarily by poetic license, for اِدَابُوا. (IAqr, M.) — [Hence,] اِدَابُ السَّيْرِ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. سَاد:) and مَسَب: and M and L in art. سَاد:) and [in like manner] you say, دَابْنَا سَيْرَنَا [for

نَبْرًا, or perhaps نَبْرًا is omitted by inadvertence]. (TA in art. نَحَب.)

دَابُّ (T, S, M, A, K) and دَابُّ (S, M, K) [both originally inf. ns. of 1: and hence,] † A custom, manner, habit, or wont: (A'Obeyd, T, S, M, K:) an affair, a business, or a concern: (Zj, T, S, A, K:) and a case, state, or condition: (Zj, \*T, \*S, \*M, A, \*K:) and a deed, or work.

(A.) You say, هَذَا دَابُّكَ † This is [thy custom, &c.:] thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work.

(A.) Zj says that كَدَابُ آلِ فِرْعَوْنَ [in the Kur iii. 9 &c.] means, accord. to the lexicologists, † Like the case of the people of Pharaoh: but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguings together and aiding one another against Moses. (T.)

دَابُّ: see the next preceding paragraph.

دَابُّ: see دَابُّ.

رَجُلٌ دَوُّوبٌ عَلَى شَيْءٍ [A man who strives, labours, toils, or exerts himself, and wears himself, or who holds on, or continues, with energy, to do a thing]. (M.)

دَابُّ (TA, and so in a copy of the S,) and دَابُّ (TA, and so in two copies of the S,) Striving, labouring, toiling, or exerting himself, and wearying himself, in his work [&c.: or holding on, or continuing, therein: see the verb]. (S, TA.) — [Hence,] تَبَنُّ دَابَّةً [A hard, fatiguing, or continuous, night-journey]. (M and K in art. مَرَس.) — And الدَّابَّانِ † The night and the day; (S, A, K;) which [are so called because they] hold on their course (يَدَابَّانِ) in their alternating. (TA.)

## دَال

1. دَالٌ, aor. دَالٌ, inf. n. دَالٌ (S, M, K) and دَالٌ (K) [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَالٌ] and دَالٌ (S, M) and دَالٌ (M, K,) He walked, or went, in a weak manner, (M, K,) and with haste: (M:) or he ran with short steps: (M, K:) or he walked, or went, in a brisk, or sprightly, manner: (K:) or he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness: (M:) [or he went along by little and little, stealthily, lest he should make a sound to be heard: for] دَالٌ is syn. with خَتَلَ: or, accord. to AZ, it signifies the walking, or going, in a manner resembling that which is termed خَتَلَ; and in the manner of him who is heavily burdened, or overburdened: and Aq, in describing the manner in which horses go, explains دَالٌ as signifying the walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened. (S.) [See also دَالٌ.] — [Hence, app.,] دَالٌ, aor. as above, inf. n. دَالٌ and دَالٌ, He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَ: (M, K:) [and دَالٌ signifies the

same: or he practised with him mutual deceit, delusion, &c.: for] دَالٌ is syn. with خَتَلَ; and sometimes it is with a quick pace: (AA, T, K:) you say, دَالْتُ and دَالْتَهُ: (AA, T, TA:) and الدَّيْبُ بَدَالٌ لِلْغَزَالِ لِأَكْلِهِ i. e. يَخْتَلُهُ [The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him]. (AZ, T, TA.)

3: see the last sentence of the paragraph above.

دَالٌ: } see the next paragraph, in four places.  
دَوُّونٌ: }

دَوُّونٌ, and sometimes it is pronounced دَوُّونٌ, The jackal, as also دَالَانٌ and دَالٌ: and the wolf: and a certain small animal resembling what is called اِبْنُ عَرَبٍ [the weasel]: (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, دَالٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَّالُّ, instead of الدَّيْلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دَوُّونٌ has the last of these significations: (T, S:) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr. دَوُّونٌ signifies a certain small animal; but this is not known: and accord. to him also, دَالَانٌ, with fet-h to the ء, signifies the wolf; (M:) as also دَالَانٌ; (TA;) or so دَالَانٌ and دَالَانٌ; and also the jackal. (Lth in art. دَال.) دَوُّونٌ is the only instance of the measure فَعْلٌ (S, K) known to Ahmad Ibn-Yahya, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is رُفْرُفٌ, or الرُّفْرُفُ.]

دَالَانٌ and دَالَانٌ: see the next preceding paragraph, in three places.

دَوُّونٌ A calamity, or misfortune: (S, M, O, K:) pl. دَوَائِلٌ. (S.) And Confusion. (K.) You say, وَقَعَ الْقَوْمُ فِي دَوُّونٍ The people, or party, fell into confusion in respect of their case or affairs. (S.)

دَوُّونٌ [That runs in the manner termed دَوُّونٌ, inf. n. of 1,] is [an epithet] from الدَّالَانِ [i. e. الدَّالَانِ], which signifies a kind of running, as also دَالِيلٌ and دَالِيلٌ [i. e. دَالِيلٌ and دَالِيلٌ], pls. of دَالَانٌ; the latter irreg., like دَالِيلٌ pl. of دَوُّونٌ, q. v.]. (Ham p. 458.) [See also دَوُّونٌ.]

دَالِيلٌ and دَالِيلٌ: see what next precedes.

## دَاو

1. دَاوٌ, first pers. دَاوْتُ, aor. يَدَاوِي, inf. n. دَاوٌ: see 1 in the next art.

## دَاي

1. دَايٌ, and دَايٌ, aor. يَدَاوِي, (T, M, K,) inf. n. دَاوِي, (T, M,) of the former verb, (M,) and دَاوِي, (T, K,) of the latter verb, (K,) said of a wolf,

(M, K,) [and of a man, as shown below,] He deceived, deluded, beguiled, circumvented, or outwitted, him. (T, M, K.) You say, دَايْتُ لَهُ, (S, K,) aor. دَاوِي, inf. n. دَاوِي, I deceived, deluded, &c., it, namely, a thing, (S, K,) or him, namely, a man; (so in one of my copies of the S;) and so دَاوْتُ لَهُ. (S, M.) And يَدَاوِي لِلْغَزَالِ The wolf deceives, deludes, &c., the gazelle, or the young gazelle: (S, M:) or walks, or goes, in the manner of him who deceives, deludes, &c., to the gazelle, or the young gazelle. (T.)

دَايٌ and دَايٌ and دَايٌ, (M, K,) the last said by IB, on the authority of Aq, to be pl. of [the n. un.] دَايَةٌ, of the measure فَعُولٌ, [originally دَوُّونِي,] (TA,) The vertebrae of the كَاهِلٍ [or withers (app. of a camel)] and of the back: or the cartilages of the breast: or the ribs thereof, where it meets the side: (M, K:) or دَايَاتٍ signifies the ribs of [i. e. within] the shoulder-blade, three on either side; (IAqr, M, K;) sing. دَايَةٌ: (M:) or دَايَةٌ, (T,) or دَايِي, (S,) signifies the part of the camel against which lies the [piece of wood called] ظَلِفَةٌ of the saddle, and which is [often] galled thereby: (T, S:) or دَايِي is the pl. [or coll. gen. n.] of دَايَةٌ, and signifies the vertebrae of the withers, in the part between the two shoulder-blades, of the camel, peculiarly; (Lth, T;) and the pl. [of دَايَةٌ] is دَايَاتٍ: (Lth, T, S:) or the دَايَاتِ are the vertebrae of the neck: or the vertebrae of the spine: (AO, T:) or the two ribs next to the وَهْتَانِ are called the دَايَاتِ:

AZ says that the Arabs knew not the term دَايَاتِ in relation to the neck, but they knew it in relation to the ribs, as signifying six [ribs] next to the stabbing-place of the camel, three on either side; and this is correct: (T:) [and it is said in the L, in art. جَنَح, that دَايِي signifies the ribs of the back, of a man, which are called the جَوَانِحِ, pl. of جَانِحَةٌ, six in number, three on the right and three on the left:] the pl. of دَايِي [or rather the quasi-pl. n.] is دَايِي, like as ضَبِينٌ is of ضَابٌ, and مَعِيرٌ of مَعِيرٌ: (S:) and, accord. to IB, دَايِي is a pl. of دَايَةٌ, as mentioned above, meaning the vertebrae of the neck. (TA.)

دَايَةٌ and its pls. دَايَاتِ and دَايِي: see the next preceding paragraph, in seven places.—Hence, (S,) دَايِي غَرَابٍ [or crown]: (S, M, K:) so called because it alights upon, and pecks, the دَايَةِ of the camel that has galls, or sores. (M.) — Also The part, of a bow, upon which the arrow lies: there are two parts of which each is thus called, next to the part of the stave that is held by the hand, above and below. (M.) — دَايَةٌ [without ء, from the Pers. دَايَة,] A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him; (TA in art. حَضَن;) i. q. طَبَّخٌ; both of which words are said by IJ to be chaste Arabic: pl. دَايَاتِ. (M and TA in art. دَوِي.)

دَايَةٌ and دَايَةٌ: see دَايَةٌ (in the latter part of the paragraph), in art. دَوَا.



دائی : see دئی and دئی.

دبای, of the measure دَبَّ and its fem., with : see داب (in the latter part of the paragraph), in art. دوا.

## دب

1. دب aor. , inf. n. دَبَّ (T, S, M, Məb, K, &c.) and دَب (M, K) and مَدَب (S, K) [and perhaps دَب also, q. v.,] *It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Məb,) [crept; crawled; or] went, or walked, leisurely, or gently, (T, M, Məb, K,) without haste, (T,) عَلَى الْأَرْضِ [upon the ground] : (S:) and [simply] he walked : (IAqr, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently : (S:) and دَبَّ, also, he walked leisurely, by slow degrees. (TA.) Hence, أَكْذَبَ مَنْ دَبَّ وَدَرَجَ The most lying of those who have walked and died, or passed away, or perished : (T:) i. e., of the living and the dead. (T, S, K.) And يَدُبُّ مَعَ الْقَرَادِ [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And يَدُبُّ بَيْنَنَا بِالْمَنَائِرِ [He creeps among us with calumnies, or slanders]. (A, TA.) And دَبَّتْ عَقَارُهُ [lit. His scorpions crept along]; meaning: his calumnies, or slanders, and mischief, (M, A, K,) crept along; syn. سَرَتْ. (M, K. [See also art. عقرب.]) And the same phrase is also used to signify: His downy hair crept [along his cheeks]. (MF in art. عقرب.) And دَبَّ قَمَلُهُ [lit. His lice crept]; meaning: he became fat: said of a man. (Ham. p. 633.) And دَبَّ الْجَدُولُ [The rivulet, or streamlet for irrigation, crept along]. (A.) And دَبَّ فِيهِ It crept in, or into, it, or him; syn. سَرَى; (M, A, K;) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or فِي عُرْوِهِ [in his veins]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) — دَبَّي حَجَلٌ (in the CK حَجَلٌ) is the name of A certain game of the Arabs: (K, TA:) the ل is quiescent. (TA.) — دب used as a noun: see below. — دَبَّ [second pers. دَبَّيت], aor. دَبَّ, inf. n. دَبَّ, He (a camel) was, or became, such as is termed أدَبٌ; (IAqr, T, TA;) i. e., had much hair, or much fur (وَبَر), or much fur upon the face. (TA.)*

2: see 1, first sentence.

4. أدَبْتُ [third pers. أدَبَ] I made him (namely, a child, S) [to creep, or crawl, or] to go, or walk, leisurely, or gently. (S, K. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِّيبِ, Golius seems to

have found أدَبٌ عَلَى الدَّبَّاءِ — (جملته على الدَّبَّاءِ) He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure (دَبَّ [whence Golius has supposed دَبَّ to signify "juste se habuit populus"] M, K, TA) by reason of the security and abundance and prosperity that they enjoyed. (M, TA.)

R. Q. 1. دَبَّ دَبَّ [inf. n. دَبَّيت], He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) — And He beat a drum. (AA, T.)

دَبَّ: see دَبَّ.

دَبَّ and شَبَّ are used as nouns, by the introduction of مَنْ before them, though originally verbs. (S and K\* and TA in art. شَب.) One says, أَغْمَيْتَنِي مِنْ شَبِّ إِلَى دَبِّ (M, K,\*) by way of imitation [of a verbal phrase], (M,) and مَنْ شَبَّ إِلَى دَبِّ, Thou hast wearied me from the time of thy becoming a youth until thy walking gently, [or creeping along, resting] upon a staff: (M, K, TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شَب.) And مَنْ شَبَّ إِلَى دَبِّ وَقَعَلْتَ كَذَا مِنْ شَبِّ إِلَى دَبِّ Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff. (S.) — دَبَّة: see دَبَّة, in two places. — Also [The bear;] a certain beast of prey, (S, M, K,) well known; (K;) a certain foul, or noxious, animal: (Məb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دَبَّات (S, M, Məb, K) and [of pauc.] أدَبَات (M, K.) — [Hence,] الدَّبُّ + The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدَّبُّ الْأَكْبَرُ; and the latter, الدَّبُّ الْأَصْغَرُ. (M, K.)

دَبَّة A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دَبَّات (K.) = A hill, or heap, or gibbous hill, syn. كَثِيب (IAqr, T, S, M, K,) of sand: (S, K:) and (in some copies of the K "or") a tract of red sand: or an even tract of sand: (K:) or, as in some copies of the K, an even tract of land: (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِي دَبَّةٍ مِنَ الرَّمْلِ [lit. Such a one fell into, or upon, a place abounding in sand]; meaning, into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.) = A certain thing for oil, or ointment; (S;) a receptacle for seeds (بُزْر) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (بَطَّة,) peculiarly of glass. (K.) [From the Pers. دَبَّة.] — See also دَبَّاءُ. — And see دَبَّ, in three places.

دَبَّة A way, or road. (S.) — + A state, or condition: (M, K:) and + a way, mode, or manner, of acting &c.; (IAqr, T, S, M, A, K;) whether good or evil: (IAqr, T:) as also دَبَّ (M, A, K,) in both these senses: (M:) and + a natural disposition, temper, quality, or property. (S.) You say, رَكِبْتُ دَبَّتَهُ and دَبَّةً (M, A) I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.)

And دَغْنِي وَدَبَّتِي + Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.)

دَبَّة A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K,\*) You say, هُوَ خَفِي الدَّبَّةِ [He has a soft, or stealthy, mode, or manner, of creeping along, &c.]. (M, K.) And دَبَّتْ دَبَّةً خَفِيَةً [I crept along in a soft, or stealthy, mode, or manner, of creeping]. (T, S.) — Also i. q. دَبَّيْبٌ [as meaning Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دَبَّةً هَذَا الْبَلَدُ [How many are the creeping, or crawling, things of this country, or town!]. (TA.)

دَبَّيْبٌ A certain pace, between that termed النَّصَبُ and that termed الْعَتَقُ: (TA voce النَّصَبُ, as on the authority of En-Nadr:) or this is termed دَبَّيْبٌ. (TA voce وَسَجَّ, as on the authority of En-Nadr and As.) — Also Down; syn. زَغَبٌ; (M, K;) and so دَبَّيْبَانُ (K,) and دَبَّةٌ (Kr, M:) or down (T, S,) of the face, (S,) or upon the face; (T;) and so دَبَّةٌ (K,) of which the pl. [or coll. gen. n.] is دَبَّات (M, K;) accord. to Kr, who assigns to it the former meaning, and says that دَبَّةٌ is syn. with زَغَبٌ, not that it is syn. with زَغَبَةٌ: (M:) or دَبَّيْبٌ signifies hair upon the face of a woman: (TA:) or, as also دَبَّيْبَانُ, much hair (M, K) and وَبَر [or camel's fur]: (M:) or both these words signify hair upon the [or part above the temple] of a woman. ('Eyn, TT.) — Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and weaned, he is thus called; and the female, دَبَّة, and دَبَّان. (TA in art. شَب.) [But for "and دَبَّان," I think it evident that we should read "and the pl. is دَبَّانُ," or "دَبَّانُ," like as جَدَّعَانُ and جَدَّعَانُ are pls. of جَدَّع. See also شَبَّيْب.]

أَدَبٌ: see دَبَّة.

دَبَّيْبَانُ: see دَبَّيْب, in two places.

دَبَّاب [an imperative verbal n.] a call to a female hyena, signifying دَبَّيْبِي [i. e. Creep along; or crawl; or go leisurely]: (Sb, T, K:) like حَذَارٍ and نَزَالٍ. (Sb, T.)

دَبَّابٌ The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, TA.)

دَبَّوْبٌ A she-camel that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly: (S:) pl. دَبَّابَات. (TA.) — + Fat; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — + One who creeps about with calumny, or slander; as also دَبَّوْبٌ: (T, K,\*) or the latter signifies + one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or + one who brings men and women

together; (T, M, K;) because he creeps about between them, and hides himself: (T:) i. q. جِرَاحَةٌ دَبُوبٌ — (M, in TA, art. دَبُوبٌ) — And + A wound that flows with blood. (K.) And دَبُوبٌ + طَعْنَةٌ دَبُوبٌ + A thrust, or stab, that makes the blood to flow. (K.) — + A deep cave, or cavern. (K.)

دَبُوبٌ inf. n. of دَبٌ [q. v.]. (T, S, M, &c.) See also دَبٌ. — And see also دَابَّةٌ, and دَبَّةٌ.

دَبَّةٌ and دَبَّةٌ The gourd: (M, K;) or round gourd: or dry gourd: but this is said by Ibn-Hajar to be a mistake of En-Nawawee; and he asserts it to be i. q. يَقْطِينٌ [q. v.]: or it is the fruit of the يَقْطِينِ: (TA:) n. un. of the former with ة. (M, K.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ة being considered by them augmentative: accord. to Z and others, its proper art. is دَبِي: and some also allow its being written and pronounced دَبِي: this is mentioned by Kz and 'Iyād as a dial. var. of دَبَّة. (TA.) [See an ex. voce رَشَا, in art. رَشَو.]

دَبِيٌّ There is not in the house any one: (S, M, K;) دَبِيٌّ being from دَبَّيْتُ; i. e. مَنْ يَدُبُّ; and it is not used in any but a negative phrase. (Ks, S.) [See also دَبَّيْتُ and دَبَّيْتُ.]

دَبَّةٌ A locust while smooth and bare, before its wings have grown. (Mentioned in the TA in this art., but not there said to belong to it. [See art. دَبِي.] — [See also دَبَّة, of which it is the n. un.]

دَبَابٌ An animal that is weak, and creeps along, or walks slowly: fem. with ة. (TA from a trad.)

دَبَابَةٌ fem. of دَبَابٌ. (TA.) — [Also, as a subst., the musculus, or testudo;] a machine (M, Mgh, K, TA) made of skins and wood, (TA,) used in war; (M, Mgh, K, TA;) men entering into [or beneath] it, (Mgh, TA,) it is propelled to the lower part of a fortress, and they make a breach therein (M, Mgh, K, TA) while within the machine, (M, K, TA,) which defends them from what is thrown upon them from above: (TA:) it is also called ضَبْرٌ. (Mgh.)

دَبَابٌ The walk of the long-legged ant. (M, K.) In the T it is said that دَبَابَةٌ signifies The long-legged ant [itself: but this is perhaps a mis-transcription]. (TA.)

دَبَابَةٌ [inf. n. of R. Q. 1, q. v.] — Any quick motion, or pace, performed with short steps: (M:) and any sound like that of solid hoofs falling upon hard ground: (M, K;) a certain kind of sound [like the tramp of horses, as is indicated by an ex.]: (S:) or cries, shouts, noises, or clamour: (A:) and دَبَابٌ [is its pl., and] signifies a sound like دَبٌ; an onomatopœia. (T.) — [A kind of drum;] a thing resembling a طَبْلٌ pl. دَبَابٌ. (Mgh, Mgh.) [See also دَبَابٌ.] — Milk such as is termed رَائِبٌ, upon which

fresh is milked: or the thickest of milk; as also دَبَابَةٌ. (K.) — See also دَبَابٌ.

دَبَابَةٌ: see the next preceding paragraph.

دَبَابٌ A drum; syn. طَبْلٌ. (M, K.) [See also دَبَابَةٌ.]

دَبَابٌ Very clamorous; (IAar, T, K;) as also دَبَابٌ: (IAar, T:) or both signify very evil, or mischievous, and clamorous. (Az, in TA, art. دَبَابٌ) — And A bulky, or corpulent, man. (K.)

نَفْسٌ دَابَّةٌ [originally a fem. part. n.], for the purpose of transferring the word from the category of epithets to that of substs.,] Anything that walks [or creeps or crawls] upon the earth; as also دَبَابٌ: (S: see دَبَّة:) an animal that walks or creeps or crawls (دَبَابٌ); (M, A, K;) discriminating and not discriminating: (M:) any animal upon the earth: (Mgh:) it is said in the Kur [xxiv. 44],

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ [And God hath created every دَابَّة of water (meaning of the seminal fluid); and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four]:

here, as دَابَّة applies to a rational and an irrational creature, the expression فَمِنْهُمْ is used; for which, if it applied only to an irrational creature, دَابَّةٌ or فَمِنْهُمْ would be used: moreover, the expression مَنْ يَمْشِي is used, though دَابَّة applies originally to an irrational creature, [or rather a beast, and a reptile,] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Mgh:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is a beast that is ridden: (S, M, A, K:) especially a beast of the equine kind; i. e. a horse, a mule, and an ass: (Kull:) or particularly a بَرْدُونٌ [meaning hackney, or horse for ordinary use and for journeying: (M:) but as particularly applied, when used absolutely, to a horse and a mule, it is an adventitious conventional term: (Mgh:) it is applied to a male and a female: (M, A, Mgh, K:) and is properly an epithet: (M:) pl. دَبَابٌ. (Mgh, TA.) The dim. [signifying Any small animal that walks or creeps or crawls upon the earth, a small beast, a small reptile or creeping thing, a creeping insect, and any insect, and also a mollusk, a shell-fish (as in an instance cited voce حُور in art. حُور) and the like,] is دَوَابَّةٌ (Zj, T, Mgh,) in which the ي is quiescent, but pronounced with إِشْمَامٌ [i. e. a slight approximation to the sound of kesr], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and دَوَابَّةٌ also has been heard, with the ي changed into ا, anomalously. (Mgh; and L in art. هَد, on the authority of ISd.) —

دَابَّةُ الْأَرْضِ [The Beast of the Earth] is an appellation of one of the signs of the time of the resurrection: (S, M, K;) or the first of those signs. (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وَبَر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihameh, or between Es-Safā and El-Marweh, (M,) or at Mekkeh, from Jebel Es-Safā, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Et-Táif; (K;) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it "This is an unbeliever." (K.) — See also أَرْضَةٌ.

دَبُوبٌ: see دَبُوبٌ.

دَوَابَّةٌ }  
دَوَابَّةٌ } dims. of دَابَّة, q. v.

أَدَبٌ Having down (K, TA) upon the face: (TA:) or having much hair: (M, K:) and having much وَبَر [or fur]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning having much fur upon the face: (TA;) or i. q. أَزَبٌ: (M:) and occurs in a trad. written أَدَبٌ (M, K,) to assimilate it in measure to a preceding word, namely, حَوْبٌ: (M:) the fem. is دَبَابَةٌ; with which دَبَابَةٌ is syn.; (M, K;) signifying a woman having hair upon her face: (TA:) or having much hair upon the face [or part above the temple]. (M, TA.)

مَدَبٌ and مَدَبٌ The track, or course, of a torrent, (S, M, K,\*) and of ants: (S, K:) pl. مَدَابٌ. (TA.) One says, of a sword, أَنَّهُ أَثَرُ كَاتِهٍ مَدَابٌ الدَّرَجِ [It has diversified wavy marks like the track of ants and the tracks of little ants]. (TA.) The subst. is with kesr; and the inf. n., with fet-h; accord. to a rule constantly obtaining, (S, K, TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (S, K, TA) or فَعَّلَ, (TA,) and its aor. is of the measure يَفْعُلُ. (S, K, TA.) [Here it should be observed that مَدَبٌ and مَدَبٌ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.]

أَرْضٌ مَدَبَةٌ A land abounding with دَبَابَةٌ [or bears]. (T, S, M,\*)

مَدَبٌ, like مَعْظَرٌ (TA,) or مَدَبٌ, (so in a

copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying *الذي يمشي الدبادب* (TA) [app. *دَبْدَب*, and if so it seems to mean *That walks quickly, with short steps: or that makes a sound with his feet, like دَبْ دَبْ*: see *دَبْدَبَة*: but in the TT it is written *دَبَا دَبَا*; perhaps correctly *دَبَا دَبَا*, *creeping and creeping*].

## دبغ

1. *دَبَغَ*, aor. *دَبَغَ* [or *دَبَغَ*, as will be shown below], (L,) inf. n. *دَبْغٌ*, (L, K,) [not *دَبْغَة* and *دَبْغَة* as in the Lexicons of Golius and Freytag.] *He variegated, decorated, embellished, adorned, or ornamented*: (L, K:\*) [and so *دَبَغَ*, inf. n. *دَبْغٌ*, occurring in the TA in art. *نَمَش*; but app. in an intensive sense.] And [hence,] *دَبَغَ* [but app. in an intensive sense]; (A, L, Mṣb,) aor. *دَبَغَ* (L, A) or *دَبَغَ* (Mṣb,) inf. n. as above; (A, L, Mṣb;) and *دَبَغَا* [but app. in an intensive sense]; (A;) † *It adorned the land with meadows, or gardens*: (A, L:) or *it watered the land, and produced various flowers*. (Mṣb.) It is a Pers. word, arabicized: (L:) or derived from *دَبِجَان*. (Mṣb.)

2: see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.) as on the authority of the S and K, in neither of which is the verb mentioned, "*Veste alium ornavit*."] ]

(K,) *فِي الدَّارِ* or *فِي الدَّارِ* (Isk, S, A,) or *فِي الدَّارِ* (Isk, S, A, K:) *There is not in the house any one*: (Isk, S, A, K:) *دَبْغَ* is not used otherwise than in a negative phrase: IJ derives it from *دَبِجَان*; because men adorn the earth: (TA:) [Z says,] it is from *دَبَغَ*, like *سَكَّتَ* from *سَكَّتَ*; because men adorn houses: (A:) Abu-l-'Abbās says that *دَبْغَ* is more chaste than *دَبِجَان*: (TA:) [Isk says, or J, for the passage is ambiguous,] A'Obeid doubted respecting the *ج* and the *ح*; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, *مَا فِي الدَّارِ دَبِجَانٌ*, and nothing more; but I have found in the handwriting of Abou-Moosa El-Hāmid, *مَا فِي الدَّارِ دَبْغَ*, with *ج*, on the authority of Th: (S:) AM says that the *ج* in *دَبْغَ* is substituted for the [latter] *ي* in *دَبِجَان*, in like manner as they say *مَرَجٌ* and *مَرَجٌ* (TA.)

*دَبْغَ*: see the next paragraph, near the end.

*دَبِجَان*, (S, A, Mgh, Mṣb, K, &c.,) or *دَبِجَان*, (Th,) or both, (IAṣr, A'Obeid,) the latter having been sometimes heard, (IAṣr,) or the latter is post-classical, (A'Obeid,) or wrong, (AZ,) a word of well-known meaning, (K,) [*Silh brocade*;] a certain kind of cloth, or garment, made of *إبريسم* [i.e. silk, or raw silk]: (TA:) a kind of cloth, or garment, of which the warp and woof are both of *إبريسم*: and particularly a name for that which is variegated,

decorated, or embellished: (Mgh, Mṣb:) a kind of woven stuff, variegated, or diversified, with colours: (Lb, TA:) [accord. to Golius, as on the authority of the S and K, in neither of which is the word explained at all, "*vestis serica: imprimis picta, pec. Attalica, auro intexta*": derived from *دَبِجَان*: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Mṣb, K;) so some say, and from it *دَبِجَان* is derived; (Mṣb;) originally *دَبِجَانِي*, or *دَبِجَانِي*; (Kr;) [or rather *دَبِجَانِي*, for the change of the final *ي* into *ج* in arabicized words from the Pers. is very common;] or *دَبِجَانِي*, i.e. "the weaving of the deers, or jinn, or genii:" (Shifā el-Ghaleel:) pl. *دَبِجَانِي* and *دَبِجَانِي*; (S, Mṣb, K;) the latter being from the supposed original form of the sing., i.e. *دَبِجَانِي*; (S, Mṣb;) like *دَبِجَانِي* [pl. of *دَبِجَانِي*, which is supposed to be originally *دَبِجَانِي*; and in like manner is formed the dim. *دَبِجَانِي* and *دَبِجَانِي*. (S.)] — *دَبِجَانِ الْقُرْآنِ* is a title given by Ibn-Mes'ood to *The chapters of the Kur-ān called الْخَوَامِيرُ* [the fortieth and six following chapters; each of which begins with the letters *حَمْد*]. (TA.) — See also the paragraph next following, in two places. — Also *A young she-camel; one in the prime of life*. (IAṣr, K.)

‡ *دَبِجَانَة*: [A proem, an introduction, or a preface, to a poem or a book; and especially one that is embellished, or composed in an ornate style]. † *لَبْدَةُ الْقَصِيدَةِ دَبِجَانَة حَسَنَة*: [To this ode is a beautiful proem] is said of a *قصيدة* when it is embellished (*مُحَرَّرَة*) [in its commencement]. (A.) And one says, *مَآ أُحْسِنَ دَبِجَانَاتِ الْبُحْرَيْنِ*, † [How beautiful are the proems of El-Bohturee!]. (A.) — *دَبِجَانَة الْوَجْهِ*, and *دَبِجَانَة الْوَجْهِ*, † *Beauty of the skin of the face*. (IAṣr, L.) — And *الدَّبِجَانَة*: † *The face [itself]*; as also *الدَّبِجَانَة*, and *الدَّبِجَانَتَانِ*: (Har pp. 15 and 476:) or the last signifies *the two cheeks*: (S, A, Mṣb:) or *the two sides of the neck, beneath the ears*; syn. *الْجَانَانِ*. (TA.) You say, *فُلَانٌ يَصُونُ دَبِجَانَتَهُ*, i.e. † [Such a one preserves from disgrace] his cheeks; (A;) or *دَبِجَانَتَهُ* his face: and *يَنْدُلُ دَبِجَانَتَهُ* [uses his face for mean service, by begging]. (Har p. 15. [See also 4 in art. *خَلَقَ*; and 1 (near the end) in the same art.; where similar exs. are given.]) — [Golius, after mentioning the signification of "the two cheeks," adds, as on the authority of the K, in which even the word itself is not mentioned, "*et quibusdam quoque Nates*."] — *دَبِجَانَة السَّيْفِ* I. q. v. (AZ, T in art. *أَثَر*.)

*دَبِجَانَة*: see *دَبِجَان*, near the end of the paragraph.

*دَبِجَان* Ornaments with *دَبِجَان*. (K.) You say *طَبْلَانٌ مَدْبُجَانٌ* [q. v.] of which the ends, edges, or borders, are so ornamented. (Mgh, TA.) — *أَرْضٌ مَدْبُجَة*: † *Land adorned with*

meadows, or gardens. (A.) — *مَدْبُجٌ* also signifies † *A species of the هَامِر [or owl]*. (T, K.) — And † *A species of aquatic bird, (T, K,) of ugly appearance, called مُدْبِجٌ, with puffed-out feathers, and ugly head, found in water with the [bird called] نَحَام*. (T.) — And, applied to a man, (TA,) † *Having an ugly head and make (K, TA) and face*. (TA.)

## دبغ

2. *دَبَغَ*, inf. n. *دَبْغٌ*, (S, Mṣb, K, &c.,) said of a man, (S, Mṣb, &c.,) *He stretched out his back, and lowered his head, (Aṣ, S, Mṣb, K,) so that his head was lower than his posteriors; (Aṣ, S, Mṣb, K;) as also دَبِجَانٌ; (K;) and so دَبَغَ*, [q. v.,] with *خ*: (Mṣb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (S, Mṣb:) i.e. *he lowered his head in inclining his body in prayer so that it was lower than his back*: (A'Obeid, Mṣb:) or *he lowered his head, and raised his posteriors, in prayer*: (TA:) or [simply] *he lowered his head*; (IAṣr, T, TA;) as also *دَبَغَ* [q. v.]: (T, TA:) or *he did so in walking*: (TA:) or *he bent his back*; (Lb, T, Mṣb, TA;) as also *دَبَغَ*; with which Aṣ says that *دَبَغَ*, with *ن* and *خ*, is syn.: (Mṣb:) and *دَبِجَانٌ* signifies *he (a man) bent his back, raising the middle of it as though it were a camel's hump*: erroneously related by Lth with *د*. (T, TA.) — Also *He (a boy, in play,) lowered his back in order that another might come running from a distance and mount upon him*. (Abou-Adnān, TA.) And one says, *دَبِجَانٌ لِي حَتَّى أَرْكَبَكَ*, meaning *Stoop for me in order that I may mount upon thee*. (TA.) — Also, said of an ass having a sore back, *He relaxed his legs, and lowered his back and rump, by reason of pain, on being mounted*. (L.) — And *He was, or became, low, base, abject, or ignominious*. (IAṣr, K.) [And so *دَبَغَ* and *دَبِجَانٌ*.] — *دَبِجَانُ الْكَلْبَةِ*: [The truffles pushed up the ground above them, or] the ground swelled up from the truffles, without their appearing (K) as yet. (TA.) — *دَبِجَانٌ فِي بَيْتِهِ*: *He kept in his house, or tent; not going forth*. (K.)

7: see 1, first sentence.

*دَبِجَانٌ* *مَآ بِالْأَرْضِ* *دَبِجَانٌ* *There is not in the house any one*, (A'Obeid, K;) as also *دَبِجَانٌ* [q. v.]; but the former is the more chaste. (TA.)

*رَمْلَةٌ مَدْبُجَة* A gibbous tract of sand: pl. *رَمَالٌ مَدْبُجَة*. (ISh, K:) you say *مَدْبُجَة*: (TA.)

## دبغ

2. *دَبَغَ*, inf. n. *دَبْغٌ*, *He (a man, S) made his back round like a dome (قَبْه) and lowered his head*; (S, K;) as also *دَبَغَ* [q. v.]; with *ح* and *خ*, on the authority of AA and IAṣr. (S.)

*دَبِجَانٌ* A certain game [app. that which is described in the first paragraph of art. *دَبِجَان*]. (K.)



## دبر

1. دَبَّرَ, aor. ٤ and ٥, inf. n. دُبُّورٌ, *He followed behind his back; he followed his back*; (M, TA;) *he followed him, with respect to place, and also with respect to time, and also † with respect to rank or station.* (TA.) You say, جَاءَ يَدْبُرُهُمْ *He came following them.* (M, TA.) And دَبَّرَنِي *Such a one came after me, behind me*, (T, A,) or *following me nearly.* (A.) And دَبَّرَهُ, inf. n. دَبَّرَ, *He succeeded him, and remained after him.* (TA.) And قَبَحَ اللَّهُ مَا قَبَلَ مِنْهُ وَمَا دَبَّرَ *[May God curse the beginning of it and the end]*. (S, A.) — See also 4, in four places. — دَبَّرَ said of an arrow, (S, Mgh,) or دَبَّرَ الْهَيْفَ, (M, A,) aor. ٤, (S, M, Mgh,) inf. n. دُبُّورٌ (S, M, Mgh, K,) and دَبَّرَ, (M, K,) *It passed forth from the butt*; (S, Mgh:) or *passed beyond the butt*, (M, A, K,) and *fell behind it.* (M, A.) — دَبَّرَ بِهِ *He, or it, went away with it; took it away; carried it off; or caused it to go away, pass away, or cease.* (S, K.) — دَبَّرَ الْقَوْمَ, aor. ٤, (M, TA,) inf. n. دَبَّرَ, (Aq, S, M, K,) like دَمَارَ, (Aq, S,) [and دَبَّارَةٌ, like دَمَارَةٌ (q. v.), and app. دَبَّرِي, (see الْخَبِيرِي,)] or دَبَّرِي may be a simple subst.,] *The people, or company of men, perished*; (Aq, S, M, K, TA;) *went away, turning the back, and did not return.* (TA. [And ادبر (q. v.) has a similar, or the same, meaning.]) Hence, عَلَيْهِ الدَّبَارُ *Perdition befall him; may he go away, turning the back, and not return.* (M, TA.) — And دَبَّرَ † *He became an old man.* (S, A, K.) Hence, as some say, the expression in the Kur [lxiv. 36], وَاللَّيْلِ إِذَا دَبَّرَ *[And the night when it groweth old]*. (TA. [See also 4.]) — دَبَّرَتِ الرِّيحُ, (S, M, A, K,) aor. ٤, inf. n. دُبُّورٌ, (M,) *The wind blew in the direction of that wind which is termed دُبُّورٌ [i. e. west, &c., which is regarded as the hinder quarter]*: (M, A:) or *changed, and came in that direction.* (S, K.) [Hence,] دَبَّرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ *[lit. The wind became west to him after it had been east: meaning † his fortune became evil after it had been good]: and دَبَّرَ بَعْدَ إِقْبَالٍ [which means the same: see دُبُّور; and see also 4 in this art, and in art. قَبَلَ]. (A.) — And دَبَّرَ, (S, K,) a verb of which the agent is not named, (S,) *He, (K,) a man, (TA,) or it, a people, (S, M,) was smitten, or affected, by the wind called الدَّبُّور.* (S, M, K.) — دَبَّرَ الْحَدِيثَ عَنْهُ: see 2. — دَبَّرَ الْحَبْلَ وَدَبَّرْتَهُ: see 2. — دَبَّرَ, aor. ٤, inf. n. دُبُّورٌ, signifies, accord. to Kr, *He wrote a writing or letter or book: but none other says so; and the known word is دَبَّرَ.* (M.) [The inf. n. is explained in the K as syn. with اِكْتَابَ.] — دَبَّرَ, (S, M, Mgh, K,) aor. ٤, (K,) inf. n. دَبَّرَ, (M, Mgh,) *He (a horse or the like, M, K, and a camel, S, M, Mgh) had galls, or sores, on his back, (M, Mgh, K, TA,) produced by the saddle and the like; (Mgh;) as also ادبر.* (K. [But the corresponding passage in the M shows that this is probably a mistake for ادبر a syn. of دَبَّرَ.])*

2. دَبَّرَ الْأَمْرَ, (T, M, A,) or فِي الْأَمْرِ, (S,) inf. n.

تَدَبُّرٌ, (T, S, K,) *He considered, or forecast, the issues, or results, of the affair, or event, or case*; (TA;) and so تَدَبَّرَهُ: (Mgh:) or *its end, issue, or result*; (T, M, K;) as also تَدَبَّرَهُ: (T, M, Mgh, K;) or *he looked to what would, or might, be its result: and تَدَبَّرَ فِيهِ he thought, or meditated, upon it*; (S;) [as also تَدَبَّرَهُ:] Aktham Ibn-Seyfee said to his sons, أَعْبَارُ أَغْبَارَ [O my sons, think not upon the ends of things whereof the beginnings have passed]: (T: [see عَجَزَ:]) and in the Kur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ *Will they, then, not consider the meanings of the Kur-án, and endeavour to obtain a clear knowledge of what is in it?* (Bd:) and again, in the Kur [xxiii. 70], أَفَلَمْ يَتَدَبَّرُوا الْقَوْلَ *Have they, then, not thought upon, (TA,) and endeavoured to understand, (يَتَفَهَمُوا, K,) what has been said to them in the Kur-án?* for تَدَبَّرَ signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; syn. تَفَكَّرَ and تَفَهَّرَ: (TA:) and تَدَبَّرَهُ *he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it.* (Mgh in art. اَمَل.) دَبَّرَ أَمْرًا, inf. n. as above, signifies [also] *He did, performed, or executed, a thing, or an affair, with thought, or consideration.* (Mgh.) [And *He devised, planned, or plotted, a thing, عَلَى غَيْرِهِ against another.* And hence, *He managed, conducted, ordered, or regulated, an affair; because the doing so requires consideration of the issues, or results, of the affair.* You say, دَبَّرَ أُمُورَ الْبِلَادِ, and, elliptically, دَبَّرَ الْبِلَادَ, *He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house.* تَدَبُّرٌ is also attributed to irrational animals; as, for ex., to horses; meaning their conducting the affair of victory: and to inanimate things; as, for ex., to stars; meaning their regulating the alternations of seasons &c.: see Bd in lxxix. 5. And دَبَّرَ alone signifies *He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.* — دَبَّرَ عَمْدَهُ, (M, Mgh,) inf. n. as above, (T, S, Mgh, Mgh, K,) *He made his slave to be free after his own death, (S, M, Mgh, Mgh, K,) saying to him, Thou art free after my death:* (T, TA:) *he made the emancipation of his slave to depend upon his own death.* (TA.) — دَبَّرَ الْحَدِيثَ, (inf. n. as above, K,) *He related the tradition, narrative, or story, having received it, or heard it, from another person:* (Aq, T, S, K, TA;) and هُوَ يَدَبِّرُ حَدِيثَ فُلَانٍ *He relates the tradition, &c., of, or received from, or heard from, such a one:* (Aq, S:) and دَبَّرَ الْحَدِيثَ عَنْهُ; (M;) or دَبَّرَهُ عَنْهُ, (S, K,) aor. ٤; (TA;) *He related the tradition, &c., having received it, or heard it, from him, (S, M, K,) after his death:* (S, K:) Sh says that دَبَّرَ الْحَدِيثَ is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahya [i. e. Th] disallows يَدَبِّرُهُ as meaning *he relates it*; and says that it is يَدَبَّرُهُ, with ٥, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يَتَفَهَّمُهُ. (T.)

with ٥, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يَتَفَهَّمُهُ. (T.)

3. دَابَّرَ, (S, A, TA) inf. n. مَدَابَرَةٌ and دَبَارٌ, (K,) *[He turned his back upon him: see 6. — And hence,] † He severed himself from him, and avoided him, or shunned him; (TA;) became at variance with him; (A;) regarded him, or treated him, with enmity, or hostility.* (S, A, K.) And دَابَّرَ رَحِمَهُ † *He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations.* (A.) — دَابَّرْتُهَا *I made a slit such as is termed إِدْبَارَةٌ in her (a ewe's or goat's or camel's) ear.* (Aq, S, K.) — See also 4.

4. ادبر, (M, K, and Bd in ix. 25,) inf. n. ادْبَارٌ (S, M) and دَبَّرَ, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and دَبَّرَ, (IAq, S, K,) inf. n. دَبَّرَ (TA) and دُبُّورٌ; (TK;) *He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. وَلَّى* (S, M, K) and دَفَعْتُ إِلَى خَلْفٍ (IAq) and تَأَخَّرَ (Bd ubi supra, and S and K in art. قَبَلَ;) contr. of أَقْبَلَ. (S, Bd.) And ادبر بِهِ *[He went back, or backward, with it, or him; removed, or turned, it, or him, backward].* (S, K.) You say, يَدْبُرُ بِالذُّوِّ إِلَى الْحَوْضِ *[He goes back with the bucket to the watering-trough]:* opposed to the phrase يَقْبَلُ بِهَا إِلَى الْبَيْتِ. (A.) See also دَبَّرَ, first sentence. And ادبر عَنْهُ *[He went back, &c., from it, or him].* (Mgh.) — [Hence,] † *He feigned himself negligent of, or inattentive to, the want of his friend; (K;) as though he turned back from him.* (TA.) — [Hence also,] ادبر signifies † *It went backward, to a bad state; said of the affair, or case, of a people.* (M, TA.) You say also, اِلَى أَمْرِ فُلَانٍ إِلَى إِقْبَالٍ and [in the contr. sense] اِلَى ادْبَارٍ † *[The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state].* (A.) ادْبَارٌ often signifies *The retiring, or declining, of good fortune; opposed to إِقْبَالٌ*: see also 1, in the latter part of the paragraph.] And ادبر الْقَوْمَ † *The case of the people took a backward course, and there remained none of them.* (TA.) And ادبر النَّهَارَ and دَبَّرَ (inf. n. of the latter signify the same; (Fr, T, S, M;) i. e. *The day went, or departed*; (M, A;) and so الصَّيْفُ *[the summer, or the spring]:* and in like manner one says [in the contr. sense] قَبَلَ and أَقْبَلَ: so says Fr, and he adds, but you say of a man, ادبر only, with 1, though [Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Kur [lxiv. 36], وَاللَّيْلِ إِذَا دَبَّرَ, (T, S,) which, accord. to some, means *And the night when it cometh after the day; (T;) or when it followeth the day:* (S: [for another rendering, see 1:]) others, (T, S,) the greater number, (T,) read اِدْبَارٌ, (T, S,) meaning *when it retreateth to depart.* (T.) [Hence,] ادبرَتِ الصَّلَاةُ † *The prayer ended.* (Bd in l. 39.) And ادْبَارُ النُّجُومِ and ادْبَارُ الشُّجُودِ: see دَبَّرَ. And ادبر † *He died*; (K;) as also دَابَّرَ.



(Lh, M, K. [See also الْقَوْمُ, in the first paragraph.]) — مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أُدْبِرَ — and مَا قَبْلَ مَا قَبْلَ مَا أَقْبَلَ مِنَ الْجَبَلِ وَمَا أُدْبِرَ signify the same [i. e. *What is in front, of the mountain; and what is behind.*] (JK.) — ادبر also signifies *He made a man to be behind him.* (M.) — And *It*, (the saddle, S, K, or a burden, M, TA,) and *he*, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K.) — And *His camel became galled in the back.* (S, K.) — See also 1, last signification. — It is also said [app., of a man, as meaning *He slit the ear of a she-camel in a particular manner, i. e.,*] when (T) the قَتْلَة [or twisted slip formed by slitting (see إِدْبَارَة)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for إِذَا نُحِرَتْ in the TT and TA, from which this is taken, I read إِذَا بُحِرَتْ, an emendation evidently required,]) turns towards the back of the neck: (IAar, T, TT, K, TA:) and أَقْبَلَ is said in like manner when this قَتْلَة is turned towards the face. (IAar, T, TT, TA. [See also 3.]) — It signifies also عَرَفَ دَبِيرَهُ مِنْ قَبِيلِهِ (IAar,) or عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ (K;) said of a man. (IAar. [See دَبِيرُ.]) — Also *He*, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called الدَّبِيرُ. (S, M, K.) — And *He journeyed on the day called دَبَار*, i. e. *Wednesday.* (K, TA.) — And *He became possessed of much property or wealth, or of many camels or the like.* (Msh, K.)

5: see 2, in nine places. — عَرَفَ الْأَمْرَ تَدْبِيرًا means *He knew the thing at the last*, (M, Mgh,) after it had past. (Mgh.) Jereer says, (M,)

\* وَلَا تَتَّقُونَ الشَّرَّ حَتَّى يُصِيبَكُمْ \*  
\* وَلَا تَعْرِفُونَ الْأَمْرَ إِلَّا تَدْبِيرًا \*

[And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past]. (M, Mgh.) [See also 10.] And in like manner, تَدْبَرُ الْكَلَامَ [meaning *He postponed the saying*] is said of one who has sworn after doing a thing. (Mgh.)

6. *They turned their backs, one upon another.* (A'Obeid, T.) — And hence, (A'Obeid, T,) † *They severed themselves, one from another*, (A'Obeid, T, S, M, K,) and *avoided, or shunned, one another*; (A'Obeid, T,) *became at variance, one with another*; (A;) *regarded, or treated, one another with enmity, or hostility*: (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — † *They spoke [evil], one of another, behind the other's back.* (TA.) — † *They abstained from, or neglected, aiding, or assisting, one another.* (TA in art. خذل.)

10. استدبره contr. of استقبله. (S, Mgh, K.) [As such it signifies *He turned his back towards him, or it.*] You say, استدبر القبلة *He turned his back towards the kibleh.* (MA.) — [As such also,] *He came behind him.* (TA.) You say, استدبره فرمأه (A, TA) *He came behind him and cast, or shot, at him.* (TA.) — [As such also, *He saw it behind him: he looked back to it: he saw it, or knew it, afterwards:*] *he saw*, (M, K,)

or *knew*, (TA,) at the end of it, namely, an affair, or a case, *what he did not see*, (M, K,) or *know*, (TA,) at the beginning of it: (M, K:) [or rather] *he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it.* (T, A.) You say, استدبر إن فلاناً لو استقبل مني *He knew at the end of his affair, or case, what he did not know at the beginning of it.* (A.) And أمره ما استدبره لهدى بوجهه أمره *Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair.* (T.) [See also 5.] — استدبره على غيره *He appropriated it to himself exclusively, in preference to others*: (AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aqshà says, describing wine,

\* تَمَزَّزَتْهَا غَيْرُ مُسْتَدْبِرٍ \* عَلَى الشَّرْبِ أَوْ مُنْكَرٍ مَا عَلِمَ \*  
i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA.)

دَبَرُ The location, or quarter, that is behind a thing. (K. [In the CK, for خَلْفَ is put behind.]) Hence the saying, (TA,) جَعَلْتُ كَلَامَهُ دَبَرُ أَدْنَى † *I turned away from his speech, and feigned myself deaf to it*: (T, S:) *I did not listen to his speech, nor care for it, or regard it.* (M, K, TA.) You say also, جَعَلَهُ دَابِرَ أَذْنِهِ † *He turned away from him, avoided him, or shunned him.* (T, A.) — See also دَبَرِي. — Also, [like دَبَرُ, inf. n. of 4,] † *Death.* (K.) — And † *Constant sleep*: (M, K:) it is like تَسْبِيحُ. (M.) —

I. q. دَبَارُ; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are دَبِيرَةٌ and دَبَارَةٌ; which signify *A مَشَارَة* [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. شور, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian كُود: (S:) and دَبَارُ signifies small channels for irrigation between tracts of seed-produce; (K;) and its sing. is دَبِيرَةٌ: (TA:) [Mtr says,] دَبِيرَةٌ is syn. with مَشَارَة; in Persian كُود [app. a mistranscription for كُود as above]; and the pl. is دَبَرُ and دَبَارُ: (Mgh:) [ISd says,] دَبِيرَةٌ signifies a small channel for irrigation between tracts of land sown or for sowing: or, as some say, i. q. مَشَارَة: and the pl. is دَبَارُ: it is also said that دَبَارُ signifies i. q. كُودَة; and its n. un. is دَبَارَةٌ: and دَبَارَاتُ signifies rivulets that flow through land of seed-produce; and its sing. is دَبِيرَةٌ: but I know not how this is, unless دَبِيرَةٌ have دَبَارُ for its pl., and this have ة added to it, as in فَحَالَة, and so دَبَارَاتُ be a pl. pl., i. e. perfect

pl. of دَبَارَةٌ: AHn says that دَبِيرَةٌ signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is دَبَارُ. (M.) — Also *A piece of rugged ground in a بَحْر* [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.) — And *A mountain*; (T, K;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T, K, TA,) مَا أَحَبُّ أَنْ لِي دَبْرًا ذَهَبًا وَأَتَى آدَيْتَ رَجُلًا مِنَ الْمُسْلِمِينَ [I would not that I had a mountain of gold and that I had harmed a man of the Muslims]: (T, K:) but [SM says that] this is a confounding of two readings; which are, أَنْ يَكُونَ دَبْرِي ذَهَبًا and دَبْرًا مِنْ ذَهَبٍ: (TA:) another reading is دَبْرًا مِنْ ذَهَبٍ. (TA in art.

دَبَرُ.) — See also دَبَرُ. — Also, (S, M, K, &c.,) and دَبِيرُ, (AHn, M, K,) *A swarm of bees*: and hornets, or large wasps; syn. زَنَابِيرُ: (S, M, K:) and the like thereof, having stings in their hinder parts: (B:) it has no sing., or n. un.: (A, M:) or the n. un. is دَبِيرَةٌ or دَبِيرَةٌ; of which the dim. دَبِيرَةٌ occurs in a trad.: (TA:) pl. [of pauc.] دَبِيرٌ (K) and [of mult.] دَبِيرٌ: (A, S, K:) and دَبِيرٌ, with fet-ḥ to the first letter, signifies bees; and has no proper sing. (M.) 'Āṣim Ibn-Thābit El-Anṣāree was called حَمِي الدَّبَرِ [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh\* in art. حَمِي.) — دَبَرُ also signifies *The young ones of locusts*; (AHn, K;) and so دَبِيرُ. (AHn, M, K.)

دَبَرُ: see دَبَرُ: and دَبِيرِي; the latter in two places. — See also 4, first sentence.

دَبَرُ: see دَبَرُ, last sentence but two, and last sentence. — Also, (S, M, K,) and دَبِيرُ, (M, K,) *Much property or wealth; or many camels or the like*; (S, M, K;) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] أَمْوَالٌ دَبَرٌ and مَالٌ دَبَرٌ and مَالٌ دَبَرٌ this mode of usage is best known; but sometimes دَبِيرُ is used as its pl.: (M:) in like manner you say دَبَرٌ دَبَرٌ: and you say also دَبَرٌ دَبَرٌ, (S, TA,) and رجل دَبَرٌ, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning a man having large possessions in land or houses or other property. (Fr, S, TA.)

دَبَرُ [app. signifies *A tract of the western sky at sunset*: for] the Arabs said, إِذَا رَأَيْتَ الشَّرِّيَا بِدَبْرِ قَشَرِ نَبَاتٍ وَشَرِّ مَطَرٍ وَإِذَا رَأَيْتَ الشَّعْرَى بِقَبْلِ فَمَجْدُ فَتَى وَجَمَلُ جَمَلٍ meaning *When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown he-camel; for] then is the most intense degree of cold, when none but the generous and noble and*



a trad., لَا يَأْتِي الصَّلَاةَ إِلَّا دَبْرًا, and in another, دَبْرًا or لَا دَبْرًا, accord. to different relations; † He will not come to prayer save at the last, or late: and in another, أَتَى الصَّلَاةَ دَبْرًا, He came to prayer at the latest of the times thereof; (IAqr, TA;) or after the time had gone: (S:) دَبْرًا being a pl. of دَبْرٌ and دَبْرٌ meaning the last of the times of prayer &c. (IAqr, TA.) One says also, جَاءَ فَلَانٌ دَبْرِيًّا, Such a one came last, or latest. (A,\*TA.) دَبْرِيًّا is in the accus. case as an adv. n. of time [like دَبْرًا and دَبْرًا and دَبْرًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that دَبْرِي signifies Prayer in the last of its time, &c.], there is a looseness. (TA.)

دَبْرِي: see the next preceding paragraph.

الدَّبْرَانِ [The Hyades: or the five chief stars of the Hyades: or the brightest star among them, α of Taurus:] five stars of Taurus, said to be his hump; (S;) one of the Mansions of the Moon; [namely, the Fourth;] a certain star, or asterism, between الثَّرِيَّا [or the Pleiades] and التَّوْبَعِ and التَّابِعِ [or Orion], also called التَّابِعِ and التَّابِعِ; (T:) it follows الثَّرِيَّا, (T,M,) and therefore is thus named. (T.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَلَ: and see الْجَدْحُ, in art. جَدَحَ.]

دَبَارٌ, (S, M, K, [in the M, accord. to the TT, written دَبَار, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and دَبَارٌ, (K,) Wednesday; the fourth day of the week; (S, K;) an ancient name thereof: (S, M,\*TA:) or, accord. to the 'Eyn, (K,) the night of [i. e. preceding the day of] Wednesday: (M, K:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujāhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month." (TA.)

دَبَارٌ: see دَبْرِي, in two places. — You say also, فَلَانٌ مَا يَدْرِي قَبَالَ الْأَمْرِ مِنْ دَبَارِهِ, Such a one does not know the first part of the affair from the last thereof. (TA.) And مَا يَعْرِفُ قَبَالَ: مَا يَعْرِفُ قَبَالَ وَلَا. دَبِيرٌ. And مَا أَنْتَ لَهْمٌ فِي قَبَالَ وَلَا. دَبِيرٌ. Thou art not one for whom they care. (TA in art. قَبَلَ.) — See also دَبْرٌ: — and دَبَارٌ.

دَبُورٌ, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدَّبُورِ or رِيحٌ دَبُورٌ, and simply دَبُورٌ, but more commonly used as an epithet, (M,) [The west wind: or a westerly wind: the west being regarded as the hinder quarter:] the wind that is opposite to that called الصَّبَا (S, L, Mṣb, K) and الْقَبُولُ, (L,) blowing from the direction of the place of sunset: (L, Mṣb:) or the wind that comes from [the direction of] the back, or hinder part, of the Kaabeh, going towards the place of sunrise: (M:) but I Ath rejects this explanation: (TA:) or the wind that comes from the quarter behind a

person when he is standing at the kiblah: [but this is a most strange explanation:] or, accord. to IAqr, the wind that blows from the tract extending from the place where En-Nesr et-Tāir [or Aquila] sets [i. e. about W. 10° N. in Central Arabia] to the place where Suheyl [or Canopus] rises [about S. 29° E. in Central Arabia]: (M:) or that comes from the direction of the south (الْجَنُوبُ), going towards the place of sunrise: (Mṣb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ad was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce نَكْبًا:) pl. دَبِيرٌ and دَبَائِرٌ. (M.) [Hence the saying,] عَصَفَتْ دَبُورَةٌ وَسَقَطَتْ عُبُورَةٌ [lit. His nest wind, or westerly wind, blew violently, and his Sirius set: meaning † his evil fortune prevailed, and his good fortune departed: for the دَبُور is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) — See also دَبْرٌ, last sentence but two.

دَبِيرٌ A twist which a woman turns backward (مَا أَدْبَرَتْ بِهِ), in twisting it: (S, K:) or what one turns backward from his chest [in rolling it against the front of his body]: (Yaḥkoob, S, A, K:) and قَبِيلٌ signifies "what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest:" (Yaḥkoob, S, A:) or the former, what the twister turns backward towards his knee [in rolling it against his thigh; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist:" (Aḡ, T:) [whence the saying,] قَبِلْتُ الْحَبْلَ مَرَّةً وَدَبَّرْتُهُ أُخْرَى [I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time]: (TA in art. قَبَلَ:) or دَبِيرٌ signifies the twisting of flax and wool: and قَبِيلٌ, the "twisting of cotton." (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ, meaning † He knew, or distinguished, his obedience from his disobedience; (K, TA;) or فَلَانٌ دَبِيرُهُ مِنْ قَبِيلِهِ his disobedience from his obedience. (Abū-Amr Esh-Sheybānee, IAqr, T.) And فَلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ (S, A) or فَلَانٌ مَا يَعْرِفُ قَبِيلَهُ مِنْ دَبِيرِهِ (TA) † [Such a one knows not &c.]: or قَبَالَ مِنْ دَبَارٍ and مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ he knows not the ewe, or she-goat, that is termed مُدَابِرَةٌ from that which is termed دَابِرَةٌ: or him who advances towards him from him who goes back from him: or the parentage of his mother from that of his father: (K in art. قَبَلَ:) or that of his father from that of his mother: so says IDrd in explaining the former phrase: or a thing from a دَبْرٌ: or a thing when advancing from a thing when going back: and the pls. of each are قَبِيلٌ and دَبِيرٌ. (TA in that art.) Accord. to El-Mufaddal, دَبِيرٌ signifies An arrow's losing in a game of chance [such as الهمير]; and قَبِيلٌ, its "winning therein." (T, TA.) [See قَبِيلٌ, in art. قَبَلَ.] — Also The upper [because it is the hinder]

part of the ear of a camel: the lower part is called the قَبِيل. (TA in art. قَبَلَ.)

دَبَارَةٌ: } see دَبْرٌ.  
دَبِيرَةٌ: }

دَابِرٌ act. part. n. of دَبَرَ, Following (S, K, TA) behind the back; following the back; following, with respect to place, and also with respect to time, and also † with respect to rank or station. (TA.) [Hence,] دَابِرٌ قَوْمٍ The last that remains of a people or party; he who comes at the end of a people or party; as also دَابِرُهُمْ; which likewise signifies those who remain after them: and دَابِرَةٌ [so in the TA, but accord. to the T دَابِرٌ, which I think the right reading,] signifies one who comes after; or follows, another. (TA.) And الدَّبْوَيْنِ قَابِلٌ وَدَابِرٌ The bucket is between one who advances with it to the well and one who goes back, or returns, with it to the watering-trough. (A.) And جَعَلَهُ دَابِرَ أُذُنِهِ see دَبْرٌ. And أَمْسَ الدَّابِرُ and أَمْسَ الدَّبِيرُ Yesterday that is past: (S, M, K:) the epithet being here a corroborative. (S,\*M.) You say, صَارُوا كَأَمْسِ الدَّابِرِ, [They became like yesterday that is past]. (A.) And هَيَّاتِ دَهَبٌ كَمَا دَهَبَ أَمْسِ الدَّابِرِ [Far distant is he, or it! He, or it, hath gone like as hath gone yesterday that is past]. (S.) — Also An arrow that passes forth from the butt, (S, Mṣb, K,) [or passes beyond it, (see 1,)] and falls behind it: (TA:) you say سَهْمٌ دَابِرَةٌ, and سَهْمٌ دَابِرَةٌ. (Mṣb.) — An arrow that does not win [in the game called الهمير]; (K, TA;) contr. of قَابِلٌ. (S, TA.) — The last arrow remaining in the quiver. (A.) — The last of anything; (Ibn-Buzurj, T, M, K;) and so دَابِرَةٌ: (M:) [see also دَبْرٌ:] and (accord. to Aḡ and others, TA) the root, stock, race, or the like; syn. أَصْل. (K.) One says, قَطَعَ اللَّهُ دَابِرَهُمْ May God cut off the last that remain of them. (S.) And قَطَعَ اللَّهُ دَابِرَهُ May God cut off the last of him, or it: (A:) or may God extirpate him. (Aḡ, T.) And in the Kur [vi. 45] it is said, فَقَطَعَ دَابِرَ الْقَوْمِ And the last of the people were extirpated. (M, TA.) And in a trad., يَقْطَعُ بِهِ دَابِرَهُمْ All of them shall be cut off thereby, not one remaining. (TA.) — See also دَبْرٌ, last sentence. — As an epithet applied to a camel: see غَدَةٌ.

دَابِرَةٌ: see the next preceding paragraph, in three places. — Also † The end of a tract of sand: (Esh-Sheybānee, S, A,\*K:) pl. دَوَابِرٌ. (A.) — Of a solid hoof, The hinder part: (T, TA:) or the part that corresponds to the hinder part of the pastern: (S, K:) or the part that is next after the hinder part of the pastern: (M, TA:) pl. as above. (T, TA.) — Of a bird, The back toe: it is with this that the hawk strikes: (M, TA:) or a thing like a toe, in the inner side of the foot, with which the bird strikes: (S:) that of a cock is beneath his صِصِيَّة [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) — See also دَبْرَةٌ. — Also A mode of شَغْرَبِيَّة [or throwing down by a trick] (S, K) in wrestling. (S.)



دَبْرٌ; and its fem. دَبْرَةٌ: see دَبْرٌ.

إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places.

إِدْبَارَةٌ A slit in the ear [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip,] is twisted, and turned backward: if turned forward, it is termed إِقْبَانَةٌ: and the hanging piece of skin of the ear is termed إِدْبَارَةٌ [in the former case] and إِقْبَانَةٌ [in the latter case]; as though it were إِقْبَانَةٌ [q. v.]; (Aḡ, S, M, \*K;) and, respectively, إِدْبَارٌ and إِقْبَالٌ, and دَبْرَةٌ and قَبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed دَبْرَةٌ [in the former case] and مَقْبَلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], قَبَلْتُهَا and دَبَرْتُهَا: and the she-camel is termed ذَاتُ إِدْبَارَةٍ and ذَاتُ إِقْبَانَةٍ; (Aḡ, S, K;) and so is the ewe or she-goat; (Aḡ, T;) and the she-camel, ذَاتُ إِدْبَارٍ and ذَاتُ إِقْبَالٍ. (TA in art. قبل.)

أَدْبَرُ A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, K;) like أَهَاتَرُ: (S:) one who does not accept what any one says, (AO, [who mentions أَهَاتَرُ therewith as having the former signification,] T, S, M, K,) nor regard anything: (AO, T, S, M:) one who will not receive admonition. (IKtt.) [See أَخَابِلُ.]

مُدْبِرٌ [Going, turning his back; turning back, &c.: see its verb, 4]. You say, مَا لَهْمُ مِنْ مُقْبِلٍ & c.: They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلَّتْهُمْ مُدْبِرِينَ [Then ye turned back, retreating], the last word is a corroborative denotative of state; for with every تَوَلَّى is إِدْبَارٌ. (M.) See also مُدْبِرٌ. دَابِرٌ مُدْبِرٌ is said to signify †An aged she-camel whose goodness has gone. (TA.) — أَرْضٌ مُدْبِرَةٌ [app. مُدْبِرَةٌ] †A land upon which rain has fallen partially, not generally, or not universally. (TA in art. قبل.) [This explanation is there given as though applying also to اَرْضٌ مُقْبِلَةٌ, app. مُقْبِلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]

مُدْبِرَةٌ i. q. إِدْبَارٌ [inf. n. of 4, q. v.]. (M.)

مُدْبَرٌ A slave made to be free after his owner's death; (S;) to whom his owner has said, "Thou art free after my death;" whose emancipation has been made to depend upon his owner's death. (TA.)

مُدْبِرٌ [is extensively and variously applied as meaning One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance]. فَالْمُدْبِرَاتِ أُمَرَاءُ in the Kur [lxix. 5], signifies [accord. to most of the Expositors] And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs. (TA. [See also Bd.])

مُدْبُورٌ (TA,) and مُدْبُورُونَ (S,) A man, (TA,) and people, (S,) smitten, or affected, by the [westerly] wind called الدَّبُورُ. (S, TA.) — Also, the former, Wounded: (K:) or galled in the back. (TA.) — And Possessing much property or wealth, or many camels or the like. (K.)

مُدَابِرٌ applied to a place of abode, Contr. of مُقَابِلٌ. (M.) You say, هَذَا جَارِي مُقَابِلِي and مُدَابِرِي [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) مُدَابِرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ: so applied, Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مَقْبَلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (Aḡ, T:) and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مُقَابِلَةٌ مُدَابِرَةٌ †A she-camel of generous race by sire and dam. (T, TA.) And فَلَانٌ مُقَابِلٌ مُدَابِرٌ †Such a one is of pure race, (S, K,) or of generous, or noble, race, (A,) by both parents: (S, A, K:) accord. to Aḡ, (S,) from الإِدْبَارَةُ and الإِقْبَانَةُ. (S, K.)

مُدَابِرٌ [act. part. n. of 3, q. v.:] †One who turns back, or away, from his companion; who avoids, or shuns, him. (Aḡ.) — Also A man whose arrow does not win [in the game called المَبِيرُ]: (S, K:) or one who is overcome in the game called المَبِيرُ: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obeyd, he who turns about, or shuffles, the arrows in the رِبَابَةِ in that game. (TA.) [See an ex. in a verse cited in art. خَض.]

فُلَانٌ مُسْتَدْبِرُ الْمَجْدِ مُسْتَقْبَلُهُ †Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity. (TA. [But it is there without any syll. signs; and with مُسْتَقْبَلُهُ in the place of مُسْتَقْبَلُهُ.])

#### دبس

4. ادْبَسَتِ الْأَرْضُ The land showed its plants or herbage: (K:) or began to show the blackness of its plants or herbage. (AHn, M, S.)

9. ادْبَسَ, inf. n. ادْبَسَ (S, K;) or ادْبَسَ; (M;) He (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) became black: (K:) or [brown; i. e.] of a colour between black and red; (S;) or black tinged, or intermixed, with redness. (M, TA.) [See دَبْسَةٌ and دَبْسٌ.]

11: see 9. ادْبَسَتِ الْأَرْضُ The blackness of the land became mixed with redness. (M, TA.)

دَبْسٌ Anything black. (Lth, A, K.) — [Hence, app.,] Much people; as also دَبْسٌ. (IAḡr, K:) (AHn, M.)

the former is also common to other things; (M,\* TA;) so that you say مَالٌ دَبْسٌ, meaning much property. (TA.)

دَبْسٌ: see the next paragraph.

دَبْسٌ (S, M, A, Mgh, Mḡb, K) and دَبْسٌ (M) and دَبْسٌ (K) The expressed juice of fresh ripe dates; (A, Mgh, Mḡb;) what flows from fresh ripe dates; (S;) the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;] (M, K;) the expressed juice of dates, (M,) or of fresh ripe dates not cooked: (AHn, M:) what is called صَقَرٌ in the dial. of the people of El-Medeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates: (TA:) [see also رُبٌّ, in an explanation of which the inspissated juice of any fruit is termed its دَبْسُ:] also the honey of bees, عَسَلُ النَّحْلِ: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] Ed-Deenawaree mentions the word دَبْسَاتٌ, and explains it as signifying "domestic bee-hives;" and by this it is seen that the application of دَبْسٌ to what bees eject may be correct: or the true reading may be عَسَلُ النَّحْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called دَبْسٌ: (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) — See also دَبْسٌ.

دَبْسٌ: see دَبْسٌ, in two places.

دَبْسَةٌ A colour in animals that have hair; (Mḡb;) [brownness;] or redness tinged, or intermixed, with blackness: (M, Mḡb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-'Abd-Allah El-Iṣbahānee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also أَدْبَسُ.]

دَبْسِيٌّ A certain bird, (S, K,) of small size, (TA,) of a colour inclining to black, that cooes (يَقْرُقُرُ): (K, TA:) hence said by some to be the male of the يَمَارُ [or dove]: (TA:) or a species of pigeons: (M:) or a pigeon of a colour between black and red: (Mgh:) or a species of the فَوَاحِش [or collared turtle-doves]: (Mḡb:) fem. with ة: (Mgh, K:) [pl. دَبْسِيٌّ:] a rel. n. from دَبْسٌ: (S, M, Mḡb, K:\*) [see أَدْبَسُ:] or from دَبْسٌ of fresh ripe dates, but made to deviate from the form of the original, like دَهْرِيٌّ and سَهْلِيٌّ: (S:) or it has the form of a rel. n. without being such. (M, TA.)

دَبْسَاتٌ Domestic bee-hives; أَهْلِيَّةٌ (AHn, M.)

دَبَّاس [A seller of دبس]. (K in art. صقر.)

دَبُّوس (S, K,) by some written دَبُّوس, which is said to be the correct form, (TA,) A mace (K, TA) of iron or other material: (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دَبُّوز (TA) [or دَبُّوس]: pl. دَبَّابِيس. (S, K.)

أَدَبَس A bird, (S, A, Mgh, \*K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Mgh, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-'Abd-Allah El-Ishbāhānce, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبَّاسَة: (A:) pl. دَبَّاس. (S, A, Mgh, K.)

أَرْضٌ مُدْبِئَة Land beginning to show the blackness of its plants or herbage. (AHn, S.)

### دبغ

1. دَبَّغَ الإِهَابَ (S, K,) or الجِلْدَ (S, Mgh, Mgh,) aor. ٤ and ٥ (S, Mgh, Mgh, K) and ٦ (Mgh, Mgh, K,) inf. n. دَبَّغَ (S, Mgh, Mgh, K) and دَبَّغَ (S, Mgh, K) and دَبَّغَ (S, K,) or the last is a subst. sometimes used as an inf. n., (Mgh,) He tanned the hide, or skin; i. e., prepared it, or made it fit for use, and softened it, or made it pliable, with قَرَطَ [q. v.] and the like. (TA.) It is said in a trad., دَبَّغَهَا طَبُورَهَا [The tanning thereof is the means of purification thereof]. (S, TA.) — See also دَبُّوغَ.

7. اِنْدَبَغَ It (a hide, or skin,) was, or became, tanned; i. e., prepared, &c., with قَرَطَ and the like; (TA;) quasi-pass. of 1. (S, Mgh, K, TA.) جِلْدُ الْخِنْزِيرِ لَا يَنْدَبَغُ [The skin of the pig will not become tanned] is a prov., said of him whom good advice will not profit. (TA.)

دَبَّغَ: see دَبَّغَ.

دَبَّغَ [in one of my copies of the S written دَبَّغَ] A single act of tanning. (S, \*TA.)

دَبَّغَ: see what next follows.

دَبَّغَ Tan; [tanning-liquor, or ooze;] that with which one tans, (S, \*Mgh, \*Mgh, \*K, \*TA,) i. e., prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of قَرَطَ [q. v.] and the like; (TA;) as also دَبَّغَ (S, Mgh, K) and دَبَّغَ (S, K) and دَبَّغَ (AHn, TA.) One says, الجِلْدُ فِي الدَّبَّاغِ [The skin is in the tan, or tanning-liquor]. (S.) And نَعَّمَهُ فِي الدَّبَّاغِ [He soaked it in the tanning-liquor]. (K in art. مَنَأَ.) — [Hence,] دَبَّاغٌ لِلْمَعِدَةِ [app. A stomachic]. (Lth and M and Mgh voce طَرْتُوْتُ, q. v.) = Also an inf. n. of 1. (S, Mgh, K.)

دَبُّوغَ Rain that puts the earth into a good state, and softens it, (يَدْبُغُ الْأَرْضَ) by its water. (IDrd, K, TA.)

دَبَّيْغَ, applied to a hide, i. q. مَدْبُوغَ [i. e. Tanned]. (K.)

دَبَّاعَةُ The craft of the دَبَّاع [or tanner]. (Mgh, K, TA.) — Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Mgh.) = See also دَبَّاعَ.

دَبَّاعٌ A tanner. (Mgh, \*K, \*TA.)

دَبَّوْغَ Anguria, or water-melon; in Pers. هِنْدَوَانَه (KL.)

مَدْبَغَةٌ and مَدْبَغَةٌ A place where hides, or skins, are tanned. (T, \*Mgh, \*K, \*TA.) [Hence,] one says, هَذَا الْبَلَدُ مَدْبَغَةُ الرِّجَالِ [This country is the place where men are tanned by the sun]. (TA.) — Also, the former, Skins put into the دَبَّاع [or tanning-liquor]: (Sgh, K:) or of which the tanning has been commenced: (Az, TA:) as though made a pl., (Sgh, TA,) like مَسْبَغَةٌ as syn. with مَسْبَغَ. (Sgh, K.)

أَذْمَرُ مَدْبَغَةٍ [app. Hides, or skins, much tanned]. (TA.)

هَذَا كَلَامٌ غَيْرُ مَدْبُوغَ: see دَبَّيْغَ. — [Hence,] هَذَا مَدْبُوغٌ This is speech in which nothing is meant. (TA.)

### دبت

1. دَبَّتْ (JK, K,) aor. ٤, (K,) inf. n. دَبَّتْ, (TA,) [lit. He, or it, stuck to it: and hence,] † he was, or became, attached, addicted, given, or devoted, to it, (namely, a thing, JK,) so that he did not quit it. (JK, K.) — دَبَّتْ فِي مَعِيشَتِهِ is explained by Lh only as signifying لَزِقَ [app. meaning † He stuck fast, or perhaps he clave to one course, in respect of his means of subsistence: see also مَدْبُوقَ]. (TA.) = دَبَّتْ He stuck it, or made it to adhere. (TA. [See 4.]) — See also what next follows.

2. دَبَّتْ, inf. n. تَدْبِيتُ (Lth, JK, K,) He caught it with دَبَّتْ [or bird-lime]; (Lth, K;) namely, a bird: (JK:) and so دَبَّتْ, aor. ٤, inf. n. دَبَّتْ. (TA.)

4. اَدْبَغَ He made it to stick, or adhere. (K.) [See also 1.] You say, اَدْبَغَ اللَّهُ بِهِ † God made him, or may God make him, to stick to it; or, it to him. (JK, TA.) — مَا اَدْبَغَهُ † How great is his attachment, addictedness, or devotedness! (JK, TA.)

5. تَدْبِيتُ It (a thing) was, or became, sticky, glutinous, viscous, or ropy. (TA.) — It (a bird) was, or became, caught by means of دَبَّتْ [or bird-lime]; (K, TA;) i. e. it stuck, or adhered. (TA.) [See also دَبَّتْ.]

دَبَّتْ (Lth, IDrd, S, K, &c.) and دَبُّوقَ (Fr, K) and دَبُّوقَةٌ (K) [Bird-lime: and the viscous, or mistletoe; and its berries, of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] a kind of glue, (IDrd, K,) well known, (IDrd,) or a sticky,

glutinous, or viscous, thing, like glue, (Fr, S, TA,) with which birds are caught; (Fr, IDrd, S, K, TA;) in one dial. called طَبَّتِي: (IDrd:) Lth says, it is the fruit, or produce, of a tree, having in its interior a substance like glue, that sticks to the wing of the bird: the hakeem Dáwood says, [in a passage which is imperfect in the TA,] it is found upon the tree in like manner as lichen (الشَّيْبَةُ), but is a berry, like the chick-pea (حَبَّسُ) in roundness; . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and دبس [or the expressed juice of fresh ripe dates, &c.], . . . and drawn out into longish strings, and put upon trees, the birds become caught by it. (TA.)

[دَبَّتْ part. n. of دَبَّتْ, Sticky, glutinous, or viscous: so in modern Arabic.]

دَبُّوقَةٌ: see دَبَّتْ. — Also Anything sticky, glutinous, viscous, or ropy; that draws out with a sticky, glutinous, viscous, or ropy, continuity of parts. (IDrd, K, \*TA.) — And Human ordure; (JK, S, K;) because of its sticky, or ropy, quality. (JK.)

دَبُّوقَ: see دَبَّتْ.

عَيْشٌ مُدَبَّتٌ † [Means of subsistence] not complete. (TA.)

### دبل

1. دَبَّلَ (S, M, K,) aor. ٤ and ٥, (M, K,) inf. n. دَبَّلَ (M,) He collected it together, (S, M, K,) like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers: (S:) and دَبَّلَ, inf. n. تَدْبِيلٌ, [in like manner] signifies he collected it together. (TA.) And دَبَّلَ الثَّقَمَةَ (M, K,) aor. ٤, inf. n. as above; (M;) and دَبَّلَ (M, K,) inf. n. تَدْبِيلٌ; (TA;) He made the morsel, or gobbet, or mouthful, large, (M, K,) collecting it together with his fingers: (M:) or the latter signifies he made the morsel, or gobbet, or mouthful, large, and swallowed it. (IAqr, TA.) And دَبَّلَتِ الشَّيْءَ, inf. n. as above; (TA;) and دَبَّلَتْهُ (S;) I made the thing into lumps, or compact pieces or portions: (S, \*TA:) and دَبَّلَ الْحَمْسَ, inf. n. تَدْبِيلٌ, He made the خمس [generally explained as meaning dates mixed with clarified butter and the preparation of dried curd called أَقْطَ, kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth,] into دَبَّلَ [pl. of دَبَّلَ, q. v.]. (T, TA.) = دَبَّلَ الْأَرْضَ (T, M, K,) inf. n. دَبَّلَ (S, M, K) and دَبُّونَ (M, K,) He put the land into a right, or proper, state, prepared it, or improved it, [or manured it,] with dung such as is termed سَرْجِين, [in the K سَرْجِين] and the like, (T, S, M, K,) in order that it might become good: (T, M:) and so دَبَّلَهَا. (T.) — And دَبَّلَتْهُ means I put it into a right, or proper, state; prepared it; or improved it; namely, anything; as also دَبَّلَتْهُ: for instance, a rivulet; i. e. he cleansed it, and put it into a right, or proper, state. (S.) =

دَبَلَة, (K,) inf. n. دَبَل, (TA,) also signifies *He struck him consecutive strokes with a staff, or stick, (K,) and with a whip. (TA.)* — دَبَلَتْهُ Calamities, or misfortunes, befell him: or may calamities, or misfortunes, befall him. (K.) And دَبَلَتْهُمُ الدَّبَلَةُ Calamity, or misfortune, befell them: or may calamity, &c.: (A'Obeyd, S, M:) or they perished: or may they perish. (T.) And دَبَلَتْهُ الدَّبَلُ, (K, TA, [in the CK, erroneously, الدَّبُول,]) and دَبَلَتْهُ الدَّبُول, (TA,) Calamity, or misfortune, befell him: or may calamity, &c.: (TA:) or the bereft woman, i. e. his mother, became bereft of him by death: or may the bereft woman, &c. (K, TA.) — مَا لَهُ دَبَلٌ, or دَبَلٌ دَبَلُهُ, is a form of imprecation: see the latter in art. ذبل. (TA.) — دَبِلَ, aor. -, inf. n. دَبَل, *He (a camel, or other animal,) became full of fat and flesh. (TA.)*

2: see 1, in four places.

دَبَلٌ A rivulet, or streamlet: (T, M, Mgh, K:) pl. دَبُول: (S, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, S, M.) — Plague, or pestilence; syn. طَاعُون. (Th, M, K.) — مَا لَهُ دَبَلٌ: see 1, last sentence but one.

دَبَلٌ A calamity, or misfortune; (S, K;) as also دَبَلَةٌ, (S, M, K,) in which the dim. form denotes enhancement; (S, TA;) and دَبُول: (K:) pl. of the first دَبُول: (TA:) whence the saying, دَبَلَتْهُ الدَّبُول: see 1, latter part. Also The state of being bereft of a child, or of a person beloved, by death. (IAar, M, K.) See دَبِيل, in four places.

دَبَلَةٌ: see دَبَلَةٌ.

دَبَلَةٌ A lump, or compact piece or portion, (Lth, T, S, K,) of a thing, (S, K,) such as gum, &c., (S,) or of [the kind of sweetmeat called] نَاطِف, or of خَبَس, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and a large morsel or gobbet or mouthful: (K:) or a morsel, or gobbet, or mouthful, of butter: pl. دَبَلٌ. (En-Nadr, T.) — See also دَبَلَةٌ. — Also The hole of the فَأْس [i. e. hos, or adz, or aze]: pl. دَبَلٌ and دَبَلٌ. (K.)

دَبَالٌ, (M,) like نَحَابٌ, so in the M, (TA,) or دَبَالٌ, like غَرَابٌ, (K,) [Dung, such as is called] سِرْجِين (M) or سِرْجِين, (K,) and the like; (M, K;) [used for manuring land;] as also دَمَالٌ. (TA.)

دَبَالٌ Ulcers that come forth in the side and penetrate into the inside; syn. نَقَابَات; as also دَبَالٌ. (IAar, T. [See also دَبَلَةٌ.]) — See also دَبَالٌ.

دَبَلٌ: see دَبَلٌ. Hence the saying, دَبَلَتْهُ الدَّبُول: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA.) — A woman bereft of her child by death. (K.)

دَبِيلٌ دَبِلٌ (M, K) and دَبِلٌ دَابِلٌ (T, M, K) are intensive expressions (K) meaning A severe,

or heavy, calamity or misfortune: (K,\* TA: [in the CK, دَبِلٌ, which is said in the TA to be incorrect:]) or a severe, or heavy, bereavement. (T, M, TA.) And one says, sometimes, (M,) دَبِلًا دَبِلًا (S, M) and دَابِلًا دَابِلًا (M) in the accus. case as an imprecation [meaning May God send upon such a one a severe, or heavy, calamity or bereavement]. (M.) As used to say ذبل ذبل, meaning " [deep] abasement or ignominy: " (T, TA:) and Aboo-Amr Esh-Sheybance, ذَبَلًا ذَبَلًا: (TA:) others pronounced with د. (T.)

دَبَلَةٌ A certain malady (M, Mgh, K) in the جَوْف, (M, K,) [i. e.,] in the belly, (Mgh,) being a collection of corrupt matter therein; (Mgh, TA;) wherefore it is thus called; (TA;) as also دَبَلَةٌ (M, K) and دَبَلَةٌ: (K:) accord. to Ish, an ulcer that penetrates into the belly: [see also دَبَلٌ:] or an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: also called دَبَلَةٌ: (TA in art. جَنْب:) a large tumour (in Pers. وَرَمٌ بَزْرُوك). (KL.) [Abu-l-Kásim Ez-Zahráwee describes the modes of cauterizing the دَبَلَة in order to hasten its coming to maturity. (See "Albucasis de Chirurgia," p. 98, where the word is twice written دَبَلَة; once, دَبَلَة; and once, correctly, دَبَلَة.) Golius explains دَبَلَة and دَبَلَة by "vomica, apostema," as on the authority of the S and KL; in neither of which do I find anything of the kind: nor do I find دَبَلَة even mentioned in either of those works.] — See also دَبَلٌ. Hence the saying, دَبَلَتْهُمُ الدَّبَلَةُ: see 1, in the latter part of the paragraph.

دَبِيلٌ: see دَبَلًا دَابِلًا, and دَبِلٌ دَابِلٌ.

دَبَلَةٌ أَرْضٌ مَدْبُولَةٌ Land put into a right, or proper, state; prepared; or improved; [or manured;] with dung such as is termed سِرْجِين. (S.)

#### دبى and دبو

1. دَبَى, aor. يَدْبِي, inf. n. دَبِي [and app. also دَبِي, q. v. infra], *He walked, or went, gently, or in a leisurely manner. (TA.)*

2. تَدْبِيَةٌ. i. q. صَنَعَةٌ. (K.) You say, دَبَاهُ, meaning صَنَعَهُ [He made it, or wrought it; &c.]. (TK.)

4. ادبى, said of the [tree, or shrub, called] عَرْفَج, (S,) or of the عَرْفَج, (M, K,) or of each of these, (TA.) It put forth what resembled [the young locusts termed] دَبِي; (M, K;) [i. e.] what came forth, of its leaves, resembled دَبِي; (S;) and thus became fit to be eaten. (S, M.) [See عَرْفَج and رَمَتْ and ثَقَبَ and حَنَطَ; and see also رَمَتْ and عَرْفَج.]

دَبَى or دَبَا [sometimes written with ي and sometimes with ا] Locusts before they fly: (S:) or locusts when they [first] put themselves in motion, and become black, before their wings grow: in their first state, when they are white, they are termed سَرَّة: (AO, T:) or the smallest of locusts, and of ants: (M, K:) or [locusts]

after the state of that which is termed سَرَّة: (M:) [see جَرَادٌ:] n. un. دَبَا. (S, M.) — [Hence,] دَبَا دَبَاتٍ, or دَبَا دَبِي, (M,) or دَبَا دَبِي, and دَبَاتٍ دَبَاتٍ, (IAar, T, Mj, K,) and دَبَاتٍ دَبَاتٍ and دَبَاتٍ دَبَاتٍ, (Th, M,) + *He came with, or brought, much; and what was good: (M:) he came with, or brought, much property or wealth, or many cattle: (M, K:) دَبَاتٍ is a soft tract in Ed-Dahná, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَاءَ دَبَاتٍ دَبَاتٍ] is as though it meant he came with, or brought, property, or wealth, or cattle, like the [locusts termed] دَبَا of the spacious place called دَبَاتٍ. (T.) J is in error as to this phrase: (K, TA:) for it is stated in the S, as on the authority of IAar, that one says, جَاءَ فَلَانٌ دَبَاتٍ, meaning Such a one came with, or brought, property, or wealth, or cattle, like the دَبَا in abundance: and thus it is found in his handwriting: and in the Tekmilch it is written, as on the same authority, دَبَاتٍ دَبَاتٍ. (TA.) Accord. to Abu-l-'Abbás [Th], the [right] phrase is دَبَاتٍ دَبَاتٍ: and in one place he says that دَبَاتٍ [thus (for دَبَاتٍ) in the TT as from the T, but probably a mistranscription for دَبَاتٍ], signifies Much property or wealth, or many cattle: and accord. to AA, one says, جَاءَ فَلَانٌ دَبَاتٍ, meaning Such a one came with, or brought, property, or wealth, or cattle, like the دَبَا. (T.) — Also A gentle, or leisurely, manner of walking or going. (K. [See 1.] )*

دَبَى: see the next preceding paragraph, last sentence but one.

دَبَى: see دَبَى, in five places.

دَبَاتٍ: see دَبَاتٍ.

دَبَى: see the next paragraph.

دَبَا The gourd: n. un. with ة: (S, Mgh:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دَب [q. v.]: accord. to Az, دَبَا, for he says that its measure is فَعَال: (TA:) some allow its being written and pronounced دَبَى. (TA in art. دَب.)

أَرْضٌ مَدْبَاةٌ: see what next follows.

أَرْضٌ مَدْبَاةٌ (S, M, K) and مَدْبَاةٌ (S) A land abounding with [the locusts termed] دَبَى or دَبَا. (S, M, K.)

أَرْضٌ مَدْبُوتَةٌ: see what next follows.

أَرْضٌ مَدْبُوتَةٌ (S, M, K) and مَدْبُوتَةٌ (M, K.) the و being substituted for the ي as interchangeable therewith, (M,) A land of which the herbage has been eaten by [the locusts termed] دَبَى or دَبَا. (S, M, K.) — Accord. to Z, both signify [also] A land that produces دَبَا, i. e. gourds. (TA in art. دَب.)

#### دث

1. دَثَّ السَّمَاءُ, (L,) or دَثَّتْ, (TA,) aor. -, inf. دَثَّ, The sky sent down rain such as is termed

دَثْ; i. e. weak rain; or the weakest and lightest of rain. (L, TA.) — دَثْمُ السَّمَاءِ, (L,) or دَثْمُ السَّمَاءِ, (TA,) aor. 2, inf. n. as above, The sky rained upon them rain such as is termed دَثْ. (L, TA.) — دَثَّتِ الْأَرْضُ, inf. n. as above, The land was watered by rain such as is termed دَثْ. (L.)

دَثْ Weak rain; as also دَثَاتٌ; (S, K;) the latter [in the CK دَثَاتٌ, but it is] with kesr: or the weakest and lightest of rain; and the pl. is دَثَاتٌ; or, accord. to IAr, i. q. دَثْ: (TA:) or دَثْ signifies rain exceeding what is termed دَثْ. (K in art. دَثْ.)

دَثَّ السَّمَاءُ A sky sending down rain such as is termed دَثْ. (L, TA.)

دَثَاتٌ: see دَثْ; of which it is said to be a syn. and a pl.

أَرْضٌ مَدُونَةٌ Land watered by rain such as is termed دَثْ. (L.)

## دثر

1. دَثَّرَ, (T, S, M, K, &c.) aor. 2, (M, Mghb,) inf. n. دَثَّرُ, (T, S, M, K, &c.) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (S, Mghb, K, TA;) or of a place of abode, (T, A,) &c.; (T;) or of a thing; (M;) It became covered with sand and dust blown over it by the wind: this is the primary signification: (TA:) or it became effaced, or obliterated, (T, S, M, A, K, TA,) by the blowing of the winds over it; (TA;) as also دَثَّرَ, (S,) or دَثَّرَ: (M, K;) and it became old; (M, K;) as also دَثَّرَ, (M,) or دَثَّرَ. (K.) By one of the poets it is metaphorically said of a man's reputation, meaning † It became worn out of regard or notice; became effaced, or obliterated. (M, TA.) — And, said of a man, † He became overcome by old age and emaciation. (T, TA.) — Also, said of a garment, (T, K,) inf. n. as above, (T,) It became dirty. (T, K.) — And, said of a sword, (T, A, K,) inf. n. as above, (A,) † It became sullied from remaining long unfurnished; (A;) it became rusty. (T, K.) Hence the trad. of El-Hasan بَذَرَ الْقُلُوبَ بِذِكْرِ حَدَّثُوا هَذِهِ الْقُلُوبَ بِذِكْرِ [explained in art. دَثَّرَ]. (Sh, T, A, TA.) دَثَّرُ attributed to the heart is † The having the remembrance of God effaced from it: and attributed to the mind, † The being quick to forget. (Sh, T, K.) — دَثَّرَ الشَّجَرُ, (K,) inf. n. as above; (TA; [in which, by a strange mistake, الرجل is put for الشَّجَرُ;]) or دَثَّرَ; (so in the M, accord. to the TT;) The trees put forth their leaves (M, K, TA) and their branches. (M, TA.)

2. دَثَّرَهُ, (A, TA,) inf. n. دَثَّرُ, (TA,) He covered him (A, TA) with a دَثَّرَ, (A,) or with something by which he should be rendered warm. (TA.) It is said that Moḥammad, when a revelation came down to him, used to say, دَثِّرُونِي Cover ye me with something whereby I may become warm. Cover ye me &c. (TA from a trad.) — دَثَّرَ عَلَى الْقَتِيلِ Large masses of stone were compactly put together, one upon another,

over the slain person. (K.) — And دَثَّرَ, (S,) inf. n. as above, (S, K,) It (a bird) put to rights, or adjusted, its nest; put it into a right, or proper, state. (S, K.) — See also 1, last sentence.

4. دَثَّرَ, (K, TA,) like أَكْرَمَ, (TA,) or دَثَّرَ, (so in some copies of the K,) He acquired much wealth. (K, TA.) [See دَثَّرَ.]

5. دَثَّرَ, (T, S,) and دَثَّرَ, (Mghb, TA,) and دَثَّرَ, inf. n. دَثَّرُ, (T,) He wrapped himself with a دَثَّرَ: (T, S, Mghb, TA:) and دَثَّرَ بِالنَّوْبِ he enveloped himself entirely with the garment. (M, K.) — [Hence,] هُوَ يَدَثَّرُ بِالْهَالِ He is abundant in wealth. (A, TA.) — دَثَّرَ النَّاقَةَ: He (a stallion) mounted, or leaped, the she-camel. (S, A, K.) — And دَثَّرَ فَرَسَهُ: He (a man) leaped upon, and rode, his horse: (T, S, M, A, L, B: in the K, for فَرَسَهُ, in some copies, is erroneously put فَرَسَهُ; and in others, فَرَسَهُ, which is also wrong: TA:) or rode, and wheeled about upon the back of, his horse: (M:) or mounted his horse from behind. (TA.) — Ibn-Mukbil uses the verb metaphorically in describing rain; saying,

\* أَصَاحَتْ لَهُ فُودُ الْيَمَامَةِ بَعْدَمَا

\* تَدَثَّرَهَا مِنْ وَبَلِهِ مَا تَدَثَّرَا

† [The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell]. (M, TA.)

6: } see 1; each in two places.

7: }

8: see 4.

دَثَّرَ Much property or wealth; or many camels or the like: (T, S, M, K:) or much, or many, of any thing or things: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. دَثَّرَ or دَثَّرَ:] you say, [using it as an epithet,] دَثَّرَ, (T, S, K,) and دَثَّرَ, and دَثَّرَ, (S, K:) [but sometimes دَثَّرُ is used as its pl.; for] you say دَثَّرَ أَهْلُ and دَثَّرَ أَهْلُ: (A'Obeyd, T:) you also say دَثَّرَ أَهْلُ: (T:) and the expression دَثَّرَ, meaning a numerous army, occurs thus written: (S:) an instance is found in a verse of Imra-el-Kays, where it is thus for the sake of the metre. (TA.) — Also Abundance of herbage, and the like; or abundant herbage, and the like. (TA.) — See also دَثَّرَ.

دَثَّرَ: see دَثَّرَ. — دَثَّرَ مَالٌ A good manager of property, or of camels or the like. (K.)

دَثَّرَ Dirt, or filth. (K.) — See also دَثَّرَ.

دَثَّرَ Any garment, (S, M, A, Mghb, Mghb, K,) such as a كِسَاءٌ, &c., which a man throws upon himself (Mghb, Mghb) over the شَعَارَ [or garment that is next the body]: (S, M, A, Mghb, K:) or one with which a person envelops himself entirely: (M:) or a garment which one wears for warmth above the شَعَارَ: (T, TA:) pl. دَثَّرَ. (Mghb.) — It is said in a trad. respecting the Assistants أَنْتُمْ الشَّعَارُ وَالنَّاسُ [of Moḥammad], (الانصار) الدَثَّرَ, meaning † Ye are the persons of distinc-

tion, and the [other] people are the vulgar. (TA.) [See also شَعَارَ.] — أَبُو دَثَّرٍ and أَبُو دَثَّرٍ The thin curtain (كِلَّةٌ) by which one protects himself from gnats, or mosquitoes; the mosquito-curtain: [see an ex. in the first paragraph of art. بعض:]; or أَبُو دَثَّرٍ is an appellation of the gnat, or mosquito; because it is concealed in the daytime; or because a دَثَّرٍ is wanted to protect one from its annoyance. (TA.)

دَثَّرَ: see دَثَّرَ. — Applied to a man, † Obscure; of no reputation: (S, A, K:) a great sleeper: (S, K:) slow: (K:) heavy; that scarcely moves from his place: (TA:) lazy: (Kr, M:) and in like manner دَثَّرِي, lazy; quiet; that does not occupy himself with his affairs. (A.)

دَثَّرِي: see what next precedes.

دَثَّرَ, applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; Being covered with sand and dust blown over it by the wind; or being effaced, or obliterated, by the blowing of the winds over it. (A, Mghb, TA.) You say فَلَانٌ جَدُّهُ عَائِرٌ وَرَسْنُهُ دَثَّرٌ † Such a one's good fortune is at an end, and his vestige is being effaced. (A.) — In a state of perdition. (M, K.) Hence the saying فَلَانٌ خَاسِرٌ دَثَّرٌ [Such a one is erring, in a state of perdition]: or it is here an imitative sequent [merely corroborative; for خَاسِرٌ has also the same signification]: (M, TA:) and some say دَثَّرَ. (M.) — A sword † sullied by remaining long unpolished; rusty. (AZ, T, M, A, K.) — † Negligent; inconsiderate; (L, K;) as also دَثَّرَ (K) and دَثَّرَ [written without the syll. signs]: (L:) † one who does not care for, or esteem, finery. (A.)

دَثَّرَ: see the last sentence above.

دَثَّرَ, (AA, T, K,) [evidently, دَثَّرَ, though written in the CK دَثَّرَ, see 5, third and fourth sentences,] applied to a man, (AA, T,) † I. q. دَثَّرَ, (AA, T, K) and دَثَّرَ &c. (AA, T.)

دَثَّرَ دَثَّرَ and دَثَّرَ Dressed in a دَثَّرَ; wearing a دَثَّرَ: (T, M, A, Mghb, TA;) as also دَثَّرَ: (IAAr, M:) you say فَلَانٌ دَثَّرَ الشَّيْءَ Such a one wraps himself with a دَثَّرَ and sleeps in the morning after sunrise. (A.)

## دج

1. دَجَّ, aor. 2, inf. n. دَجِّجَ, (S, A, K) and دَجَّ, (S) and دَجَّ, (TA,) He, (a man, TA,) or it, (a company of people, accord. to ISk not said of a single person, S, TA,) crept along; i. e. went, or walked, leisurely, softly, or gently: (S, A, K:) or did so with short steps: or came and went. (TA.) You say, مَرَّ الْقَوْمُ يَدَجُّونَ عَلَى الْأَرْضِ The company of men passed, going leisurely, &c., upon, or over, the ground. (S.) — Hence, (TA,) He trafficked, or exercised the business of a merchant: (K:) because the merchant travels about at a slow pace. (TA.) — And He hastened, or went quickly. (TA.) — Also, [aor. 2,] inf. n. دَجَّ, said of a بَيْتَ [or tent,







(K:) and the former, *stupid; foolish; possessing little sense; who pursues a wrong course*: (AZ:) pl. (of the former, S) دَجَارِي (S, K) and دَجَرِي (K.)

دَجَرَان: see the next preceding paragraph.

دَجُور *Darkness*: (S, A, K:) pl. دَيَاجِير (TA) and دَيَاجِر. (A, TA.) You say, خَضْتُ إِلَيْكَ دَجُورًا كَأَنِّي خَضْتُ بَحْرًا مُسْجُورًا [I waded to thee through darkness as though I waded through a full sea]. (A.) And, in a saying of 'Alee, تَغْرِيدُ ذَوَاتِ الْمُنْطَبِ فِي دَيَاجِيرِ الْأَوْكَارِ [Like the warbling of singing birds in the dark recesses of the nests]. (TA.) — It is also used as an epithet: you say لَيْلٌ دَجُورٌ *Dark night*: (TA:) and دِيَمَةٌ دَجُورٌ *a dark night*: (S, A, TA:) and دِيَمَةٌ دَجُورٌ *a dark lasting and still rain*. (AHn.) — Also, applied to dry herbage, *Dark and abundant*; (Sh, K:) because of its blackness: (Sh:) or *abundant and piled up*: (IAth:) or, applied to herbage, *abundant*. (ISH.) — Also, applied to dust, or earth, (TA,) *Of a dusty colour, inclining to black*, (K,) *like the colour of ashes*. (TA.) — Also *Dust*, or *earth*, (Sh, K,) *itself*: (Sh:) pl. دَيَاجِير. (TA.)

أَسْوَدٌ دَجُورِيٌّ [Of a deep black colour]. (A.)

### دجل

1. دَجَل (K,) aor. ʔ, (TK,) inf. n. دَجَل (T, TA,) *He smeared a camel with tar*; (K:) as also دَجَلَ: (TA:) or *he smeared him over his whole body with tar*: (K:) or دَجَلَ signifies the *smeared in the part that is mangy, or scabby, with tar*: (T, TA:) and دَجَجِل [inf. n. of دَجَل] the *smeared a camel over his whole body with tar*: (T, S:) and the putting the tar upon the مَاعِر [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دَس. (S.) — *He lied*: [as though meaning *he concealed the truth with falsehood*: for, accord. to the KL, دَجَل signifies the *concealing the truth*: (not, as Golius understood the explanation, its being concealed:)] and *confounded or perplexed* [such as heard him]. (K, TA. [In the CK, أَخْرَقَ is erroneously put for أَخْرَقَ.]) — [And app. *He enchanted, or fascinated*: for] دَجَل is also syn. with سَخَر. (TA.) — *He compressed; coivit, or invit.* (A, K.) — *He traversed the regions, or tracts, of the earth, or land*. (K.) — The primary signification of دَجَل is [app. The act of *covering*; like تَدَجِيل: but it is said to be] the act of *mixing, or confusing*. (JM.) — Accord. to Fr, one says, هُوَ يَدْجُلُ بِالْدَّلْوِ and يَدْلُجُ بِهَا [He transfers the bucket from the mouth of the well to the watering-trough, &c.]: the former verb being formed by transposition. (TA.) — دَجَل also signifies *The having one eye and one eyebrow*. (KL.) [See دَجَال, last sentence.]

2. دَجَل (IDrd, Mṣb, K,) inf. n. تَدَجِيل (K,) *He covered* (IDrd, Mṣb, K) anything. (IDrd, Mṣb.) — See also 1, in two places. — *He gilded*

[a thing]; (K:) *he washed over anything with gold*. (TA.) — *It (a river overflowing) covered the land with water*. (Mgh.) — دَجَلَ أَرْضَهُ, inf. n. as above, *He put his land into a right, or proper, state, prepared it, or improved it, with [dung such as is called دَجَال, i. e.] بَرَجِين*. (TA.)

دَجَال [Dung for manuring land, such as is called] بَرَجِين. (K.)

دَجَال: see دَجَال.

دَجِيل *Tur* [used for smearing mangy camels]; as also دَجَانَةٌ. (M, K.)

دَجَانَةٌ: see what next precedes.

دَجَل The refuse, or lowest or basest or meanest sort, of mankind, or of people. (K.)

دَجَال [in its primary application app. signifies A person, or thing, that covers anything in any manner; or that does so much, or often. — And hence,] *A gilder or silverer*. (Th, Mṣb.) — And [hence,] *A liar*: (Mṣb, TA:) [one who conceals the truth with falsehood: a falsifier: and] one who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c.; or a great deceiver, &c.: (JM:) pl. دَجَالُونَ (Mṣb, TA) and دَجَالَةٌ. (TA.) Hence, in a trad. relating to Abou-Bekr's demanding Fāṭimeh in marriage, قَدْ وَعَدْتَهَا لِعَلِيٍّ وَنَسْتُ بِدَجَالٍ, meaning [I have promised her to 'Alee, and I am not] a liar. (TA.) — And i. q. دَجَالَةٌ (S,) which signifies *A great company of men journeying together*, (S, K, TA,) *covering the ground by their multitude*: or *a company of men journeying together, carrying goods for traffic*. (TA.) — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written دَجَال, like غَرَاب, TA,) *Gold*: or *gold-wash for gilding*. (K, TA.) — And *The diversified wavy marks, or streaks, or grain, (فِرْد) of a sword*. (K.) — الدَجَالُ (S, Mṣb, K,) i. e. السِّبْحُ الْكَذَّابُ [The False Christ, or Antichrist], (S, K,\*) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَل, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K, TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K, TA:) or from دَجَل, “he covered,” (K,) because he will cover mankind with his infidelity; (TA:) or because he will cover the earth with the multitude of his forces; (Mṣb, TA:) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying “he gilded;” because he will involve men in confusion, or doubt, by falsehood, (K, TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَال signifying “gold,” or “gold-wash for gilding;” because treasures will follow him wherever he goes: (K, TA:) or from the same word as signifying the “فِرْد of a sword:” or from دَجَالَةٌ,

explained above: or from دَجَال; because he will defile the ground: or from دَجَلُ النَّاسِ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] — دَجَال also signifies *Having one eye and one eyebrow*. (KL.)

دَجَالَةٌ: see the next preceding paragraph.

بَيْنَهُمْ دَوَجَلَةٌ Among them are narrations from one to another and differing people. (TA.)

مُدَجَّل A camel smeared [or smeared all over (see 1)] with tar. (S.) — And A sword [ &c.] gilt. (Mṣb.)

### دجن

1. دَجَن, aor. ʔ, inf. n. دَجُن and دُجُون, *It (a day) was, or became, one in which the clouds covered the sky*: (S:) and دَغَن, inf. n. دُغُون, signifies the same, accord. to IAqr. (TA. [See also 4.]) — دَجَنَتِ السَّحَابُ i. q. ʔ ادجنت [meaning *The clouds rained continually*]: (TA:) [for] الدَّجْنُ signifies the sky rained continually: (S, K:) [or دَجَنَتِ السَّحَابُ and ادجنت may mean the clouds covered the sky, or the regions of the sky, or the earth: for] الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' covering (S, M, K) the sky, (S,) or the regions of the sky, (M, K,) or the earth. (K.) — دَجَنَ بِالْمَكَانِ (S, Mṣb, K,) aor. ʔ, (Mṣb,) inf. n. دُجُون (S, Mṣb, K) and دَجَن (Mṣb,) † *He remained, stayed, dwelt, or abode, in the place*; (S, Mṣb, K, TA;) † *hept to it, or became accustomed to it*: (TA:) and so ادجن. (S, Mṣb.) — And hence, (TA,) دَجَن said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) † *It hept to the house or tent*. (K, TA.) — And دَجَنَتْ لِلْمَنَاوَةِ † *She (a camel) was, or became, accustomed to irrigating the land*. (TA.) — And دَجَنَ فِي فِسْقِهِ † *He continued in his transgression, or wickedness, or unrighteousness*. (TA.) And دَجَنُوا فِي نَوْمِهِمْ † *They hept to their baseness, or ungenerousness; not abandoning it*. (TA.) And ادجن † *The rain, and the fever, continued (IAqr, K) incessantly for some days*. (IAqr, TA.)

3. مُدَاجَنَةٌ (S, M, TA,) inf. n. دَاجِنَةٌ (K,) *He endeavoured to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him*; syn. دَاهَنَةٌ: (K:) in the S it is said that مُدَاجَنَةٌ is like مُدَاهَنَةٌ: in the M, that it signifies the *mixing in familiar, or social, intercourse, or conversing, in a good manner*. (TA.) [Golius assigns to دَاجِن another signification of دَاهِن; namely “He held in contempt;” as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.]

4: see 1, in six places. — ادجن also signifies *It (a day) became one of much ruin*; and so ادجوجن: (K:) or the latter has a more intensive meaning, i. e. *it became cloudy with mist*

or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA.) [See also 1, first sentence.] — And ادجنوا They entered into [or upon a time of] much rain. (AAF, K.)

12. ادجوجن: see the next preceding paragraph.

دجن: see 1, second sentence: and see also دجنّة [which has the same, or a similar, signification]. Accord. to Az, it signifies The shade of the clouds in a day of rain. (TA.) — Also Much, or abundant, rain: (AZ, S, Mgh, K:) pl. [of pauc.] اَدَجَان and [of mult.] دُجُون and دُجَان. (K.) You say يَوْمَ دُجْنٍ and يَوْمَ دُجْنَةٍ and يَوْمَ دُجْنَةٍ [app. meaning, accord. to the K, A day of much, or abundant, rain; but it seems to be indicated in the S that the meaning is a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain]: and in like manner one says of the night [app. نَيْلَةُ دُجْنٍ and نَيْلَةُ دُجْنٍ as well as نَيْلَةُ دُجْنَةٍ and نَيْلَةُ دُجْنَةٍ]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.)

دُجْنَة: see دُجْنَة.

دُجْنَة [or دُجْنَة?] Rain: so in the phrase دُجْنَة [or دُجْنَة?] a day of rain; as also دُجْنَة [or دُجْنَة?]. (TA.) — See also دُجْنَة. — Also, (S, K,) in the colours of camels, (S,) The ugliest kind of blackness. (S, K.)

دُجْن: see the next paragraph, in three places.

دُجْنَة (AZ, S, K) and دُجْنَة and دُجْنَة (K) Clouds covering the whole sky, full of moisture, and dark, but containing no rain; (AZ, S, K;) pl. دُجْن [or this is a coll. gen. n. of which دُجْنَة is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and darkness; syn. دُجْنَة: or the first of these words (دُجْنَة) has this last signification; i. e. ظُلْمَة, or ظُلْمَة; [thus in some copies of the K and in the TA; but in other copies of the K ظُلْمَة only;] and is also without teshdeed; (K;) i. e., it is also written دُجْنَة, as in the "Book" of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَة; and, accord. to Sb, its pl. [or rather coll. gen. n.] is دُجْن; but in the S it is said that its pl. is دُجْن, i. e. like صُرْد and دُجْنَات and دُجْن: (TA: [but in one copy of the S, I find دُجْن and دُجْنَات; and in another, دُجْن and دُجْنَات:] and دُجْن is syn. with دُجْن [q. v.]: (K, TA: [in the CK, الدُجْن is erroneously put for الدُجْن; and الدُجْن, which should immediately follow it, is omitted:]) the pl. of دُجْنَة is دُجْنَات. (TA.) — دُجْنَة also signifies The clouds' covering the earth, and being heaped, one upon another, and thick. (K, TA.) — See also دُجْن, in two places: and see دُجْنَة.

دُجْنَة: see the next preceding paragraph.

دُجُون: see دُجَان, in two places. — Also † A

ewe or she-goat that does not withhold her udder from the lambs or kids of another. (TA.)

دُجَان act. part. n. of 1. Hence, دُجَانَة A rain (مَطَرَة, in two copies of the S مَطَرَة) over-spreading, or covering, [the earth,] like that which is termed دِيَمَة [i. e. lasting, or continuous, and still, &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, دُجَانَة.] And سَكَابَة دُجَانَة (S, Mgh) and مَدُجْنَة (S) A cloud raining (S, Mgh) much, or continually. (S. [Which of these two meanings is intended in the S is not clearly shown.]) — دُجَان and دُجُون † A he-camel that irrigates land; or that is used for drawing water upon him for the irrigation of land; syn. سَان [q. v.]: (K:) or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose: (TA:) and مَدُجُونَة applied to a she-camel has this latter signification. (K, TA.) — And دُجَان (S, Mgh, K) and رَاجِن and some of the Arabs say دُجَانَة, (ISK, S,) applied to a sheep or goat (شَاة), (ISK, S, Mgh, K,) and a pigeon, (K,) &c., (ISK, S, K,) as, for instance, a camel, (TA,) † That keeps to the houses or tents; (ISK, S, Mgh, K, TA;) domesticated, or familiar, or tame: (ISK, S:) the first (دُجَان) occurs in a trad. as meaning a sheep or goat home-fed; that is fed by men in their places of abode: (TA:) pl. دُجَان; (S, Mgh, Mgh, K;) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Mgh; [in which it is added that some say دُجَانَة;]) by El-Karkhee said to be contr. of سَائِمَة; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EM p. 164:) or دُجَان applied to a dog means that keeps to the houses or tents; and so دُجُون. (TA.)

دُجَانَة A camel (S) of the colour termed دُجْنَة: fem. دُجْنَة. (S, K.)

دُجَانَة: see دُجَانَة.

شَاةٌ مَدُجَانَة A dark night. (K.) — [A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them. (IB, TA.)

دُجَانَة: see دُجَانَة.

## دجو

1. دُجُو (S, K,) aor. يَدُجُو, (S,) inf. n. دُجُو (S, K) and دُجُو (K) [and app. دُجُو or دُجُو, q. v. infra], It (the night) was, or became, dark; as also دُجُو and دُجُو (S, K) and دُجُو: (K:) or, accord. to As, دُجُو, said of the night, is not from the being dark, but signifies it covered everything: and hence, he says, the phrase, مَدُجُو دُجُو, meaning Since [the religion of] El-Islām became strong, and covered everything; (S;) or became strong, and spread, and covered everything: (TA:) and he also said that دُجُو means It (the night) was, or became, still, or calm; and دُجُو is said to mean the same.

(TA.) — Also It (the hair of a she-goat) was, or became, such that one part thereof overlay another, and it was not loose and sparse. (K.)

— Also, (K,) inf. n. دُجُو, (TA,) It (a garment) was complete, full, or ample; [such as covered the wearer completely;] or long, reaching to the ground. (K.) — And, said of a man, i. q. جَامِع; (K;) as also دُجَا. (K in art. دُجُو.) You say, دُجَا He compressed her. (IAgr, TA.) — دُجَا means † [Their affair, or case,] became in a good, right, or proper, state [upon that ground, or condition: probably from دُجَا said of the night, as meaning "it was, or became, still, or calm"]. (As, TA.) — دُجَا لَا دُجَاكَنَ اللَّهُ [app. Come hither, may God not protect you; if, as is probably the case, from دُجَا said of the night, as meaning "it covered everything;"] is said in chiding the domestic fowl. (TA. [See دُج in art. دُج.])

3. دُجَا (K,) inf. n. مَدُجَاة, (TA,) He treated another with concealment of enmity; (K and TA in art. دُجُو;) as though he came to him فِي أَدْجِي, i. e. in darkness; (TA;) or from أَدْجِيَتِ [q. v. infra]. (Har p. 393.) — [Hence,] مَدُجَاة signifies [also] The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or striving, endeavouring, or desiring, to do so: (S, K:) the treating hypocritically: (Har ubi suprā:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour: and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, دُجَاة, meaning I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity. (S.) — Also The preventing, or forbidding, or refusing, in a manner between that of severity and that of laxness. (AA, S, K.)

4: see 1, first sentence. — [Hence,] أَدْجِيَتِ I let down the curtain [of the door] of the chamber. (Har p. 393.)

5: see 1, first sentence, in two places. — [Hence,] تَدْجِي السَّحَابِ The clouds closed together and spread so as to cover the sky. (AHn.)

12. ادجوجى: see 1, first sentence.

دُجَة The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And The mouthful [that is taken with the thumb and first and second fingers]. (TA.) — ثَلَاثُ دُجَة يَحْمِلُنَ دُجَة إِلَى الغِيَمَانِ وَالْمُنْجَبَةِ is an enigma of the Arabs of the desert, meaning Three fingers conveying a mouthful to the belly and the anus. (TA.) — A button (T, M, K) of a shirt: (T, K:) pl. دُجَات and دُجَى. (K.) — See also art. دُجَى.

دُجَا (as written by some) or دُجَى (as written by others) Darkness; (S;) and so دُجِيَة, of which, in this sense, [as well as in others, mentioned in art. دُجَى,] دُجَى is also the pl., (S, and

ك in art. دَجِي, accord. to Ka, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, دَاجِيَّة, of which the pl. is دَوَاج: (TA:) or دَجِي signifies the blackness of night, with clouds, so that one sees not star nor moon: or, as some say, [the state of the night] when it covers everything; not from the being dark: [see 1, first sentence:] (TA:) and دَيَاجِي signifies the darknesses, or intense darknesses, of night. (S, K.) — You say also نَيْلَةُ دَجِي [A dark night, or a night that covers everything]: and نَيْل دَجِي [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاج.]

دَجُو A like, or an equal: and a [friend, or companion, such as is termed] دَحْن. (TA.)

دَجِيَّة: see دَجَا, above: and see also art. دَجِي.

دَجَوَات, applied to a she-goat, (K,) and to a she-camel, (TA,) Having full, ample, or long, hair or fur. (K, TA.)

دَجِي: see what next follows, in two places.

دَجِي and نَيْلُ دَاجِ Dark night. (TA, and K in art. دَجِي.) And نَيْلَةُ دَاجِيَّة A dark night. (S.) — نَعْمَةٌ دَاجِيَّة (K) and نَعْمَةٌ دَاجِيَّة (IAar, TA) An ample benefit, boon, or blessing. (IAar, K. [Or, if the right reading in the former phrase be نَعْمَةٌ, both phrases may mean Ample enjoyment or good fortune.]) إِنَّهُ لَنَفِي عَيْشٍ دَاجٍ (S.) or عَيْشٍ دَاجٍ دَجِي (TA), app. means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.)

دَاجِيَّة [fem. of دَاج, q. v.: —] as a subst.: see دَجَا.

دَيَاجِي اللَّيْلِ: see دَجَا.

### دَجِي

3. دَاجِي, mentioned in this art. in the K: see art. دَجُو.

دَجِيَّة: see art. دَجُو: — and see also the paragraph here following.

دَجِيَّة: see دَجَا, in art. دَجُو. — Also The lurking-place, or covert, (فِتْرَة) of a hunter: (S, K:) pl. دَجِي. (S.) — And A bee-hive. (KL.) — Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAar as having this meaning is دَجِيَّة, when he says that the دَجِيَّة is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a

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bow is covered for the sake of ornament.] — Red wool: pl. as above. (TA.) — The young one of the bee: pl. as above. (TA.) And [hence,] ثَمَرُ دَجِيَّة The bee. (T in art. اَمَر.)

دَجِي: } see art. دَجُو.  
دَاج: }

### دَحَر

1. دَحَرَة, (S, A, K,) aor. َ, (K,) inf. n. دَحُور (S, A, K) and دَحَر (T, K,) He (God, S) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K:) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, اَللّٰهُمَّ اَدْحِرْ عَنَّا الشَّيْطَانَ O God, drive away from us the devil. (TA.)

دَحُور: see what next follows.

دَحَر and دَحُور Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read كَلَّ جَانِبَ دَحُورًا, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said يَدْحِرُ, or يَمْدَحِرُ: so says Fr; but he does not approve of this reading. (TA.)

أَدْحِرْ More [or most] violently and ignominiously repelled. (TA from a trad., cited voce أَدْحِرْ.)

مَدْحَرَة [said in Har p. 210 to be syn. with the inf. n. دَحُور signifies A cause, or means, of driving away, &c.].

مَدْحُور Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, اَلشَّيْطَانُ مَدْحُورٌ مِّن رَّحْمَةِ اللّٰهِ The devil is driven away, or banished, from the mercy of God. (A.)

### دَحْرَج

Q. 1. دَحْرَج, inf. n. دَحْرَجَة and دَحْرَاج (S, L, K,) [He rolled a thing along: and] he rolled a thing down. (L, K.) — [And He rounded a thing; made it round: see the pass. part. n., below.]

Q. 2. تَدَحْرَج quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — [And It became round.]

دَحْرَجَة The little ball [of dung] that is rolled along by the جَعَل [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K:) pl. دَحَارِيَج. (S.) — It also signifies the قدر من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that the قدر is probably a mistranscription for القُرْد or القُرْد, i. e. "ticks;" to which, in several different stages of growth,

the Arabs apply different appellations: (see حَمَان:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is † A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says,

أَضَحَّتْ يَنْفَرَمَا الْوِلْدَانُ مِنْ سَبَا  
كَانَهُمْ تَحْتَ دَقِيهَا دَحَارِيَج

[app. describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA. [This verse is also cited in the M and TA in art. سَبَا; but not there explained.])

مُدَحْرَج pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) — [And] Rounded; or round; syn. مَدُور. (S, K.)

الْمُدَحْرَج [The roller; meaning] the جَعَل [or species of black beetle mentioned above, voce دَحْرَجَة]. (IAar, TA.) — هَالِبُ الشَّعْرِ and مُدَحْرَجُ هَالِبِ الشَّعْرِ are [Two] days of winter. (K in art. هَالِب.)

### دَحَض

1. دَحَضَتْ رِجْلُهُ (S, A, K,) aor. َ, (S,) inf. n. دَحَض (S, A) and دَحُوض (A, TA,) His foot slipped. (S, A, K.) And دَحَض said of a man, He slipped. (Mab.) — دَحَضَتِ الشَّمْسُ (S, A, K,) aor. and inf. ns. as above, (TA,) † The sun declined (S, A, K) towards the place of setting, (TA,) عَنْ بَطْنِ السَّمَاءِ (S) or عَنْ كَيْدِ السَّمَاءِ (A) [from the meridian]; as though it slipped. (TA.) — دَحَضَتْ حُجَّتَهُ (S, A, Mab, K,) aor. َ, (Mab,) inf. n. دَحُوض (S, K,) or دَحَض (Mab,) † His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, Mab, K.) — See also 4, in two places.

4. اِدْحَض (A, TA,) inf. n. اِدْحَاض (S,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA;) as also دَحَض. (TA.) — It (rain) made a place slippery. (TA.) — † He (God, S, Mab, or a man, K) annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence: (S, Mab, K:) he rebutted it; as also دَحَض, inf. n. دَحَض. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], لِيُدْحِضُوا بِهِ الْحَقَّ † That they may, or might, rebut thereby the truth. (TA.)

دَحَض A slippery place; as also دَحَض (S, K) and دَحُوض (O, K) and مَدْحَض (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَض?]: pl. دَحَاض (K,) [a pl. of the second,] like as جَبَال is pl. of جَبَل. (TA.) — Also Water that causes slipping: pl. اِدْحَاض. (TA.)

دَحَض: } see the next preceding paragraph.  
دَحُوض: }

دَحِض [Slipping] has for a pl. دَحُض: occur-

ring in a trad., in the phrase **دُحِضَ الْأَقْدَامُ**, meaning † those having no firmness, or stability, nor determination, or resolution, in affairs. (TA.)

— **دَحِضَهُ دَاحِضَةً**, in the Kur [xlii. 15], means † Their argument, or plea, or allegation, is null, or void: or, as IDrd says, on the authority of AO, it means **مَذْحُوضَةٌ** [rebutted]. (TA.)

**دَحِضَ** [or **مَذْحِضَ**?]: see **دَحِضَ**.

**مَذْحِضَةٌ** **A cause of slipping**; syn. **مَرَّةٌ**. (K.) You say, **هَذِهِ مَذْحِضَةٌ لِلْقَدَمِ** [This is a cause of slipping to the foot]. (A.) And **مَذْحِضَةٌ**, in a trad. respecting the **Širāt**, means **A place on which the feet will not remain firm**. (TA.)

**مَذْحِضٌ** **A place in which one slips much, or often**: pl. **مَذْحِضٌ**. (TA.)

### دحق

1. **دَحَقَهُ**, aor. ʿ, (K,) inf. n. **دَحَقٌ**, (TA,) *He drove him away; removed him; put him away, or far away; as also* **ادَحَقَهُ**. (K.) One says, **أَدَحَقَهُ ٱللَّهُ وَأَسَحَقَهُ**, (S, TA,) i. e. *May God remove him; or put him away, or far away*. (TA.) — And [hence, app.,] **دَحَقَهُ النَّاسُ**, (S,) or **ٱللَّهُ**, (TA,) † *Men*, (S,) or *God*, (TA,) *disregarded him, or cared not for him*. (S, TA.) — **دَحَقَتِ الرَّجْمُ بِٱلْأَمَةِ** (S, K) **دَحَقَتِ الرَّجْمُ** (K) *The womb rejected the semen; did not admit it*. (S, K.) — And **دَحَقَتْ بِرَجْمِهَا**, aor. ʿ, inf. n. **دَحَقٌ** and **دَحَقٌ**, (S, TA,) *She (a camel, or other animal,) ejected her womb after bringing forth, and died in consequence*: (TA:) or **دَحَقٌ** and **دَحَقٌ** [each app. as an inf. n., or the latter may be a simple subst.,] signify the coming forth of the womb of a she-camel after her giving birth. (IDrd, K, TA.) — And **دَحَقَتْ بِهِ** *She brought him forth*. (As, S, K.) So in the saying, **قَبَحَ ٱللَّهُ أَمَّا دَحَقَتْ بِهِ** [May God remove far from good, or prosperity, or success, a mother who brought him forth]. (S.) — **دَحَقَتْ يَدُهُ عَنْهُ** *His arm, or hand, fell short of reaching it, or attaining it*. (Lth, Ibn-'Abbád, ISd, K.)

4: see above, in two places.

7. **اندحقت رَجْمُ النَّاقَةِ** *The she-camel's womb came forth from its place*. (S, K.)

**دَحَوَقٌ** *A she-camel whose womb comes forth after her giving birth*; (S, K;) as also **دَاحِقٌ**. (K.)

**دَحِيقٌ** *Driven away*; (K;) removed; remote; put away, or far away. (S, K.) — **A man removed from good, or prosperity; and from others**; as also **مَذْحِيقٌ**. (TA.) — **عَيْنٌ دَحِيقٌ** is like **مَطْرُوقَةٌ** [i. e. *An eye hit, or hurt, with a thing, so that it sheds tears*]. (Ibn-'Abbád, K, TA. [In the CK, **الْمَطْرُوقَةُ** is erroneously put for **الْمَطْرُوقَةُ**].) **مَنْ عَانَكَ عَيْنُهُ دَحِيقٌ فَبِهَا تَرْبُ** [Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated;] is one of their formulas of incantation. (TA.)

**دَاحِقٌ**: see **دَحَوَقٌ**. Also **A woman ejecting her womb, fat and flesh**. (TA.)

**أَدَحِقُ** *Further [or furthest] driven away or removed or put away*: occurring in the following trad.: **مَا مِنْ يَوْمٍ يُبْلِسُ فِيهِ أَذْحَرُ وَلَا أَذْحَقُ مِنْهُ** [There is not any day in which Iblees is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'Arafah]. (TA.)

**دَحِيقٌ**: see **مَذْحِيقٌ**.

### دحل

1. **دَحَلَ**, (T, K,) or **دَحَلَ فِي الدَّحْلِ**, (S,) aor. ʿ, *Hc (a man, T, S) entered into the دحل* [q. v.]; (T, S, K;) as also **ادحل**. (K.) — And **دَحَلَ**, aor. ʿ, (A 'Obeyd, S, K,) inf. n. **دَحَلٌ**, (TA,) *He (a man) was, or became, in the side of the خَبَاءَ [or tent]*: (A 'Obeyd, S, K:) [from **دَحَلَ** in the former sense; or] from [the subst.] **الدَّحَلُ**: (A 'Obeyd, S:) the sides [or side] of the خَبَاءَ being likened to the hollow [called **دَحَلٌ**] in the lower part of a valley. (TA.) — Or **دَحَلَ** signifies [or rather signifies also] *He dug, or excavated, in the sides of the well*: (K:) [or] **دَحَلَ الدَّحَلَ** has this meaning. (S.) — And **دَحَلَ عَنِي**, aor. ʿ, (in a copy of the K erroneously said to be like **فَرَجَ**, TA,) *He went, or removed, to a distance, or far, from me*: (T, O, K:) *fled from me: concealed himself from me* [as though in a **دَحَلٌ**]: *feared me*: (K:) the inf. n., or an inf. n., is **دَحَلَانٌ**. (TA.) — **دَحَلَ**, aor. ʿ, (K,) inf. n. **دَحَلٌ**, (S, \*TK,) *He was, or became, such as is termed دَحَلٌ, in all the senses of this word*. (K.)

3. **مَدَحَلَةٌ**, (T, K,) inf. n. **مَدَحَلَةٌ**, (TA,) *He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him*. (T, K.) — *He acted with him in a niggardly, a tenacious, or an avaricious, manner*; syn. **مَآكَةٌ**. (K.) [See **دَحَلَ**.] — *He concealed from him what he knew, and told him some other thing*. (Sh, K.) — **دَحَالٌ** [an inf. n. of the same verb] signifies *The act of refraining, abstaining, or holding back*; syn. **امْتِنَاعٌ**; (As, K;) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from **دَحَلَ** signifying "a subterranean cavity." (As, TA.) And *The act of declining on one side*. (TA.)

4: see 1, first sentence.

**دَحَلٌ** *A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening*: (As, T, S, O:) or a [hollow such as is termed] **قَفَرٌ**, in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening: (Ham p. 477:) or, as also **دَحَلٌ**, a hole (نَقَبٌ) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA,) having a bending or the like, (TA,) and sometimes producing **سِدْرٌ** [or lote-trees]: or a place into which one

may enter beneath a **جُرْفٌ** [or water-worn bank]; or in the width of the side of a well, in its lower part; (K;) and the like in a watering-place: all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or **دَحَلَ**, (accord. to the TA,) signifies [or rather signifies also] † a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters [the tent]; (M, K;) so called as being likened to the **دَحَلٌ** [commonly thus termed]: (TA:) and a kind of reservoir (مَصْنَعٌ) that collects water: (K:) Az describes, as seen by him, at El-Khaleh, in the district of Ed-Dahná, many a **دَحَلٌ**, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (جَوْ) of water, of extent and abundance unknown because of the darkness of the **دحل** beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein: (TA:) and **دَحَلٌ** also signifies a lateral hollow (نَحْدٌ) of a grave: (TA in art. **تَو**: [in this sense, perhaps formed by transposition:]) **دَحِينَةٌ**, also, signifies a hollow, or cavity, in the ground; like **دَحَلٌ**; or like the **دَحَلٌ**: (Ibn-'Abbád, TA:) the pl. [of pauc.] of **دحل** is **أَدْحَالٌ** (S, K) and **أَدْحَلٌ** (K) and [of mult.] **دَحُولٌ** and **دِحَالٌ** and **دَحَلَانٌ**. (S, K.)

**دَحَلٌ**: see the next preceding paragraph.

**دَحَلٌ** *Wicked, deceitful, guileful, artful, crafty, or cunning*; (AA, S;) as also **دَحِنٌ**: (AA, S in art. **دَحِن**:) or very crafty and deceitful or guileful: (AZ, S, \*K:) or cunning, ingenious, or clever, and skilful; as also **دَحِنٌ**. (TA.) See also **دَحُولٌ**, last sentence. — *One who diminishes the price, or demands a diminution of the price, or vies in niggardliness, or in acuteness, in a case of selling or buying, [app. the latter,] in order that he may attain, or so that he attains, the object of his want*. (T, K, TA.) — *Having much wealth*. (O, K.) — *Flabby and large and wide in the belly*. (K, \*TA.) *Fat, short, and flabby and prominent, or large and flabby, in the belly*. (S, K.)

**دَحَلَةٌ** *A well*. (ISd, K.)

**بُتْرٌ دَحَلَةٌ** *A well narrow in the head [or upper part]*. (Sgh, K.)

**بُتْرٌ دَحُولٌ** *A well hollowed in the sides, the water having eaten its interior*: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA:) and a well wide in the sides. (K.) And **حُفْرَةٌ دَحُولٌ** *A hollow, or cavity, made deep, not in a straight direction, or not evenly*. (Ham p. 477.) — **دَحُولٌ** also signifies *A she-camel that keeps aside from the other camels, over against them*; (K, \*TA;) like **عَنُودٌ**. (TA.) — Also *A flatterer*: and an impostor, or a cheat: and so **دَحِلٌ**. (KL.)



دَحِيَّة: see دَحَل, near the end of the paragraph.

دَحَال One who hunts, or catches game, by making use of the دَاوُل: so in the verse cited voce دَاوُل. (TA.)

دَاحِل Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA.)

دَاوُل [an arabicized word from the Pers. دَاوُل] A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood: (S:) or a thing which the hunter sets up for [the purpose of scaring] the [wild] asses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp; (TA;) [whence] Dhu-r-Rummeh says,

وَيَشْرَبْنَ أَجْنًا وَالتَّجْوَمُ كَأَنَّهَا  
مَصَابِيحُ دَحَالٍ يَذْكِي ذُبَابَهَا

[And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the دَاوُل when he makes their wicks to blaze brightly]: (TA:) the pl. is دَوَائِل. (K.)

### دحو

1. دَحَا, (S, Mṣb, K,) first pers. دَحَوْتُ, (S,) aor. يَذْحُو, (Mṣb, K,) inf. n. دَحُو, (S, Mṣb, K,) He spread; spread out, or forth; expanded; or extended; (S, Mṣb, K;) a thing; (S;) and, when said of God, the earth; (Fr, S, Mṣb, K;) as also دَحَى, (Mṣb, K,) first pers. دَحَيْتُ, (K in art. دحى,) aor. يَذْحِي, inf. n. دَحَى: (Mṣb, and K in art. دحى:) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made wide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, TA:) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. دحى.) — Also, said of a man, (K,) aor. يَذْحُو, inf. n. دَحُو, (TA,) i. q. جَامَع; (K;) as also دَحَا; on the authority of Iṣṣāq. (TA.) [You say, دَحَا He compressed her; like as you say, دَحَا He threw, or cast, and impelled, propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, أَبْعِدِ الْمَدَى وَادَّحَهُ, meaning [Make thou the distance far, and] throw it. (S, TA.) See also مَدْحَا, in two places. And of a torrent, one says, دَحَا بِأَبْطَحَا It cast along [the soft earth and pebbles in its course; or drove them along]. (TA.) And of rain, one says, دَحَا الْحَصَى عَنْ وَجْهِ الْأَرْضِ (S, Mṣb) It drove the peb-

bles from the surface of the earth; (Mṣb;) or removed them. (TA.) [See also دَحَى, in the next art.] And الدَّحْوُ بِالْحِجَارَةِ also signifies The rying, one with another, in throwing stones, and striving to surpass [in doing so]; as also مَدْحَاةُ الدَّحَى [inf. n. of دَحَى]. (TA.) — مَرَّ يَذْحُو, inf. n. دَحُو, said of a horse, He went along throwing out his fore legs without raising his hoofs much from the ground. (S, TA.) — دَحَا الْبَطْنُ The belly was, or became, large, and hanging down; (K, K;) and دَحَى it (the belly) was, or became, wide, or distended: (MF:) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or disease; as also دَاخَ and اِنْدَاخَ. (TA in art. دوح.)

3. دَاخَى, inf. n. مَدْحَاة: see 1.

5. تَدَحَّى He spread out, or extended, himself; syn. تَبَسَّطَ. (K in art. دحى.) You say, نَامَ فُلَانٌ تَدَحَّى Such a one slept, and [extended himself so that he] lay upon a wide space of ground. (TA in that art.) — And اِنْدَحَّتِ الْإِبِلُ فِي الْأَرْضِ The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-'Itreefee, TA in art. دحى.)

7: see 1, last sentence.

9. اِنْعَلَّ اِفْعَلَّ [of the measure اِفْعَلَّ for اِفْعَلَّ, like اِرْغَوَى] It (a thing, TA) was, or became, spread, spread out or forth, expanded, or extended. (K.)

الْبَرْدُ دَاخَى الْمَدْحَوَاتِ دَاخَ [act. part. n. of 1]. دَاخَ, in a prayer of 'Alee, means O God, the Spreader and Expander of the [seven] earths: (TA:) الْمَدْحَوَاتِ [properly] signifies the things that are spread, &c.; as also الْمَدْحِيَّاتِ. (TA in art. دحى.) — الْمَطَرُ الدَّاحِي The rain that removes [or drives] the pebbles from the surface of the earth. (TA.)

أَدْحَى, (S, K,) [originally أَدْحَوَى, of the measure اِفْعَلَّ from دَحَيْتُ, but said in the S to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and اِدْحَى and اِدْحَى, (K,) The place of the laying of eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] عَشَى: (S:) pl. أَدَاجَ (TA in the present art.) and اِدَاخَى [i. e., if not a mistranscription, agreeably with the sing.]: (TA in art. دحى:) and مَدْحَى [likewise] signifies the place of the eggs of the ostrich. (S.) [Hence,] بَنَتْ أَدْحِيَّةً A female ostrich. (TA.) — [Hence also,] اِلْدَحِيَّةُ and اِلْدَحِيَّةُ + A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between النَّعَائِمِ and النَّذَائِحِ; [more commonly] called الْبَلْدَةُ: likened to the اِدْحَى of the ostrich. (TA.)

أَدْحِيَّةُ and اِدْحِيَّةُ: see the next preceding paragraph, in three places: — and for the latter, see also مَدْحَاة, below.

أَدْحِيَّةُ: see اِدْحِيَّةُ.

مَدْحَاة A wooden thing with which a child is driven along (يُدْحَى), and which, passing over the ground, sweeps away everything against which it comes. (K, TA.) — Accord. to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: الْمَدْحَاةُ and الْمَدَاةُ signify stones like the [small round cake of bread called] قُرْصَةٌ, according to the size of which a hole is dug, and widened a little: then they throw those stones (يَذْحُونَ بِهَا) to that hole; and if the stone fall therein, the person wins; but if not, he is overcome: you say of him, يَذْحُو and يَنْدُو when he throws the stones (إِذَا دَحَا) over the ground to the hole: and the hole is called اِدْحِيَّةُ. (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, A round thing made of lead, by the throwing of which persons contend together.]

دَاخَ: see الْمَدْحِيَّاتِ and الْمَدْحَوَاتِ.

### دحى

1. يَذْحِي, first pers. دَحَيْتُ, aor. يَذْحِي, inf. n. دَحَى: see 1 in art. دحو. — دَحَيْتُ الْإِبِلَ (K,) inf. n. as above, (TA,) I drove the camels; (K;) as also دَحَيْتُهَا. (TA.)

[4 mentioned by Freytag as on the authority of the K is a mistake for 5.]

5 (mentioned in this art. in the K and TA): see art. دحو.

7 (mentioned in this art. by MF): see art. دحو.

دَحِيَّة A single act of دَحَى, i. e. spreading, &c. (Mṣb.) = A she-ape, or she-monkey. (K.)

دَحِيَّة A mode, or manner, of دَحَى, i. e. spreading, &c. (Mṣb.) = A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of El-Yemen, (R, TA,) and particularly, of an army, or a military force. (K, TA.) AA says that it originally signifies “a lord,” or “chief,” in Pers.; but seems to be from دَحَاهُ, aor. يَذْحُوهُ, meaning “he spread it, and made it plain or even;” because it is for the headman or chief to do this; the و being changed into ي as it is in فَيْتِيَّة and صَيْتِيَّة; and if so, it belongs to art. دحو. (TA.) [Accord. to Golius, the pl. is دَحَاة; but I think that it is more probably دَحَى.] It is said in a trad. that what is called الْبَيْتُ الْمَعْمُورُ [q. v. in art. عمر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دَحِيَّة and consisting of seventy thousand angels. (TA.)

دَحَى: see اِدْحَى and اِدْحِيَّةُ.

دَحَى: see اِدْحَى, in art. دحو, in two places.



زَيْدًا الدَّارَ [for الدَّارَ فِي, *I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,*] inf. n. مَدْخُلٌ. (Msb.) Hence, in the Kur [xvii. 82], رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ (S, TA) *O my Lord, cause me to enter El-Medeenah in a good, or an agreeable, manner:* (Jel: [see also various similar explanations in Bd:]) [or مَدْخَلٌ may be here a n. of place, or of time: see, in art. خَرَجَ, what is said of the words of the Kur that follow, أَخْرَجْنِي ادْخَلْتُ الْخَفَّ فِي, مَخْرَجَ صِدْقٍ. One says also, ادْخَلْتُ الْخَفَّ فِي رَأْسِي الْقَنْسُوةَ فِي رَأْسِي and رَجَلِي I put, or inserted, my leg, or foot, into the boot and my head into the cap]. (Ham p. 43.)—Hence the saying, يَدْخُلُ عَلَى قَوْمِهِ مَكْرُوهًا يُلْطَخُمُ بِهِ [He brings against his people an abominable, or evil, charge, aspersing them with it]. (S in art. عر.)

5: see 1, first sentence: and again in the latter half of the paragraph.

6. دَخَلَ بَعْضُهُ فِي بَعْضٍ signifies [One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. قَصْر.) [Hence,] تَدَاخُلٌ signifies The entering of joints one into another; (M;) as also دَخَالَ (JK, M, K) and دَخِيلٌ (K;); but this last is not in the M [nor in the JK], and requires consideration: (TA:.) [perhaps the joints (مَفَاصِلُ) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دَخَالَ in coats of mail signifies firmness, or compactness, of make. Hence also,] تَدَاخُلُ اللُّغَاتِ [The intermixture, or commixture, of dialects]. (Mz 17th نوع.) And تَدَاخُلُ الْأُمُورِ + The dubiousness and confusedness of affairs; as also دَخَالَ الْأُمُورِ. (TA.)—See also 1, in the latter half of the paragraph. = [It is also trans.] You say, تَدَاخَلْنِي مِنْهُ شَيْءٌ [Something thereof, or therefrom, crept into me, i. e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلْنِي مِنْ هَذَا الْأَمْرِ رَمَضٌ + [Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. رَمَضُ.)

7: see 1, first sentence.

8. ادْخَلَ عَلَيَّ: see 1, first sentence. [app. He encroached upon me]. (TA in art. هَبِضُ: see 1 in that art.)

10. اسْتَخَلَ He wished, desired, asked, or begged, to enter. (KL.)—And He entered a خَمْرٍ [or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast, at objects of the chase. (TA.)

دَخَلَ Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable property, such as land and houses and palm-trees

&c., (T, Msb, K,) and from his merchandise; (Msb;) contr. of خَرَجَ; (S;) as also مَدْخُولٌ [for مَدْخُولٌ بِهِ]: (TA:.) the former is originally an inf. n., of which the verb is دَخَلَ, aor. 2. (Msb.) You say, دَخَلَهُ أَكْثَرُ مِنْ خَرْجِهِ [His income is more than his outgoings, or expenditure]. (Msb.)—See also دَخَلَةٌ. — A disease; (K;); as also دَخَلٌ: (K, TA; but not decisively shown to have this meaning in the CK:.) a vice, fault, defect, or blemish; (S, K;); and particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, دَخَلٌ: (K, TA:.) and a thing that induces doubt, or suspicion, or evil opinion; as also دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دَخَلَ and دَخَلَ]. (S, K.) Hence the saying, (S, TA,) of Athmeh Bint-Maṭrood, (TA,)

\* تَرَى الْفَتَيَانَ كَالنَّخْلِ \* وَمَا يُدْرِيكَ بِالدَّخْلِ \*

[Thou seest the youths, or young men, like palm-trees; but what will acquaint thee with the vice, &c., that is, or may be, in them]: (S, O, TA:.) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رَقْلَةٌ.]) = See also دَخَالَ = and دَخَلَ.

دَخُلٌ [A species of millet;] i. q. جَاوَرَسٌ; as also دَخُنٌ. (TA.)

دَخُلٌ: see دَخَلَةٌ.

دَخَلَ primarily signifies A thing that enters into another thing and is not of it. (Bd in xvi. 94.) See دَخَلَ, in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S in art. دَغَلَ, and K;); in intellect or in body [&c.]. (K.) You say, فِي عَقْلِهِ دَخَلَ [In his intellect is an unsoundness]. (S, K.) And هَذَا الْأَمْرُ فِيهِ دَخَلٌ [This affair, or case, in it is an unsoundness]: both signify the same. (S.)—Rottenness in a palm-tree. (TA.)—Leanness, or emaciation. (TA.)—Perfidiousness, faithlessness, or treachery: (K and TA; but not in the CK:.) deceit, guile, or circumvention. (S, K.) Hence, in the Kur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ [And make ye not your oaths to be a means of] deceit, or guile, or circumvention, between you. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) = Also People, or persons, who assert their relationship to those of whom they are not: (K:.) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرَفٌ is of شَرِيفٌ]. (TA.) You say, هُم دَخَلٌ فِي بَنِي فَلَانٍ They are, among the sons of such a one, persons who assert their relationship to them not being of them. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, هُم دَخَلٌ لَهُم, and also هُوَ; thus applying it to a single person (which is questionable) as well as to a plurality.]—And Tangled, or luxuriant, or abundant and dense, trees; (K;); as also دَغَلَ. (TA.)

دَخَلَ Intrinsically bad or corrupt or unsound: and دَخَلَ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for دَوَّخَلَ. (TA.)

دَخَلَةٌ A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.) = See also the next paragraph.

دَخَلَةٌ The night of the ceremony of conducting a bride to her husband. (TA.) [In the present day, this night is commonly called لَيْلَةُ الدُّخَلَةِ; vulgarly لَيْلَةُ الدُّخَلَةِ.] = + The inward, or intrinsic, state, or circumstances, of a man; as also دَاخِلَةٌ: (S:.) or, as also دَخَلَةٌ and دَخَلٌ and دَخِيلٌ and دَخِيلَةٌ and دَخَالَ and دَخَلَ and دَخَلٌ and دَخَالَ and دَخَلٌ and دَخَالَ and دَخَلٌ and دَخَالَ (K,) or, accord. to Lth, دَخَالَ, (TA,) and دَخَلٌ and دَخَلَ and دَخَلٌ + a man's intention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, هُوَ عَالِمٌ بِدَخَلَتِهِ + He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْرٌ, so that you say, عَرَفْتُ دَخَلَةَ أَمْرِهِ &c., meaning + I knew the whole [of the inward, or intrinsic, circumstances] of his case. (TA.) دَخَلَتُهُ دَخَلَةٌ + فرشته دَخَلَةٌ, or فرشتتِه دَخَلَةٌ, is a post-classical prov., meaning + I laid open to him the inward, or intrinsic, and true, or real, state of my case. (Har p. 306.) One says also, هُوَ حَسَنُ الدَّخَلَةِ + He is good in his way of acting in his affairs: (K, TA:.) and فَلَانٌ حَسَنُ الدَّخَلِ + Such a one is good, and laudable, in his way of acting, or conduct. (TA.)

دَخَلَةٌ: see the next preceding paragraph, in three places: — and see دَخُلٌ. — Also A mixture of colours in a colour. (T, M, K.)

دَخُلٌ: see دَخَلَ = and see also دَخَلَةٌ: — and the paragraph here next following.

دَخُلٌ + A companion, [such as is] a confidant, and special friend; as also دَخِيلٌ (KL) and دَخِيلَةٌ [app. for دَخِيلَةٌ] (K\* and TA voce وَلِيَجَةٌ) and دَخَلَةٌ [app. for دَخَلَةٌ] (L voce وَلِيَجَةٌ): [the pl.] دَخُلُونَ signifies special, or particular, and choice, or select, friends: (Az, TA:.) or دَخُلٌ signifies, as also دَخُلٌ and دَخِيلٌ and دَخِيلَةٌ, one who enters with another into the affairs of the latter: (K, TA:.) [i. e.] دَخِيلٌ الرَّجُلِ and دَخَلَتُهُ signify the man's particular, or special, intimate, who enters with him into his affairs. (S.) You say, بَيْنَهُمَا دَخُلٌ and دَخُلٌ, meaning + Between them two is a particular, or special, intimate, who enters with them into their affairs: so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, between them is brotherhood, or fraternization, and love, or affection: and accord. to ISd and the K,

دَخَلَ and دَخَلَهُ [the latter not in the CK nor in my MS. copy of the K] and دَاخِلَةٌ signify + purity of inward love. (TA.) — دَخَلُونَ signifies also *Persons of the lower, or lowest, sort, who enter among a people, or party, of whom they are not*: thus having two contr. meanings. (Az, TA.) — الدَّخَلُ [app. الدَّخْلُ] and الدَّخَالُ [thus in the TA] and الدَّاحِلُ, accord. to IAqr, all signify *The same as الأذن* [an appellation now applied to the ear-wig; in the K, art. عقرب, said to be the عَقْرَبَان, but not as meaning the عَقْرَب or the male عَقْرَب]: accord. to AZ, it is the هَرْنَصَان [i. e. هَرْنَصَان or هَرْنَصَان, a kind of worm, the species of which is doubtful]. (TA.) — See also دَخَلَ. — And see دُخْلَةٌ.

دَخَلَ: see the next preceding paragraph, in two places.

دَخْلٌ *A portion of flesh (in some copies of the K of fat, TA) in the midst of flesh.* (JK, Ibn-'Abbād, K.)

دَخَال: see دَخَالَ: — and see also دُخْلَةٌ.

دَخَالَ [an inf. n. of 3, q. v.]. — In watering, (S, K,) it is *The putting in a camel, that has drunk, between two camels that have not drunk, (K,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk*: (S, K:) in like manner it is explained in the T, on the authority of Aq, who adds that this is done only when the water is scanty: (TA:) or the putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times: (Skr:) or the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove: (JK, TA:) so says Lth; but the approved explanation is that of Aq: (TA:) or the driving of camels to the watering-trough at once, all together; as also دَخَلَ. (JK.) — The forelocks of a horse; (K:) because of their entering, one into another; (TA:) as also دَخَالَ: (K:) so in the M. (TA.) — See also دُخْلَةٌ.

دَخِيلٌ *A guest.* (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلٌ فَلَانٍ [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — See also دُخْلُنْ, in three places. — [An adventive abider among a people.] You say, فَلَانٌ دَخِيلٌ بَيْنَ الْقَوْمِ Such a one is a person abiding among the people, not related to them. (Msb.) And هُوَ دَخِيلٌ فِيهِمْ He is a stranger to them (M, K) who has entered, (M,) or who enters, (K,) among them: (M, K:) applied also to a female. (TA.) [See دَخَلَ, which is app. a quasi-pl. n. of دَخِيل in this sense.] — Hence, *A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein.* (Msb.) — And A

word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it. (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — And A horse that is introduced between two other horses in a race for a wager. (JK, O, TA.) [See مَحْتَلٌ.] See also دَخِيلِي. — And see دُخْلَةٌ: — and دَاخِلٌ. — It is also said in the K to be syn. with دَخَالَ in a sense explained above: see 6.

دُخْلَةٌ: see دُخْلَةٌ: — and دَخَلَ.

دُخْلَةٌ: see دُخْلَةٌ.

دَخِيلِي A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. رَيْبِي, (IAqr, K, TA,) like أَهْلِي, (TA,) upon the neck of which are hung convives. (IAqr, TA.) And A horse that is fed only with fodder: so accord. to Aboo-Naṣr and others: a meaning erroneously assigned in the K to دَخِيلٌ. (TA.) Accord. to Skr, A horse of a race called بَنَاتٌ دَخِيلٌ. (TA.)

دُخْلِيَّةٌ [in the CK with ة in the place of the ء] A certain game of the Arabs. (JK, O, K, TA.)

دَخَلَ Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed عَوْدٌ. (T, TA.) — The feathers, or portions of feathers, that enter between the ظَهْرَان and بَطْنَان [here app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — A portion, or portions, of flesh, or of muscle, lying within sinews: (M, K:) or flesh whereof one portion is intermixed with another: (TA:) or دَخَلَ اللَّحْمُ means flesh that cleaves to the bone; and such is the best of flesh. (T, TA.) — Applied to a man, (TA,) Thick, and compact, or contracted, in body; (K,\* TA;) lit, having one portion thereof inserted into another. (TA.) — A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them; (TA;) also called دَخْلٌ and دُخْلٌ: (K:) n. un. دُخْلَةٌ: ISd says that it is an intrusive bird, smaller than the sparrow, found in El-Hijáz: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHát says, in "the Book of Birds," that the دُخْلَةٌ is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (زُرْقَاء); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دَخَائِلٌ, (S, M, K,) which is

anomalous in respect of the insertion of the ي: (M:) in the T, دَخَائِل [which is app. a mistranscription]. (TA.) — See also دُخْلَةٌ.

دُخْلَةٌ Any compact portion of flesh. (Sgh, K.) — Also n. un. of دَخَلَ [q. v.]. (TA.)

دَخَالَ That enters [into anything] much, or often; wont to enter. (TA.) [See دَخَسَ.] — [Hence,] دَخَالَ الأذن: see دَخَلَ.

الدَّخَال: see دَخَلَ.

دُخْلِيَّةٌ: see دُخْلَةٌ.

دَاخِلٌ [act. part. n. of 1, Entering, &c. Hence,] دَخَالَ as meaning دَخَالَ الأذن: see دَخَلَ. — It is [also] applied as an epithet to a disease, and to love; [as meaning Internal, or inward;] and so دَخِيلٌ, in the same sense. (K.) — [Also, as a subst.,] The interior of anything; (M, Msb,\* TA;) contr. of خَارِجٌ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning Within; but you say فِي دَاخِلٍ; and in like manner you say إِنِّي دَاخِلٌ meaning In, or inwards; and دَاخِلٌ مِّنْ دَاخِلٍ meaning From within;] i. e. it is only a subst.; because it has a special signification, like يَدٌ and رِجْلٌ. (TA.) — دَاخِلُ الْحَبِّ: see دُخْلُنْ.

دَاخِلَةُ الإِزَارِ The part of the إِزَار [or waist-wrapper] that is next the body; (Mgh;) the extremity of the إِزَار that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case: and the part of the body which is the place thereof; not of the إِزَار: I Amb says that, accord. to some, it is a metonymical term for the مَذَاكِير [meaning the penis with what is around it]: or, accord. to some, the hip, or haunch. (TA.) — دَاخِلَةُ الْأَرْضِ The part of the ground that may serve as a place for concealment, and that is low, or depressed: pl. دَوَاخِلُ. (T, K.) One says, مَا فِي أَرْضِهِمْ دَاخِلَةٌ [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — [In the K and TA in art. جَوْز, the term دَاخِلَةٌ is applied to Bad pieces of money intermixed and concealed among good pieces; as is there indicated in the K, and plainly shown in the TA.] — الدَّوَاخِلُ in the phrase الدَّوَاخِلُ وَالْخَوَارِجُ has been explained in art. خَرَجَ. (Msb.) See also دُخْلَةٌ, in two places.

دُخْلَةٌ and دُخْلَةٌ, with and without teshdeed, A thing [or receptacle] made of palm-leaves woven together, (ISk, S, K,) in which fresh ripe dates are put, (ISk, S,) or in which dates are put: (K:) pl. دَوَاخِلُ, occurring in poetry, [the ي being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. لَبَث.)

مَدَخَلٌ An entrance, i. e. a place of entrance, or ingress, (S, Msb,) of a house [or the like; and any inlet]. (Msb.) — [Hence,] † A way of act-



ing. (K, TA: see دُخْلَة, last sentence, in two places.) [And مَدْخُلٌ خَيْرٌ + A means of attaining, or doing, good.] — [Also A time of entrance.]

مَدْخُلٌ is syn. with إِدْخَالٌ: and is also the pass. part. n. of أَدْخَلَهُ: (S:) [and a n. of place: and of time:] see 4. — Also + Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not: (K, TA:) because he is introduced among a people [to whom he is not related]. (TA.)

[مَدْخُلٌ An instrument by means of which one enters: mentioned by Golius as meaning a key; on the authority of Ibn-Scenū (Avicenna).]

مُدْخَلًا, in the Kur [ix. 57, accord. to the most usual reading, there meaning A place into which to enter], is originally مُدْخَلًا. (TA.)

مَدْخُولٌ [for مَدْخُولٌ بِهِ]: see دُخْلٌ. — مَدْخُولٌ [and عَلَيْهَا] † A wife, or woman, to whom a man has gone in; meaning compressed; whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) = † Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) — † Emaciated. (S, K.) — Corn, or food, eaten by worms or the like. (TA.) — نَخْلَةٌ مَدْخُولَةٌ A palm-tree rotten (S, K) within. (S.)

نَاقَةٌ مَدْخُولَةُ الْحَنْتِي: see دُخْلٌ. — مَدْخُولٌ A she-camel compact, and firm, or strong, in make. (TA.) And رَجُلٌ مَدْخُولٌ الْجَسْمِ (K, TA) A man compact, or contracted, in body; lit. having one portion thereof inserted into another. (TA.)

مُتَدَخِّلٌ فِي أُمُورٍ One who puts himself to trouble, or inconvenience, to enter into affairs. (K.) [One who intrudes in affairs.]

مُتَدَاخِلٌ الْجَسْمِ: see مَدْخُولٌ.

## دخن

1. دَخَنَتِ النَّارُ, aor. ٢ and ٤, (S, K,) inf. n. دُخْنٌ and دُخُونٌ, (K,) The دُخَانُ of the fire rose; [i. e. the fire smoked, or sent up smoke:] as also دُخِنَتْ, (S, K,) of the measure اِفْتَعَلَ; (S;) and دُخِنَتْ, and دُخِنَتْ; (K;) the last with teshdeed, mentioned by Z. (TA.) — And دُخْنٌ الدُّخَانُ, (JK,) and الغَبَارُ (K) and النَّعْثُ, (TA,) inf. n. دُخُونٌ, (K,) The smoke, (JK,) and † the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.) — And دَخَنَتِ النَّارُ, (JK, S, Mgh, K,) with kesr to the خ, (S, Mgh, K,) aor. ٢, (JK, Mgh, K,) inf. n. دُخْنٌ, (Mgh,) The smoke (دُخَانٌ) of the fire (JK, S, Mgh, K) became vehement, (JK,) or became excited, or raised, (S, Mgh, K,) in consequence of its having firewood, (JK, S, Mgh, K,) in a fresh, or green, state, (JK,) thrown upon it, (JK, S, Mgh, K,) and being thus marred. (S, Mgh, K.) — دُخِنَ, aor. ٢, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دُخْنٌ, (JK,) means It was, or became, infected with smoke (دُخَانٌ), (K, TA,) while being roasted or cooked,

(TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour: (TA:) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke (وَإِذَا تَدَخَّنَتْ الْقَدْرُ). (S, TA.) — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning + It became altered for the worse in odour. (See دُخِنَ.) — Hence also,] + It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخِنَ الثِّبْتُ, and دَخِنَتِ الدَّابَّةُ, † The plant, and the beast, became of that colour; (K, TA;) as though overspread with smoke (دُخَانٌ); (TA;) as also دُخِنَ, aor. ٢, inf. n. دُخْنَةٌ. (K.) — [Hence also,] دَخِنَ خُلُقُهُ † His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA. [See also دُخِنَ, below.]])

2: see 1, first sentence. — دَخَنَهُ [He smoked it, or made it smoky]; namely, flesh-meat. (S in art. شَيْط.) And دَخَنَهُ بِالْذُّخْنَةِ [He fumigated it, or him, with what is termed دُخْنَةٌ, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh, Msh, K,) and a garment, (M,) and another man. (TA.) And دَخَنُوا عَلَى قَوْمٍ فِي غَارٍ فَقَتَلُوهُمْ [They smoked a party of men in a cave and so killed them]. (TA.)

4: see 1, first sentence. — أَدْخَنَ الزَّرْعَ; (JK, CK, and so in my MS. copy of the K;) or دَخِنَ, (so in the K accord. to the TA,) of the measure اِفْتَعَلَ; (TA;) + The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.)

5. دَخَنَ i. q. تَبَخَّرَ [He fumigated himself]: (TA in art. بَخَر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تَدَخَّنَ بِالْذُّخْنَةِ [He fumigated himself with what is termed دُخْنَةٌ, q. v.]; as also دَخِنَ, of the measure اِفْتَعَلَ. (TA.) — See also 1.

8: see 1: — and 5: — and 4.

دُخْنٌ A well-known kind of grain; (Mgh;) i. q. جَاوَرِسَ; (S;) [i. e.] the grain of the جَاوَرِسَ: (JK, M, K:) or a certain grain smaller than that, very smooth, cold, dry, and constipating: (M, K:) [a species of millet; the holcus saccharatus of Linn.; holcus dochna of Forskål; sorghum saccharatum of Delile: and the holcus spicatus of Linn.: and the panicum miliaceum of Linn.: (Delile's "Flor. Aegypt. Illustr.," no. 164: no. 57: and no. 79:)] n. un. with ة; signifying a single grain thereof. (Mgh.)

دُخْنٌ inf. n. of دَخِنَ [q. v.]. (JK, Mgh.) — [Hence,] + The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) — Hence also, i. e. from دَخِنَ النَّارَ and الطَّبِيخَ, (TA,) † A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) — Also i. q. دُخَانٌ. (S, K.) See this word

in two places. — [Hence,] + A duskiness, or dinginess, inclining to blackness; (S, TA;) as also دُخْنَةٌ; (JK, S, K;) [like the colour of smoke, (see 1, last signification but one,) or] like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means † a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified navy marks, streaks, or grain, (syn. فِرْدُ) of a sword. (K.) — Also † Rancour, malevolence, malice, or spite. (JK, K, TA.) — And † Badness, corruptness, or wickedness, of nature or disposition. (K, TA.)

دَخِنَ [applied to food, and to flesh-meat, Infected with smoke: see دُخِنَ. — And hence,] applied to wine, or beverage, + Altered for the worse in odour. (TA.) — And رَجُلٌ دَخِنَ الْخُلُقِ (Sh, JK, S) † A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA.) [See also دَاخِنَ.]

دُخْنَةٌ i. q. ذَرِيرَةٌ [which generally means Particles of calamus aromaticus], (K,) or the like thereof, (S,) [i. e.] incense, or a substance for fumigation, (بُخُورٌ, JK, Mgh, Msh,) [of any kind, and particularly] like ذَرِيرَةٌ, (Mgh, Msh,) with which houses, or tents, or chambers, (S, Mgh, Msh, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S, M, Mgh, Msh, K.) — See also دُخِنَ. — [Hence, app.,] أَبُو دُخْنَةٍ or أَبُو دُخْنَةٍ A certain bird, (IB, K, TA,) the colour of which is like that of the قَبْرَةٌ [or lark]: so says IB: or, as in some MSS., like the colour termed الغَبْرَةُ [i. e. dust-colour]. (TA.)

دُخْنَةٌ A species of عَصْفُورٍ [or sparrow]; as also دُخْنَانٌ. (K, TA.)

يَوْمٌ دُخْنَانٌ: A hot, or an intensely hot, day: (JK, K, TA:) and لَيْلَةٌ دُخْنَانَةٌ † a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA;) as though it were overspread by smoke: (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.)

دُخْنَانٌ: see دُخْنَانٌ.

دُخَانٌ (S, Mgh, K) and دُخَّانٌ (K,) which latter is the form [now] commonly used, (TA,) and دُخْنٌ, (S, K,) i. q. غُثَانٌ [a less usual term, meaning Smoke]: (K: [in the S it is said merely that the دُخَانُ of fire is well known:)] pl. (of the first, S, Mgh) دَوَاخِينُ (S, Mgh, K,) like as غَوَائِنُ is pl. of غُثَانٌ, (S, Mgh,) the only other instance of the kind, (Mgh,) deviating from rule, (S,) and دَوَاخِينُ, [also irreg., and both pls. of mult.,] and أُذُخْنَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanees and Báhileh (غَنِيٌّ and بَاهِلَةٌ) were called دُخَانٌ [The two sons of smoke] (S, K, TA) because they smoked a party of men (دَخَنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) هُدْنَةٌ عَلَى دُخْنٍ † A calm [or truce] for a cause other than recon-

*viliation*: (§, K, TA: [in the CK, لَغَبَّة is erroneously put for لَعَلَّة:] or +[as a cloak] upon [i. e. concealing] inward corruptness; from دَخَنَت explained above; [see 1;] (Mgh;) [for] I Ath says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or +upon latent rancour or malevolence: (§ and TA in art. دهن:) but A'Obeid, in explaining a trad. in which it occurs, takes it from دَخَن as signifying "a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — دُخَان is also used by the Arabs for +Evil, or mischief, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ دُخَانٌ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — It also means +Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Kur xlv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.) — [In the present day, it is also applied, but generally pronounced دُخَان, to Tobacco; nicotiana tabacum of Linn.]

دُخَان: see the next preceding paragraph, first and last sentences.

دُخَان Firewood producing دُخَان [or smoke]. (TA.) — [Hence,] خُلِقَ دُخَانٌ +A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دُخِن.]

دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay [إِرْدَبَات] [for the passage of smoke]: (JK:) its pl. is دَوَاحِنُ, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مَدَاخِنُ [pl. of دَاخِنَةٌ]. (TA.)

أَدُخِنٌ, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دُخْنَةٌ. (§, K.)

مَدُخِنٌ A place of smoke.]

مَدُخِنَةٌ: see دَاخِنَةٌ.

مَجْمَرَةٌ A vessel for fumigation; i. q. مَجْمَرَةٌ: (K:) or differing from the مَجْمَرَةٌ, [app. in being made only of baked clay,] and not disapproved; whereas the مَجْمَرَةٌ is disapproved, because generally of silver: (Mgh in art. جمر:) pl. مَدَاخِنُ. (TA.)

در

دَر, (§, A, K, [but in some copies of the § and K written دَر, and said in the TA, in art. ددن, to

be so written by some, though it is there implied that this is of doubtful authority,]) without teshdeed, (A, TA,) like دَر, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (§, A, K;) as also دَرَا, like قَفَا; and دَرَن, (§, K,) and دَرَدَر: (Ed-Demameenee, CK:) but accord. to IB, it should be mentioned in art. ددن [in which دَرَن is mentioned again in the § and K], or art. ددو [in which دَرَا is mentioned again together with دَر and دَرَن]. (L.) [The proper place of دَر seems to be art. ددو (like as art. احو is the proper place in which اُحْ should be mentioned), as well as of دَرَا; and the proper place of دَرَن, art. ددن.] Hence, (A,) مَا أَنَا مِنْ دَرٍ وَلَا الدُّ مَنِي [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Moḥammad] occurring in a trad. (§, A.) = Also A space (حِين) of time. (K.)

دَرَدَر: see above.

دَرَدَر [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Et-Tirmidh [cited in this art. in the K, and in the present work in art. طرب, as an ex. of اسْتَطَرَب]: the poet has annexed to it a third ر because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the opinion of F; but this requires consideration. (MF.)

ددن

دَدَن (T, S, K) and دَرَا and دَر; (T, K;) all mentioned by El-Aḥmar; (T;) and compared by Abou-Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to دَدَن and دَرَا and دَر; the second like قَفَا and عَصَا, and the third like دَر, (T, TA,) and by some written دَرَدَر, with teshdeed; (TA;) [but it is there implied that this is of doubtful authority,]) and the second and third said by some to be formed from the first, by the change of ن into ل and by the elision of ن; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also دَرَدَر, [which should be mentioned in art. ديد,] and دَرَدَرَان, (IAḥr, T, K, [not دَرَدَرَان as in Freytag's Lex., being followed in the K by the epithet مَحْرُكَةٌ], and دَرَدَرَان, (TA, [app. دَرَدَرَان, of the measure فَعُول, like تَبَقُّور,]) and دَرَدَرَان, (IAḥr, T, S,) [mentioned also in the § in art. ددن,] by Sgh and in the K mentioned in art. ددب, and said in the K to be wrongly included by J in the present art. (TA.) دَدَن and دَرَان are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (§.)

دَدَرَان, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (§:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others مَعْضَد; and this is not necessarily the contr. of a blunt sword. (TA.) — Also, applied to a man,

[perhaps from the first of the significations mentioned above,] meaning لَا غَنَاءَ عِنْدَهُ [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.)

دَرَدَن (§, K) and دَرَدَن (TA on the authority of El-Khuwārezmee and El-Wāḥidee) and دَرَدَان (IJ, S, K) and دَرَدُون [app. دَرَدُون] (TA) and دَرَدَان (K) A custom, manner, habit, or wont. (§, K, TA.)

دَرَدَن: } see what next precedes.  
دَرَدَان: }

دَرَدَن: see دَدَن.

دَرَدَن [app. دَرَدُون]: see دَدَن: — and دَرَدَن.

دَرَدُون: see دَدَن.

دَرَدَرَان: see دَرَدَن.

ددو

دَدُو: see what follows.

دَدُو (§, K,) like عَصَا (§) or قَفَا (TA,) and دَرَدُو (§, K,) like دَر (§) or دَر, (TA,) and دَرَدَن (§, K,) which last is mentioned in art. ددو, (S,) Diversion, sport, play, or such as is vain, or frivolous. (§, K.) [See also arts. در and ددن.]

در

1. دَر, (§, Mgh, K, &c.,) aor. = and ², [the latter anomalous,] inf. n. دَر (Mgh, K, TA) and دَرُو, (TA,) It (milk) was, or became, copious, or abundant, (Mgh, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so +the water of the eye, or tears, and the like, (TA,) &c.; (Mgh;) as also دَرَدَر: (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — [Hence,] said of sweat, +It flowed (K) like as milk flows. (TA.) — And of the tax called خَرَج, +Its produce became abundant. (K.) — And [in like manner] one says, دَرَدَر: see دَر, below. — And [hence,] دَر also signifies +It was, or became, consecutive. (K in art. دهدر.) And +It continued; as in the phrase, دَر لَهُ الشَّيْءُ [The thing continued to him]. (Sh, TA in art. جري.) — And, said of a horse, aor. =, inf. n. دَرِي (K) and دَرُو, (TA,) +He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — And of herbage, (K,) inf. n. دَر, (TA,) +It became tangled, or luxuriant, (K, TA,) by reason of its abundance. (TA.) — One says also, of a she-camel, دَرَتْ, (TA,) and دَرَتْ بَلْبِنَهَا (K,) aor. ² and =, [the former anomalous,] inf. n. دَرُو and دَرُو, (TA,) and دَرَتْ, alone, (§, K,) and دَرَتْ بَلْبِنَهَا (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And دَر الصَّرْعُ بِالْبَلْبِنِ, aor. ², (§,) or =, (TA,) inf. n. دَرُو, (S,) or دَر, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly:]

and **اللبن** **ادر** signifies the same; or it yielded, or emitted, the milk. — And [hence,] **دَرَّتْ حَلَوْبَةُ الْمُسْلِمِينَ**, (S, A,) and **لَقَحْتُهُمُ**, (TA,) [lit. The milch-camel of the Muslims yielded milk copiously,] meaning † the tribute, or taxes, pertaining to the Muslims poured in abundantly. (S,\* A, TA.) — And **دَرَّتِ السَّمَاءُ بِالْمَطَرِ**, (K,) aor. 2, (S,) inf. n. **دَرَّ** and **دَرُور**, (K,) † The sky poured down rain (K, TA) abundantly. (TA.) — And **دَرَّبَهَا عِنْدَهُ** † He produced, or gave forth, what he had. (A.) — And **دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا** † The world was bountiful to its inhabitants. (A.) — And **دَرَّتِ السُّوقُ**, (S in art. **غَر**, and K,) inf. n. **دَرَّة**, (S ubi suprâ,) † The market became brisk, its goods selling much; (S ubi suprâ, K, TA;) contr. of **غَارَتْ**. (S ubi suprâ.) — And **دَرَّتِ الْعُرُوقُ** The ducts, or veins, became filled with milk, (TA,) or † with blood. (A, TA.) — And **دَرَّ الْعُرْوُ**, inf. n. **دَرُور**, † The vein pulsated uninterruptedly. (TA.) — And **دَرَّ السَّهْمُ**, (AHn, K,) aor. 2, (TA,) inf. n. **دَرُور**, † The arrow turned round well upon the nail (AHn, K\*) of the left thumb, [app. so as to produce a sound, (see **حَتَّانٌ**)] being turned with the thumb and fore finger of the right hand [for the purpose of testing its sonoric quality]: the arrow does not thus turn, nor does it produce the kind of sound termed **خَنِين**, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AHn.) — **دَرَّ** also signifies *It (a thing) was, or became, soft, tender, or supple.* (IAar, K.) — And *It (a lamp) gave light, shone, or shone brightly.* (K.) — And, aor. **يَدَّرُ**, which is extr., (K,) or, as some say, the pret. is originally **دَرَّرَ**, [the sec. pers. being **دَرَّرْتَ**,] and, if so, the aor. is not extr., (MF,) *It (a man's face) became goodly after disease.* (K.)

4. **ادر** [He made milk to flow, or to flow copiously, or abundantly:] he drew forth milk. (Msb.) See also 1, in three places. — [Hence,] **أَدَّرُوا الْخَرَاجَ** † They (the collectors) made the produce of the tax called **خَرَاج** to come in abundantly. (TA.) — [And **ادر البول** † It (a medicine, &c.) caused the urine to flow plentifully; acted as a diuretic; (see the act. part. n. below;) as also **استدَره**.] — **ادر أمه** He (a young camel) sucked, or drew the milk of, his mother. (TA.) And **ادرها** He stroked her (a camel's) dugs, to draw her milk: he milked her; (TA;) as also **استدراها**, referring to a ewe or she-goat: (Msb:) and the latter, he stroked her dugs with his hand, causing the milk to flow, or to flow copiously: and the same verb, he sought, or desired, her milk, or the flowing of her milk. (TA.) — [Hence,] **أَدَّرُوا لِقْحَةَ الْمُسْلِمِينَ** † [Make ye the tribute, or taxes, pertaining to the Muslims to pour in abundantly: lit., make ye the milch-camel of the Muslims to yield milk abundantly]: said by 'Omar to the collector of the taxes. (TA.) — [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, **أَدِّرْهَا وَإِنْ أَثْبَتَ**, meaning, [lit.,] *Ply her, though she* Bk. I.

refuse, until she yield her milk abundantly. (TA.) — And **أَدَّرَ اللَّهُ لَهُ أَخْلَافَ الرِّبْقِ** † [God milked for him the dugs of sustenance; i. e. provided for him the means of subsistence]: and **استدَرَّ نِعْمَةَ اللَّهِ بِالشُّكْرِ** † [He drew the favour, or blessing, of God, by thankfulness]. (A.) — And **الرَّيْحُ تَدِرُّ السَّحَابَ**, (S, L, K,) and **تَسْتَدِرُّهُ**, (S, L,) † The wind draws forth a shower of fine rain from the clouds: (S, L, K: in some copies of the last, we find, as the explanation of **السَّحَابَ الرَّيْحُ**, instead of **حَلْبَتُهُ**, [agreeably with the above explanation,] **حَلْبَتُهُ**, with **ج**: the explanation in the [S and] L is **تَسْتَحْلِيهِ**: TA:) and **نَسْتَدِرُّ السَّحَابَ** † [We desire, or look for, a shower of rain from the clouds]. (TA in art. **حَلَب**.) — And **بَيْنَ عَيْنَيْهِ عُرْقٌ يَدِرُّهُ الْغَضَبُ** (said in a trad., TA) † Between his eyes was a vein which anger caused to flow; (S;\*) or to fill with blood; (A;) or to become thick and full: (TA:) or which anger put in motion: (S:) for (TA) **أَدَّرَ الشَّيْءَ** signifies he put the thing in motion. (K, TA.) — **أَدَّرَتِ الْبَغَزْلُ** † She twisted the spindle vehemently, (A, K,) so that it seemed to be still in consequence of its vehement twirling. (K,\* TA.) — And **أَدَّرَ السَّهْمُ** † He made the arrow to turn round well upon the nail (AHn, K\*) of his left thumb, turning it with the thumb and fore finger of his right hand. (AHn. [See 1, latter part.]) — And **أَدَّرَتْ عَلَيْهِ الضَّرْبُ** † I inflicted upon him an uninterrupted beating. (A.)

10: see 1, first sentence: — and see **دَرَّة**. — See also 4, in five places. — **استدَرَّتْ** † She (a goat) desired the ram: (El-Umawee, S, K:) and one says also **استدَرَّتْ**. (El-Umawee, S. [See art. **دَرُو**].) — And **استدَرَّ** † He spoke, or talked, much. (TA in art. **غَلَت**.)

R. Q. 1. **دَرَدَرُ**, (inf. n. **دَرْدَرَةٌ**, TK,) He (a child, S) chewed, or mumbled, an unripe date (S, K) with his toothless gums. (TA.) Hence the saying of a certain Arab, to whom El-Aṣma'ce had come, **أَتَيْتَنِي وَأَنَا أَدْرَدُرُ** [Thou camest to me when I was a child mumbling with toothless gums: or it may mean thou hast come to me when I am old, mumbling &c.: see **دَرَدَرُ**]. (TA.) — Also He (a man) lost his teeth, and their sockets became apparent. (TA.)

R. Q. 2. **تَدَرَدَرُ** It (a thing) was, or became, in a state of motion or commotion, or it moved about. (T in art. **دَل**.) And **تَدَرَدَرَتِ اللَّحْمَةُ** The piece of flesh quivered. (K.) [Hence,] one says of a woman, **تَدَرَدَرُ**, [for **تَتَدَرَدَرُ**,] meaning She quivers in her buttocks, by reason of their largeness, when she walks. (TA.)

**دَرَّ** an inf. n. used as a subst., (Msb,) Milk; (S, A, Msb, K;) as also **دَرَّة**. (K.) Hence, **الدَّرَّ** and **الدَّرُّ** alone, Milch-animals. (TA.) And **أَمَهَاتُ الدَّرِّ** The teats of a camel or cloven-footed animal. (TA.) — Hence also the saying, **لِلَّهِ دَرُّكَ** † To God be attributed the good that hath proceeded from thee! or thy good deed! (TA:)

or thy deed: (A:) or thy gift! and what is received from thee! [and thy flow of eloquence! and the like: when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Abou-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, **لِلَّهِ دَرُّهُ** † To God be attributed his deed! (S, K:) or his knowledge! or his good! or bounty! or beneficence! (Har p. 418:) [&c.:] meaning praise. (S.) Accord. to IAar, **دَرَّ** signifies † A deed, whether good or evil. (TA.) Ibn-Aḥmar says, **لِلَّهِ دَرِّي** [To God be attributed what hath brought me to this state!], wondering at himself. (TA.) One also says, **لِلَّهِ دَرُّكَ مِنْ رَجُلٍ**, which is likewise an expression of praise, (S,) meaning † To God be attributed the goodness, or good action, of thee, as a man! [i. e., of such a man as thou!] (TA.) And **لِلَّهِ دَرُّهُ فَارِسًا** † [To God be attributed his excellence as a horseman!]. (Msb.) And, in dispraise, (S,) **لَا دَرَّ دَرُّهُ** May his good, or wealth, not be, or become, much, or abundant! (S, A, TA:) or may his work not thrive! (K.) El-Mutanakhkhil says,

لَا دَرَّ دَرِّي إِنْ أَطْعَمْتُ نَارِلَهُمْ  
قَرَفَ الْحَنِي وَعِنْدِي الْبَرُّ مَكْنُوزُ

[May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the rind of **حَنِي** (q. v.) when I have wheat stored up]: this verse is cited by Fr, who also mentions the phrase, **دَرَّ دَرُّ فُلَانٍ** [May the wealth of such a one become abundant! or may his work thrive!]. (TA.) — Also The soul; syn. **نَفْسٌ**. (K.) One says **رَجُلٌ سَرِي الدَّرُّ** A man of generous and manly soul. (TK.) And **دَفَعَ اللَّهُ عَنْ دَرِّهِ** May God defend his soul. (Lh.)

**دَرَّ** and **دَرَّرَ** (S, Msb, K) and **دَرَّاتٌ** (K) pls., (S, Msb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of **دَرَّة**, (S, Msb, K,) which last signifies A pearl: (S:) or a large pearl. (Msb, K.)

**دَرَّة**: see **دَرَّة**.

**دَرَّة**: see **دَر**.

**دَرَّة**: see **دَر**, first sentence. — Also Copious, or abundant, flowing milk; milk flowing copiously, or abundantly: (TA:) and a flow, or stream, or a flowing or streaming, of milk; (S, K;) and its abundance or abounding: (S, Msb, K:) as also **دَرَّة**: (L:) or this latter signifies a single flow, or stream, of milk. (Msb.) Hence the prov., **لَا آتِيكَ مَا اخْتَلَفَتِ الدَّرَّةُ وَالْجَرَّةُ** I will not come to thee as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (TA. [See also **جَرَّة**].) — [Hence also the phrase,] **لِلَّسَّحَابِ دَرَّةٌ** † The clouds

have a pouring forth : pl. **دَرَر**. (S.) En-Nemir Ibn-Towlab says,

\* سَلَامُ الْإِلَهِ وَرَبِّحَانَهُ \* وَرَحْمَتُهُ وَسَمَاءُ دَرَر \*

meaning **دَرَر** ذَات **دَرَر** [i. e. The peace, or security, &c., of God, and his bounty, and his mercy, and a sky pouring forth showers]. (S.) Some say that **دَرَر** signifies **دَار** [flowing, or streaming; or flowing, or streaming, copiously, or abundantly]; like as **قَيْمًا** in the **Kur** vi. 162 signifies **قَائِمًا**. (TA.)

In like manner one says also **دِيمَر دَرَر** [Lasting and still rains pouring down]. (TA.) — And **دَرَر** **للسوق** † The market has a brisk traffic going on in it, its goods selling much. (AZ, S.) — And **دَرَر** **للساق** † The thigh, or shank, [of the horse or the like] has a continuous movement for running; syn. **اِسْتَدْرَارٌ** **بَلَجَرِي**. (AZ, S.) You say also, **مَرَّ الْفَرَسُ عَلَى دَرَرِهِ**, meaning † The horse passed along without being turned aside by anything. (TA. [See also **مُسْتَدِر**].) — **دَرَر** also signifies † Blood [as being likened to milk]. (K.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her **دَرَر**. (TA.) — And † The means of subsistence [as being likened to milk]. (TA in art. **غَر**. [See an ex. voce **غَرَّة**].)

— And A mode, or manner, of flowing, or streaming, of milk. (Msb.) = Also A certain thing with which one beats, or flogs; (Kr, S, A, K, TA;) i. e. the **دَرَر** of the Sultán: (TA:) a whip: (Msb:) [app. a whip for flogging criminals; as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport, such as is now called **فَرْقَلَة**: or a whip made of a strip, or broad strip, (see 1 in art. **خَفَق**.) of thick and tough hide, or the like: it is described by Golius and Freytag (by the latter as from the S and K, in neither of which is any such explanation found,) as “*strophium ex fune aliave re contortum, aut nervus taurinus, similisve res, quibus percuti solet*.”] an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. **دَرَه**:] pl. **دَرَر**. (A, Msb.)

**دَرَر** The right course or direction of a road: (S, K:) its beaten track: its hard and elevated part. (TA.) You say, **نَحْنُ عَلَى دَرَرِ الطَّرِيقِ**, We are upon the right course [&c.] of the road. (S.) And **هُمَا عَلَى دَرَرٍ وَاحِدٍ** They two are following one direct course. (S.) — **دَرَر** **بَيْت** The direction, point, place, or tract, which is in front of, or opposite to, a house. (K.) You say, **دَارِي بَدْرَر دَارِك** My house is in front of, or opposite to, thy house. (TA.) — **دَرَر** **الرَّيْح** The direction, or point, from which the wind blows. (S, K.)

**دَرَر**: see **دَار**, in two places.

**دَرِير** A horse (S, K) or similar beast (K, TA) that is swift: (S, K:) or swift in running, and compact in make: (TA:) or compact and firm

in make. (K, TA.) [See also **دَرِي** and **مُسْتَدِر**.] = See also **دَار**.

**دَرَر**: see **دَرَر**.

**دَرَر** **فَرَس** (TA) or **دَرِيَّة** (A) A horse, or mare, that runs much. (A, TA.) [See also **دَرِير** and **مُسْتَدِر**.] = **كَوْكَب دَرِي**: see the next paragraph.

= **دَرَرِيَّة** **الْفَارِسِيَّة** The chaste dialect of Persian: (Mgh:) or the most chaste dialect thereof: (TA:) so called in relation to **دَر**, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning “a door” or “gate.” (Mgh, TA.)

**دَرِي** **كَوْكَب دَرِي** and **دَرِي** (S, A, K) and **دَرِي** (K, TA) A shining, or brightly-shining, star: (K:) or a star that shines, glistens, or gleams, very brightly: (S, A:) called **دَرِي** in relation to **دَر** [i. e. pearls, or large pearls], (Fr, Zj, S, A,) because of its whiteness (Zj, S, A) and clearness, and beauty: (Zj:) pl. **دَرَارِي**. (A.) It is also termed **دَرِي** and **دَرِي**: (TA. [See art. **دَرَا**].) — **دَرِي** also signifies The glistening, or shining, of a sword: (K:) a rel. n. from **دَر**; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read **دَرِي**, with **د** [and fet-h]. (TA.)

**دَرِي**: see the next preceding paragraph.

**دَرِير** (S,) or **دَهْدَرِير** (K:) see art. **دهدر**.

**دَرَارَة** A spindle (K, TA) with which the pastor spins wool, or with which a woman spins cotton or wool; as also **مِدْرَة**. (TA.)

**دَرَدَر** The part of the gums where the teeth grow: (TA:) or the part where the teeth grow of a child: (S, K, TA:) or the part where the teeth grow both before they grow and after they have fallen out: (K, TA:) pl. **دَرَادِر**. (S.) Hence the prov., **أَعْيَنِي بِأَشْرِ فَنَكَيْفَ بَدْرَدَر**, (S, K,) or **فَنَكَيْفَ أَرْجُوكَ بَدْرَدَر**, (TA,) i. e. Thou [wearingdest me, and] didst not accept good advice when thou wast a young woman and when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee now when thou hast grown old, and the places of the growth of thy teeth have become apparent by reason of age? (K, TA.) In the K we read **لَمْ تَقْبَلِ النَّصِيحَ شَابًا** but it should be **شَابَةً**: but the signification commonly known is that first given above. (TA.)

**دَرَدَرَة** inf. n. of R. Q. 1. (TK.) — Also an onomatopœia meaning The sound of water rushing along in the beds of valleys. (TA.)

**دَرْدَار** A certain kind of tree, (T, S, K,) well known; (T;) also called **شَجَرَة الْبَقِي**: [both of these names are now applied to the elm-tree; and so both are applied by Golius:] there come forth from it various **أَقْمَاع** [app. excrescences of the nature of gall-nuts], like pomegranates, in

which is a humour that becomes **بَقِي** [i. e. bugs or gnats, for both are signified by this word]; and when they burst open, the **بَقِي** come forth: its leaves are eaten, in their fresh state, like herbs, or leguminous plants: so in the “Minháj ed-Dukkán.” (TA.) = Also The sound of the drum. (K.)

**دَرْدُور** A whirlpool, in which shipwreck is feared; (S;) a place in the midst of the sea, where the water is in a state of violent commotion, (T, K,) and from which a ship scarcely ever escapes. (T, TA.)

**دَرُور**: see **دَرَة**. — Also, (S, Msb, K,) and **دَرُور** (S, A, Msb, K) and **دَرَا** (A) and **مُدِر** (S,) A she-camel, (S, A, K,) or ewe, or she-goat, (Msb,) abounding with milk; having much milk: (S, A, Msb, K:) pl. (of the first, S, Msb) **دَرَار**; (S, Msb, K;) and one says also **إِبِل دَرُور** (a pl. of **دَرُور** [in the CK and in my MS. copy of the K **دَرُور**] and **إِبِل دَرُور** (also a pl. of **دَرُور** [in the CK and in my MS. copy of the K **دَرُور**]): (K, accord. to the TA:) and **دَرُور** applied to an udder signifies the same: (TA:) [and **مُدِرَار** also app. signifies the same; for you say] — **سَمَاءٌ مُدِرَارَةٌ** † A sky pouring down abundance of rain: (S, K:) and **سَحَابَةٌ مُدِرَارَةٌ** a cloud pouring down much rain. (A, TA.) — **رَزَقٌ دَارٌ** † Continual, uninterrupted, sustenance, or means of subsistence. (TA.) = **دَرِير** and **دَار** A lamp giving light, shining, or shining brightly. (K.)

**دَرَرَة** A copious flowing, or streaming, of milk. (K.)

**مُسْتَدِر** **لَهُ** [and **مُدِر** **لِلْبَوْل**] — **دَار**: see **مُدِر**, and simply **مُدِر** and **مُسْتَدِر**, A diuretic medicine &c.]. (TA in art. **حَزَر**, &c.) And **مُدِر** **لِلطَّبِث** [Emmenagogue]. (K in art. **اِشْن**, &c.) — **مِدْرَة** and **مُدِر** A woman twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling. (K, TA.)

**دَرَارَة**: see **مِدْرَة**.

**مُدِرَار**: see **دَار**, in three places.

**مُسْتَدِر**: see **مُدِر**, in two places. — Also † A number of arrows in their flight resembling the streaming of milk, by reason of the vehemence with which they are impelled; occurring in a verse of Abou-Dhu-eyb. (TA.) — **فَرَسٌ مُسْتَدِرٌ** † A horse that runs far without being turned aside by anything. (A.) [See **دَرَة**, and see also **دَرِي** and **دَرِير**.]

درا

**دَرَة** (S, M, Msb, K,) inf. n. of **دَرَا**, aor. **دَرَا**, 1. **دَرَا**; (K;) and **دَرَا**; (M, TA; [or this latter has probably an intensive signification;]) He pushed it, or thrust it; or pushed it, or thrust it, away, or back; repelled



it; or averted it; syn. دَفَعَهُ; (S,\* M, Mgh,\* Mgh, K;) namely, a thing. (Mgh.) Hence, كَانَ بَيْنَ عَمْرٍ وَمَعَادِ بْنِ عَفْرَةَ دَرَّةً There was, between 'Omar and Mo'adh Ibn-'Afra, a contending, and a mutual pushing or thrusting, &c. (Mgh.) And دَرَا عَنْهُمْ He repelled from them, or defended them; as also دَرَّةٌ, which is formed by substitution from the former, like هَرَاقٌ from أَرَاقٌ. (S in art. دره.) And دَرَا عَنْهُ الْحَدَّ He averted (دَفَعَ) from him the prescribed castigation: (M, Mgh:) or he deferred his prescribed castigation: and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., اِدْرُوا الْحُدُودَ بِالشُّبُهَاتِ [Avert ye, or defer ye, the prescribed castigations on account of dubious circumstances]. (ISk, M, TA.) And اِدْرُوا الْحُدُودَ مَا اسْتَطَعْتُمْ [Avert ye, or defer ye, the prescribed castigations as long as ye are able]. (S, from a trad.) — See also 5. — دَرَا عَنِ الْبَعِيرِ الْحَقْبَ is explained by Sh as meaning He pushed back the hind girth of the camel: but AM says that the correct meaning is, he spread the hind girth upon the ground, and made the camel to lie down upon it [in order that he might gird him]. (TA.) [For] دَرَا signifies also He spread, or laid flat, (K, TA,) a thing upon the ground. (TA.) — دَرَا الشَّيْءَ بِالشَّيْءِ He supported the thing by the thing; made the thing to be a support to the thing. (TA.) [Hence,] دَرَا الْحَائِطَ بِنِجَالٍ He conjoined the wall with a structure [so as to support the former by the latter]. (TA.) — دَرَا بِجَبَرٍ He cast a stone; like رَدَا. (TA.) You say, رَدَاهُ بِهِ and دَرَاهُ بِهِ He cast a stone at him. (M in art. ردا.) — دَرَا said of a torrent, (K,) inf. n. دَرُوْهُ, (TA,) † It rushed, or poured forth with vehemence; as also † اندرَا. (K.) And دَرَا الْوَادِي بِالْسَّيْلِ † The valley poured along the torrent. (TA.) [See also دَرُوْهُ, below.] — دَرَا, (K,) inf. n. دَرُوْهُ, (TA,) is syn. with طَرَا [He came from a place, or from a distant place, unexpectedly; &c.]. (K.) And you say, دَرَا عَلَيْنَا, (T, S, K,\* TA,) inf. n. دَرُوْهُ (S, TA) and دَرُوْهُ; (TA,) and † اندرَا (S, TA) and † تدرا; (TA;) Such a one came, or came forth, upon us unexpectedly, (T, S, K,\* TA,) or whence we knew not; as also طَرَا, (T,) and دَرَّةٌ. (IAqr, TA in art. دره.) And اندرَا عَلَيْهِ بَشَرٌ, vulg. اندرى, He came upon him suddenly with evil, or mischief. (TA.) — Hence, i. e. from دَرَا signifying “he came, or came forth, unexpectedly,” (T, S, TA,) دَرَا, inf. n. دَرُوْهُ, said of a star, meaning † It shone, or glistened, (S, K, TA,) intensely, (S, TA,) and its light spread: (TA:) or, as some say, it rose. (T.) [Hence also,] دَرَاتِ النَّارُ † The fire gave light, shone, was bright, or shone brightly. (Sh, K.) — دَرَا, (T, S, K,) aor. -, (T,) inf. n. دَرُوْهُ, (T, S,) He (a camel) had what is termed the غَدَّةُ (S, K,) i. e. the plague, or pestilence, (طاعون,) of camels, (T,) and had therewith a tumour in his back, (S, K,) or in his نَحْرٌ [or stabbing-place, in the uppermost part of the

breast]: but in a female, it is in the udder: (TA:) or had a tumour in his نَحْرٌ. (IAqr, T.) The epithet applied to the male is † دَارِيٌّ: and so, accord. to ISk, to the female, (T, S,) meaning Attacked by the غَدَّةُ in her مَرَاقٌ, (T, and so in a copy of the S,) thus, without tesheed to the ق, signifying the part, of her throat, which is the place of passage of the water, (T, TA,) or in her مَرَاقٌ [or thin and soft parts of the belly], (so in one of my copies of the S,) so that the protuberance of the غَدَّةُ [or pestilential tumour] is apparent: which protuberance is termed † دَرُوْهُ. (T, S.)

2: see 1, first sentence.

3. مُدَارَاةٌ, primarily, (TA,) signifies The act of opposing; and repelling, or striving to repel: (S, TA:) or treating in an evil, or adverse, manner; and opposing: (A'Obeyd, TA:) or the putting one off in the matter of a right or due, by promising to render it time after time; and treating in an evil, or adverse, and a contrary, manner. (Mgh in arts. درى and درى.)

One says, دَارَاتُهُ I repelled him, or strove to repel him. (T, Mgh, K.) And فَلَانٌ لَا يَدَارِي وَلَا يَمَارِي (S, TA,) i. e. Such a one does not act in an evil, or adverse, manner, nor oppose, [nor does he wrangle, or dispute obstinately:] and لَا يَدَارِي, meaning, accord. to Sgh, if for لَا يَدَارِي, does not repel, or strive to repel, him who has a right from his right. (TA.) — Accord. to El-Ahmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without -; (T, S;) contr. to the assertion of A'Obeyd, who says that in this case it is without -. (T.)

[F says,] دَارَاتُهُ is syn. with دَارَاتُهُ and دَارَاتُهُ and دَارَاتُهُ [the second of which has a meaning explained above; the first and last meaning I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; &c.]; thus bearing two contr. significations: (K:) [or] دَارَاتُهُ and دَارَاتُهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S:) [but Az says,] I say that the verb with - means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and دَارَاتُهُ signifies “I deceived, deluded, beguiled, circumvented, or outwitted;” as also دَرَاتُهُ. (T.)

4. اِدْرَاتٌ بِضَرْعِهَا, (AZ, T, S,) inf. n. اِدْرَاتُ, (AZ, T,) [as also اِدْرَاتٌ, with ذ,] She (a camel) excerned (اَنْزَلَتْ) the milk, (AZ, T, S,) and relaxed her udder, on the occasion of bringing forth. (AZ, S.) The epithet applied to the she-camel so doing is † مُدْرِيٌّ. (AZ, T, S, K.)

5: see 1. — تَدْرَا عَلَيْنَا He domineered over us. (S.) And تَدْرُوْا عَلَيْهِمْ They domineered over them, (K, TA,) and aided one another against them. (TA.) — تَدْرُوْا, (M, K, TA,) and † اِدْرُوْا, (TA,) They concealed themselves from a thing in order to beguile it, or circumvent it: (M, K, TA:) or they made use of a ذَرِيْعَةٌ [or

ذَرِيْعَةٌ] for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and اِدْرَاتٌ لِلصَّيْدِ (S,) or الصَّيْدِ, (K,) I prepared for myself a ذَرِيْعَةٌ for the chase: (S, K:) and † اِدْرَا الصَّيْدَ, aor. -, inf. n. دَرُوْهُ, He drove the chase, and concealed himself by it. (M.)

6. تَدَارَوْا They repelled, or strove to repel, one another (M, Mgh, K) in contention, or altercation, (M, K,) and the like; and disagreed. (M.) تَدَارَاتُهُم is originally تَدَارَاتُهُم, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (S, TA:) the meaning is, Ye disagreed; and repelled, or strove to repel, one another. (S.) فَتَدَارَاتُهُمْ فِيهَا, in the Qur. ii. 67, means And ye contended together respecting it; because those who contend repel one another: or ye repelled, or strove to repel, one another, by each of you casting the slaughter upon his fellow. (Bd.)

7: see 1, in three places. — The phrase اِدْرُوا الْحُدُودَ بِالشُّبُهَاتِ [The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) — اِنْدَرَا الْحَرِيْقُ The fire [of a burning house &c.] spread, (K, TA,) and gave light, shone, was bright, or shone brightly. (TA.)

8: see 5, in two places.

دَرُوْهُ an inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] جَاءَ السَّيْلُ دَرُوْا and † دَرُوْا The torrent rushed, or poured forth with vehemence, [or came rushing, &c.,] from a place, (M, K,) or from a distant place, (TA,) unknown: (M, K, TA:) or the latter signifies the torrent came from a distant land or tract. (S.) And جَاءَ الْوَادِي دَرُوْا The valley flowed with the rain of another valley: if with its own rain, you say, سَالَ ظَهْرًا (IAqr, M; and the like is said in the TA in the present art. and in art. ظهر:) or سَالَ دَرُوْا means it flowed with other than its own rain; and ظَهْرًا, “with its own rain.” (TA in art. ظهر.) Hence † الدَّرُّ has been metaphorically used by a rájiz to signify † The flowing of water from the mouths of camels into their insides. (M.) — A bending; (TA;) a crookedness, or curvity; (S, M, K, TA;) in a cane, or spear-shaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دَرُوْهُ. (M.) One says, اَقْنَبْتُ دَرَّةً فَلَانٍ, I rectified the crookedness and opposition, or resistance, of such a one. (S.) And hence, دَرُوْهُ ذَاتُ بَقَرٍ A well having a part [of its shaft] projecting, or protuberant. (S, O.) And طَرِيْقٌ ذُو دَرُوْهُ A road having furrows, (M,\* K,\* TA,) or abrupt, water-worn, ridges, (T, S, M,) and protuberances, and the like. (T.) — The extremity, or edge, of a thing; because it repels therewith. (Ham p. 213.) — A portion of a mountain that projects, or juts out, from the rest, (M, K, TA,) and Ham

p. 213 in explanation of the pl.) *unexpectedly*: (TA:) pl. as above. (M.) — See also 1, last sentence. — Also † *Disobedience, and resistance, and hatred, or dislike*, (T, TA,) and *crookedness*, (T,) and *disagreement, on the part of a wife*. (T, TA.)

دَرَبْ: see دَرَبْ, in three places.

دَرَبْ *A ring by aiming at which one learns to pierce or thrust [with the spear]* (S, M, K) and *to shoot*: (T, \*M, K:) said by Aṣ to be with ء: (S:) and also called وَتِيرَة. (S in art. وتر.) 'Amr Ibn-Maḍdee-Kerib says,

\* ظَلَلْتُ كَأَنِّي لِلرَّيَاحِ دَرَبٌ \*  
\* أَقَاتِلُ عَنْ أَهْلَاءِ جَرْمٍ وَفَرَبْ \*

[I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written دَرَبْ.]) — Also *A camel*, (T, S,) or *other thing*, (S,) or *anything*, (M, K,) by which one conceals himself (T, S, M, K) from the wild animals, (T,) or from the objects of the chase, (S, \*M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S:) like دَرَبْ: (S in art. درع:) accord. to AZ, it is with ء, (S,) because the درَبْ is driven (تُدْرَأُ, i. e. تُدْفَعُ) towards the objects of the chase: (T, \*S:) but IATH says that it is دَرَبْ, without ء; and that it signifies *an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them*: (TA:) the pl. of دَرَبْ is دَرَابِيَا and دَرَانِي with two hemzels, each of them extr. [with respect to analogy]. (M, TA.)

دَرَبِي: }  
دَرَبِي: } see what next follows.

دَرَبِي: (T, S, K, &c.) like خَبِير and دَرَا عَلَيْنَا فَلَان (S) or سَيِّئِينَ (K,) from دَرَبِي: (S) and دَرَبِي: (M, K,) the only instance of the measure فَعِيل except مَرِيضٌ; (K;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet دَرَبِي:] but A'Obeyd says that when it is pronounced with the first letter maḍmoomah it is دَرَبِي, without ء, a rel. n. from دَرَبْ, of the measure فَعِيل, [and the like is said in the K, though دَرَبِي: is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فَعِيل; and that he who pronounces it [دَرَبِي:] with ء means that it is [originally of the measure] فَعُول, like سُبُوخ, and that one of its vowels is changed to kesr because it is deemed difficult of pronunciation; and Akh mentions also دَرَبِي: with ء, of the measure فَعِيل, with fet-h to the first letter, (S, TA,) on the authority of Kaṭādeh and AA; (TA;) † *A star that shines, or glistens*, (S, K, TA,) intensely:

(S:) or *a star that is impelled in its course from the east to the west*: (M:) accord. to IAṣr, [a shooting star;] *a star that is impelled (يُدْرَأُ) against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]:* (T, TA:) and said by some to signify *one of the five planets*: (TA in art. در:) pl. دَرَابِي: (T, S, M;) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.)

دَرَابِي: *Coming from a place, or from a distant place, unexpectedly*: (M, TA: but only the pls. of the word in this sense are there mentioned:) *an enemy showing open hostility, or coming forth into the field to encounter another in battle*: and *a stranger*: (T:) pl. دَرَاءُ (T, M, TA) and دَرَاءُ. (M, TA.) People say, نَحْنُ فُقَرَاءُ دَرَاءُ [We are poor men, come from a distant place, or strangers]. (T, TA.) — See also 1, last sentence. — [Hence,] metaphorically used by Ru-bel as meaning † *Swollen with anger*. (M, TA.)

تُدْرَأُ (K,) and تُدْرَأُ (S, M, \*K,) accord. to different relations of a trad. in which it occurs, (TA,) *The Sultān is possessed of apparatus [of war], عُدَّة, S, and so in some copies of the K,) or might, عِز, so in other copies of the K,) and power, to repel his enemies*: (S, M, \*K:) accord. to IATH, تَدْرَأُ signifies *impetuous, not fearing or dreading*; and so, *having power to repel his enemies*: (TA:) it is used in relation to war and contention. (M.) You say also, هُوَ دَرَبٌ and تَدْرِبُهُ and هُوَ دَرَبٌ and تَدْرِبُهُ (TA in art. دره, q. v.)

تُدْرَأُ: see the next preceding paragraph.

مُدْرِي: see 4.

مُدْرَا *A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back.* (TA.) [Applied in the present day, pronounced مُدْرَا, without ء, to *A boat-pole*.]

ذَاتُ الْبَدْرَةِ *The she-camel of violent spirit.* (TA.)

#### دراغن

دَرَاغِن and دَرَاغِن (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA,) *The peach*; syn. خَوْخ: (AHn, IDrd, K; and so in a copy of the S:) and the *apricot*; syn. مَشِش; (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit دراقن, which is an arabicized Syrian word, or [rather] Greek, [originally δωπάκτιον,] and El-Jawāleek also mentions it among arabicized words. (TA.)

#### درب

1. دَرَبْ (T, \*S, M, A, Mṣb, \*K,) aor. َ, (Mṣb, K,) inf. n. دَرَبْ (T, M, Mṣb, K) and دَرَبْ:

(S, \*M, A, K,) or the latter is a simple subst.; (Mṣb;) and تَدْرَبْ (M, A, Mṣb, \*K,) and دَرَبْ [which is generally regarded as a quadrilateral-radical word (see art. دروب)]; (S, K;) *He was, or became, accustomed, or habituated, to it; attached, addicted, given, or devoted, to it*; (T, S, M, Mṣb, K;) and *bold to do it, or undertake it*: (Mṣb:) or *he knew it, had knowledge of it, or was knowing in it.* (A, TA.) And دَرَبْ عَلَى الصَّيْدِ *He (a hawk) was, or became, accustomed, or habituated, or trained, to the chase; and bold to practise it.* (A.)

2. دَرَبْ بِهِ (M, Mṣb, \*K) and عَلَيْهِ and فِيهِ (M, K,) inf. n. تَدْرِبْ (K,) *He accustomed, or habituated, him to it; made him to become attached, addicted, given, or devoted, to it.* (M, Mṣb, \*K.) And دَرَبْ (M,) or دَرَبْ عَلَى الصَّيْدِ (T, S, A, \*K, \*) inf. n. as above, (K,) *He accustomed, or habituated, or trained, (T, S, M, A, K, \*) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) to the chase; (T, S, M, A, K, \*) and made it bold to practise it.* (A.) And دَرَبَتْهُ الشَّدَائِدُ *Difficulties, or hardships, exercised him so as to render him strong to endure them, and habituated, or inured, to them.* (Lh, T, S.) — And دَرَبْ (IAṣr, T,) inf. n. as above, (IAṣr, T, K,) *He was, or became, patient in war in the time of flight.* (IAṣr, T, K.)

4. ادْرَبِ الْقَوْمَ *The people, or party, entered a land of the enemy pertaining to the territory of the روم [or people of the Greek Empire].* (S.) ادْرَبْنَا occurs in a trad. as meaning *We entered the دَرَبْ* [q. v.]. (TA.) — ادْرَبْ *He beat a drum*; (IAṣr, T, TA;) as also دَرَبْ and دَرَبْ. (TA.)

5. تَدْرَبْ quasi-pass. of 2: (Mṣb:) see 1.

دَرَبْ is not a word of Arabic origin: (Mṣb:) الدَرَبْ is [the Arabic name of the ancient *Derbe*, near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these "Gates" are mentioned by El-Idreesi as fortified, and guarded by troops who watched the persons going and coming:] *a well-known place in الروم [or the territory of the Greek Empire], mentioned by Imra-el-Kays, [as El-Idreesi also says,] in the words,*

\* بَكَى صَاحِبِي لَمَّا رَأَى الدَّرَبَ حَوْلَهُ \*  
[My companion wept when he saw the *درب* around him; knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] *Any place of entrance*, (Kh, T, M, A, Mgh [in my copy of which it is written دَرَب in all its senses], K,) or *a narrow pass*, (Mgh,) *to [the territory of] الروم*: (Kh, T, M, A, Mgh, K;) or *such as is not open at both ends: such as is open at both ends being called دَرَبْ*: (K;) or *a place of entrance between two mountains*: (Mṣb:) or *a narrow pass in mountains*: and hence it has another meaning well known: (S:) [i. e.] *the gate of a بَنَّة* [here meaning *street*: misunderstood by Golius, who has consequently explained دَرَبْ as having, for one of its meanings, "porta

ingressusve palmeti"; used in this sense by the Arabs because it [i. e. the **درب** properly so called] is like a gate, or entrance, to that whereto it leads: (Msb:) or the **gate of a wide سكة**: (T:) or a **wide gate of a سكة**; and the **largest gate**; (M, K;) both of which explanations mean the same: (M:) and also **a wide سكة itself**: so in the phrase, **زقاق أو درب غير نافذ** [a narrow street or a wide street not being a thoroughfare]: (Mgh: [in my copy of which, **درب** is put for **درب**:]) [but in the present day, and as used by El-Makreezee and others, a by-street, whether wide or narrow, branching off from a great street, or passing through a **حارة** (or quarter), open, or having a gate, at each end:] pl. **دروب** (Kh, T, M, Mgh, TA) and **دراب**. (Sb, K. [The former pl., the only one commonly known, is not mentioned in the K.]) — Also **A place in which dates are put to dry**. (M, K.)

**درب**: see the next preceding paragraph.

**هو درب به** [part. n. of **درب**]. You say, **به** [He is accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; and bold to do it, or undertake it: and] he knows it, has knowledge of it, or is knowing in it. (A, TA.) And some use **دارب** as part. n. of **درب**: (Msb:) it signifies **Skilful in his handicraft**: (IAar, T, Msb:) and with **ة**, **intelligent**: (IAar, T, K:) and **skilful in her handicraft**: (K:) and [hence] **a female drummer**. (IAar, T, K.) And **عقاب دارب** (M) or **عقاب دارب على الصيد** (K) means **دربة** (K) or **دربة بالصيد** (M) [An eagle accustomed, or habituated, or trained, to the chase; and bold to practise it].

**دربة** Custom, or habit; (IAar, T, S, M, A, K;) or habituation; (T, Msb;) and **boldness to engage in, or undertake, war, and any affair**: (IAar, T, S, A, \*Msb, \*K:) and **دربة** (M, TA,) with **تشديد**, (TA,) on the authority of IAar, (M, TA,) but written in the K **دربة**, (TA,) signifies the same. (M, K, TA.) One says, **ما زلت أدربة حتى آتخذها دربة** [I ceased not to forgive such a one until he took it as a habit]. (T, \*S.)

**دربوت** (Lh, M, K [in the CK **دربوت**]) and **دروب** (K,) the former like **دربوت**, in which the [initial] **ت** is [said to be] a substitute for **د**, (Lh, M,) A he-camel, (M, K,) or such as is termed **بنكر**, (Lh, M,) and a she-camel, (Lh, M, K,) **submissive, or tractable**, (M, K,) or rendered **submissive or tractable**: and a she-camel that will follow a person if he takes hold of her lip or her eyelash. (Lh, M, K. [But I read **عينا**, as in the explanation of **دربوت** in the TA, instead of **نهرت عينا** in the M and CK in this art., and **نهرت عينا** in my MS. copy of the K. See also **دربوت**].)

**دروب**: see the next preceding paragraph.

**دربة** and **دربة**: see **دربة**.

**دارب**: see **درب**, in two places.

**مدرب** A man, (S, M,) or an old man, (T,) tried, or proved, in affairs, and whose qualities have become known; or tried, or proved, and strengthened by experience in affairs; experienced, or expert: or whose qualities have been tried, or proved: syn. **مجرّب** (T, S, M, A, \*K) and **منجذ** (M, K:) and **مدرب** is syn. with **مجرّب**: (S:) or in every word of the measure **مفعّل** syn. with **مجرّب**, the medial radical letter may be pronounced with fet-h or with kesr, except **مدرب**. (M, K.) — And hence, (M,) One afflicted with trials or troubles. (Lh, M, K.) — And A camel well trained, and accustomed to be ridden, and to go through the [narrow passes in mountains called] **دروب**: fem. with **ة**. (K.) — **المدرّب** The lion. (Sgh, K.)

**مدرب**: see the next preceding paragraph.

### دربان

**دربان** (K) and **دربان** (Kr, TA) sings. of **دربانة**, (K, TA,) which signifies **Door-keepers, or gate-keepers**: [the sing. is] Persian, [originally **دربان**,] arabicized. (S, K.)

### درج

1. **درج**, (S, Msb, K,) aor. **درج**, (S, Msb,) inf. n. **درج**, (S, Msb, K) and **درجان**, (K,) said of a man, and of a [lizard of the kind called] **صَب**, (S,) **He went on foot; [went step by step; stepped along;] or walked**: (S, K:) and said of a child, **he walked a little, at his first beginning to walk**: (Msb, TA:\*) or, said of an old man, and of a child, and of a bird of the kind called **قَطَا**, aor. as above, inf. n. **درج** and **درجان** and **درج**, **he walked with a weak gait; crept along; or went, or walked, leisurely, slowly, softly, or gently**. (TA.) — [Hence,] **درج قرن بعد** Generation after generation passed away. (A.) And **درج القوم** The people passed away, or perished, none of them remaining; (S, A, K;) as also **اندرجوا**. (S, K.) And **درج** **He left no progeny, or offspring**: (A, S, K:) **he died, and left no progeny, or offspring**: [opposed to **أعقب**:] but you do not say so of every one who has died: (TA:) or it signifies also [simply] **he died**: (Abou-Talib, S, A, Msb:) so in the prov., **أكذب** (S, Msb) **The most lying of the living and the dead**. (S.) Or **درج** signifies, (K,) or signifies also, (S,) **He went his way**; (S, K;) and so **درج**, [aor. **درج**,] like **سبع**. (K.) **ليس هذا بعنك فادرجي**, i. e. [This is not thy nest, therefore] **go thou away**, is a saying occurring in a **خطبة** of El-Hajjaj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. **عش**].) — **درجت** and **أدرجت** **She (a camel) went beyond the year [from the day when she was covered] without bringing forth**. (S, K.) — **درجت الريح** The

wind left marks, or lines, [or ripples,] upon the sand. (TA.) **درجت الريح بالحصى** The wind passed violently over the pebbles [app. so as to make them move along: see also 10]. (K.) — **درج**, aor. **درج**, **He rose in grade, degree, rank, condition, or station**. (K, TA.) — **He kept to the plain and manifest way in religion or in speech**. (K, TA.) — Also (i. e. **درج**) **He continued to eat the kind of bird called دراج**. (K.) — **درج** as a trans. v.: see 4, in two places.

2. **درجه**, inf. n. **تدرج**, **He made him to go on foot; to go step by step; to step along; or to walk: he made him (a child) to walk a little, at his first beginning to walk: or he made him (an old man and a child) to walk with a weak gait; to creep along; or to go, or walk, leisurely, slowly, softly, or gently**: see 1, first sentence: and see also 10, first sentence.] You say, of a child, **يُدرج على الحال** [He is made to walk, &c., leaning upon the go-cart]. (S, K.) — [Hence,] **درجه**, (S, Msb, K,) inf. n. **تدرج**, (Msb,) **He brought him near, or caused him to draw near, (S, Msb, \*K,) by degrees (على التدرج), or by little and little, (Msb,) to such a thing, (S,) or إلى الأمر to the thing or affair; (Msb;) as also استدرجه**. (S, Msb, K.) — And **He exalted him, or elevated him, from one grade, or station, to another, by degrees (على التدرج); as also استدرجه**. (A.) — And hence, **He accustomed him, or habituated him, إلى كذا to such a thing. (A.)** — [Hence] also, inf. n. as above, **He fed him, namely, a sick person, when in a state of convalescence, by little and little, until he attained by degrees to the full amount of food that he ate before his illness**. (TA.) — **درجنى**, inf. n. as above, said of corn, or food, and of an affair, **It was beyond, or it baffled, my ability, or power, to attain it, or accomplish it**. (K.) — See also 4. — **درج** as an intrans. v. signifies **He went on foot, or walked, [&c.,] much**. (Har p. 380.) — [It is also said to signify **He imitated the cry of the bird called دراج**: see De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]

4. **درج** **He (God) caused people to pass away, or perish**. (TA. [See also 10.]) [Hence,] **أدرجه بالسيف** [He destroyed him with the sword]. (K in art. **شمر**.) — **تدرج غرضاً وتلجفه بحقيها** said of a she-camel when she makes her saddle with its appertences to shift backwards [She makes her fore girth to slip back and to become close to her hind girth]. (TA.) Accord. to Abou-Talib, **إدرج** signifies **A camel's becoming lank in the belly, so that his belly-girth shifts back to the hind girth; the load also shifting back**. (TA.) — **أدرج الدلو** **He drew up the bucket gently**: (K:) **drew it up, or out, by little and little**. (Er-Riyashee, TA.) — **أدرج الإقامة** and **أدرجها**, aor. **أدرج**, inf. n. **أدرج**; i. q. **أرسلها** [i. e. **He chanted the إقامة (q. v.)**; meaning **he chanted it in a quick, or an uninterrupted, manner**; for such is the usual

and prescribed manner of doing so: see 1 in art. **درج**: in the present day, **درج**, aor. and inf. n. as above, signifies *he chanted, or sang, in a trilling, or quavering, manner; and uninterruptedly, or quickly*. (Msb.) — [**إدراج** in speaking signifies, in like manner, *The conjoining of words, without pausing; i. q. وصل, as opposed to وقف*: it occurs in this sense in the § in art. **هل**, &c.] — **ادرج** (inf. n. **إدراج**, TA) also signifies *He folded, folded up, or rolled up*, (S, A, Msb, K,) a thing, (TA,) a writing, (S, A, Msb,) and a garment, or piece of cloth; (Msb;) as also **درج**, (K,) inf. n. **تدريج**; (TA;) and **درج**, (K,) aor. 2, inf. n. **درج**: (TA:) the first of these verbs is the most chaste: (L:) [it signifies also *he rolled a thing like a scroll; made it into a roll, or scroll: and hence, he made it round like a scroll; he rounded it*: (see **أدَمَج** and **مَدَمَج** and **مَدَمَج** and **حَرَدَ** &c.):] and *he wound a thing upon another thing*:] also *he infolded a thing; put it in, or inserted it: and he wrapped, wrapped up, or incrapped, a thing in another thing*. (L.) You say, **أَدْرَجَ الْكِتَابَ فِي الْكِتَابِ** *He infolded, enclosed, or inserted, the writing in the [other] writing; or put it within it*. (A, L.) And **ادرج** **أَدْرَجَ الْكِتَابَ فِي الْقَبْرِ وَالْقَبْرِ** *He put the dead man into the grave-clothing and the grave*. (TA.) And **ادرج** **أَدْرَجَنِي فِي طَيِّ السَّيَّانِ** [*He, or it, infolded me in the folding of oblivion*]. (TA in art. **طوى**.) — [And hence, **†** *He foisted, or inserted spuri-ously, a verse or verses into a poem*.] = **رَجَعَ** **أَدْرَجْتُ** said of a she-camel: see 1. = **ادرج بالثَّاقَةِ** *He bound the she-camel's teats* (K, TA) **دَرَجَةً** (ص) [*app. meaning a piece of ray wrapped about them*]. (TA.)

5. **تَدْرَج** *He progressed, or advanced, by degrees, to a thing*. (TA.) *He was, or became, drawn near, or he drew near*, (S, Msb,) *by degrees* (**عَلَى التَّدرِجِ**, S), or *by little and little*, (Msb,) **إِلَى كَذَا** to such a thing, (S,) or **إِلَى الْأَمْرِ** to the thing or affair. (Msb.) — And **†** *He became accustomed, or habituated, to such a thing*. (A.)

7. **اندرجوا**: see 1. — **اندرج** also signifies *It was, or became, folded, folded up, or rolled up*. (KL.) [And *It was, or became, infolded, or in-wrapped*. — And hence, **†** *It was, or became, involved, implied, or included, in it*. — And **اندرج تَحْتَ كَذَا** *†* *It was, or became, classed as a subordinate to such a thing*.]

10. **استدرج** [*is syn. with دَرَجَة in the first of the senses assigned to this latter above*. Hence,] Dhu-Rummeh says,

\* صَرِيفُ الْحَالِ اسْتَدْرَجَتْهَا الْحَاوِرُ \*  
meaning [*The creaking of the large sheaves of pulleys which the pivots made to go [round] slowly (صَرِيفُهَا إِلَى أَنْ تَدْرَجَ)*]. (TA.) — See also 2, in two places. — [Also] *He caused him to*

*ascend, and to descend, by degrees*. (Bd in vii. 181.) — And hence, *He (God) drew him near to destruction by little and little*: (Bd ibid:) *He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour*: (Idem in lxviii. 44:) *He (God) took him (a man) so that he did not reckon upon it; [as though by degrees;] bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state: such is said to be the meaning in the Kur vii. 181 and lxviii. 44: (TA:) or He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness [thus leading him by degrees to perdition]: and [or as some say, TA] He took him by little and little; [or by degrees;] not suddenly: (K:) or **اسْتَدْرَجَهُ** signifies *He took them by little and little; [one, or a few, at a time;] not [all of them together,] suddenly*. (L.) And *He, or it, called for, demanded, or required, his destruction: from دَرَجَ* “he died.” (A, TA.) — *It (another's speech, Abou-Sa'eed, TA) disquieted him so as to make him creep along, or go slowly or softly, upon the ground*. (Abou-Sa'eed, K.) — *He deceived him, or beguiled him, (AHeyth, K, TA,) so as to induce him to proceed in an affair from which he had refrained*. (AHeyth, TA.) — **استدرج الثَّاقَةَ** *He invited the she-camel's young one to follow after she had cast it forth from her belly: so accord. to the K: [in the CK, for الثَّاقَةَ and وَلَدَهَا, we find الثَّاقَةَ and وَلَدَهَا:] but accord. to the L and other lexicons, استدرجت الثَّاقَةَ وَلَدَهَا, i. e. the she-camel invited her young one to follow [her] after she had cast it forth from her belly*. (TA.) — **استدرجت الرِّيحَ الْحَصَا** *The wind [blew so violently that it] made the pebbles to be as though they were going along of themselves (K, TA) upon the surface of the ground, without its raising them in the air*. (TA.) [See also 1.] — **استدراج** also signifies *The drawing forth (in Pers. **ببرون آوردن**) speech, or words, from the mouth*. (KL.) — And *The rejecting a letter, such as the و in يَعدُ for يَوعَدُ*. (Msb in art. **وعد**.)*

**دَرَجَ**: see **دَرَجَ**, in two places. = Also, and **دَرَجَ**, *A thing in, or upon, which one writes*; (S, K;) [*a scroll, or long paper, or the like, generally composed of several pieces joined together, which is folded or rolled up*:] and **مَدْرَجَ**, [used as a subst.,] *a writing folded or rolled up*; pl. **مَدَارِجَ**: (Har p. 254:) and **مدرجة** [app. **مَدْرَجَة**, from **أَدْرَجَ** “he folded” or “rolled up,” with ة added to transfer it from the predicament of part. ns. to that of substs.,] signifies [in like manner] *a paper upon which one writes a رسالة [or message, &c.], and which one folds, or rolls up*; pl. **مَدَارِجَ**. (Har p. 246.) — **فِي دَرَجِ الْكِتَابِ** signifies [*lit. Within the folding of the writing; meaning infolded, or included, in the*

*writing*]; (S, A, TA;) and **فِي ثَنِيهِ** [which means the same]; (A;) and **فِي دَاخِلِهِ** [an explicative adjunct, meaning *in the inside of the writing*]. (TA.) You say, **فِي دَرَجِ الْكِتَابِ** [*I transmitted it in the inside of the writing*]. (S, TA.) And **جَعَلَهُ فِي دَرَجِ الْكِتَابِ** [*He put it in the inside of the writing*]. (A, L, TA.) And **فِي دَرَجِ الْكِتَابِ كَذَا وَكَذَا** [*In the inside of the writing are such and such things; or in the writing are enclosed, or included, or written, or mentioned, such and such things; this being commonly meant by the phrase فِى طَيِّ الْكِتَابِ كَذَا وَكَذَا*]. (TA.)

**دَرَجَ** *A woman's حَفَش*; (S, K;) i. e. a small receptacle of the kind called سَفَط, in which a woman keeps her perfumes and apparatus, or implements: (TA:) [accord. to the K, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.,)] the n. un. is with ة: and the pl. [of mult.] is **دَرَجَة** and [of pauc.] **أَدْرَاجَ**. (K.)

**دَرَجَ** *A way, road, or path*; (S, L, K;) as also **دَرَجَ**: (L:) and **مَدْرَجَة** (S, A) and **مَدْرَجَ** (A, K) signify [*the same; or*] *a way by, or through, which one goes or passes; a way which one pursues; a course, or route*; syn. **مَدْرَجَ** (S) and **مَسْلَكَ** (S, K) and **مَمَرَ** (A); and particularly the way along which a boy and the wind &c. go; as also **دَرَجَ**; respecting which last, in relation to the wind, see **دَرُوجَ**: (L:) or **مَدْرَجَ** signifies *a road; or a cross-road; or a bending road*; and its pl. is **مَدَارِجَ**: (Msb:) and **مَدْرَجَة** is explained by Er-Rughib as signifying *a beaten way or road*: and it signifies also *the course by which things pass, on a road &c.*: and the main part of a road: and a rugged [road such as is termed] **ثَنِيَّة**, between mountains: (TA:) the pl. of **دَرَجَ** (S, L) and of **دَرَجَ** (L) is **أَدْرَاجَ** (S, L) and **دَرَاجَ**, which occurs in a prov. cited below: (Meyd:) and the pl. of **مَدْرَجَة** is **مَدَارِجَ**: (S, TA:) **أَكْبَة مَدَارِجَ** signifies *the roads that lie across a hill such as is termed أَكْبَة*. (TA.) You say **أَدْرَاجَكَ** meaning *Go thy way, as thou camest*. (TA from a trad.) And **رَجَعَ دَرَجَهُ** (TA) and **رَجَعَ أَدْرَاجَهُ** (Sb, S, K) and **إَدْرَاجَهُ** (K) or **عَلَى إَدْرَاجِهِ** (IApr) *He returned by the way by which he had come*. (S, K, TA.) And **رَجَعَ دَرَجَهُ** *He returned to the thing, or affair, that he had left*. (TA.) And **عَلَى أَدْرَاجِهِ** and **رَجَعَ دَرَجَهُ الْأَوَّلَ** *He returned without having been able to accomplish what he desired*. (IApr.) And **أَدْرَاجَهُ** and **اسْتَمَرَّ دَرَجَهُ** [*He hept on his way; persevered in his course*]. (TA.) And **هُوَ عَلَى دَرَجِ كَذَا** *He is on the way of, or to, such a thing*. (TA.) And **دَارَهُ مَدْرَجَة** and **مَدْرَجًا** *They made his house a way through which to pass*. (A.) And **لَبَدًا** *†* *This thing, or affair, is a way that leads to*



this. (TA.) And **أَمْسِ فِي مَدَارِجِ الْحَقِّ** † *Walk thou in the ways of truth.* (TA.) And **ذَهَبَ دَمُهُ أَذْرَاجَ الرِّبَاجِ** † *His blood went for nothing; [lit. in the ways of the winds; meaning] so that no account was taken of it, and it was not avenged.* (S, A, \*K.) And **خَلَّ دَرَجَ الصَّبِّ** *Leave thou the way of the صَبِّ [a species of lizard],* (S, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (**فَتَنْتَفِخَ**): (S, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Har p. 220, or in Freytag's Arab. Prov. i. 437.]) And **مَنْ يَرُدُّ الْفُرَاتَ عَنْ دَرَاغِهِ** or **أَدْرَاغِهِ**, accord. to different readings, with two different pls. of **دَرَجَ**; i. e. *Who will turn back Euphrates from its course?* a prov. applied to an impossible affair. (Meyd.) And **مَنْ يَرُدُّ السَّيْلَ عَلَى أَذْرَاغِهِ** *Who will turn back the torrent to its channels?* another prov. so applied. (Meyd.) **سَيْلٌ دَرَجٌ** and **سَيْلٌ مَدْرَجٌ** signify *The way by which a torrent descends in the bendings of valleys.* (TA.) — [Hence, perhaps, as denoting a way, or means,] † *A mediator between two persons for the purpose of effecting a reconciliation.* (K.) — **أَنَا دَرَجٌ يَدِيكَ** means † *[I am submissive, or obedient, to thee:] I will not disobey thee:* (A, TA:\*) and **درج** used in this sense does not assume a dual nor a pl. form: [therefore] you say also, **هُمْ دَرَجٌ يَدِيكَ** † *They are submissive, or obedient, to thee.* (TA.) — **دَرَجُ الْمَاءِ** and **دَرَجُ الرَّمْلِ** signify *[The ripples of sand and of water:] what are seen upon sand, and upon water, when moved by the wind.* (Az and TA in art. **حَبَكَ**.) See **دَرُوجٌ**. — See also **دَرَجَةٌ**, in two places. — And see **دَرَجٌ**.

**دَرَجَةٌ** *A thing which is rolled up, and inserted into a she-camel's vulva, and then [taken forth, whereupon] she smells it, and, thinking it to be her young one, inclines to it [and yields her milk]:* (S:) or, accord. to Abou-Ziyád El-Kilábee, (S,) a thing (T, S, K) consisting of rags, (T,) or of tow and rags (S, M) and other things, (M,) which is rolled up, (T, K,) and stuffed into a she-camel's vulva, (T, S, M, K,) and into her tuel, (K,) and bound, (TA,) when they desire her to incline to the young one of another, (T, S,) having first bound her nose and her eyes: (S:) they leave her thus, (S, K,) with her eyes and nose bound, (K,) for some days, (S,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (S, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (S:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called **دَرَجَةٌ** (T, S) and **جَزْمٌ** and

**وَتَيْقَةٌ**; (T;) and the thing with which her eyes are bound, **غِمَامَةٌ**; and that with which her nose is bound, **صِقَاعٌ**: (S:) the pl. [of mult.] is **دَرَجٌ** (S, TA) and [of pauc.] **أَدْرَاجٌ**: (TA:) or it signifies [or signifies also] a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof: pl. **دَرَجٌ**. (L, K.) — Also † *A piece of rag stuffed with cotton, which a woman in the time of the menses puts into her vulva,* (K, TA,) to see if there be any remains of the blood: (MF:) likened to the **دَرَجَةٌ** of a she-camel. (K.) It is said in a trad. of 'Aishah, **كُنَّ يَبْعُنْنَ بِالْأَدْرَجَةِ فِيهَا الْكَرْسُفَ** [They (women) used to send the **دَرَجَةَ**, with cotton therein]: (IAth, K, \*TA:) but accord. to one reading it is **دَرَجَةٌ**, (IAth, K,) pl. of **دَرَجٌ** [explained above], meaning "a thing like a small **سَقَطٌ**, in which a woman puts her light articles and her perfumes:." (IAth:) El-Bájee read **دَرَجَةٌ**, which seems to be a mistake. (K.) — See also 4, last sentence. — And see what here next follows.

**دَرَجَةٌ** *A single stair, or step, of a series of stairs or of a ladder; one of the **دَرَجِ** of a **سَلَمٌ**:* (Mgh:) and hence, by a synecdoche, (Mgh,) a series of stairs, or a ladder, (S, A, Mgh, Mb, K, TA,) constructed of wood or of clay [&c.] against a wall or the like, (Mgh,) by which one ascends to the roof of a house; (TA;) as also **دَرَجَةٌ** (S, K) and **دَرَجَةٌ** and **دَرَجَةٌ** and **أَدْرَجَةٌ**: (K:) the pl. of the first is **دَرَجٌ**, (S,) or [rather] **دَرَجَةٌ** [has for its proper pl. **دَرَجَاتٌ**, and] is n. un. of **دَرَجٌ** like as **قَصَبَةٌ** is of **قَصَبٌ**. (Msb.) **دَرَجٌ** and **دَرَجَاتٌ** also signify *Stages upwards:* opposed to **دَرَكٌ** and **دَرَكَاتٌ**: and hence **دَرَجَاتٌ** is used in relation to Paradise; and **دَرَكَاتٌ**, in relation to Hell. (B voce **دَرَكٌ**, q. v.) — *A degree in progress and the like: you say **دَرَجَةً دَرَجَةً** By degrees; gradually.* (TA.) — † *A degree, grade, or order, of rank or dignity:* (S, A, K:\*) *degree, grade, rank, condition, or station: and exalted, or high, grade &c.:* (TA:) pl. **دَرَجَاتٌ**. (S, K, TA.) — [A degree of a circle:] *a thirtieth part of a sign of the Zodiac:* (TA:) [pl. **دَرَجَاتٌ**.] — [A degree, i. e. four minutes, of time: pl. **دَرَجَاتٌ**.]

**دَرَجَةٌ**: see the next preceding paragraph. — Also, (ISk, S, K,) and **دَرَجَةٌ**, (Sb, TA,) *A certain bird, (ISk, S, K,) of which the inside of the wings is black, and the outside thereof dust-coloured; in form like the **قَطَا**, but smaller, or more slender:* (ISk, S:) thought by IDrd to be the same as the **دَرَاغٌ**. (TA.) [See also **دَرَاغَةٌ**, last sentence.]

**دَرَجَةٌ**: see **دَرَجَةٌ**.

**دَرُوجٌ** *A wind swift in its course:* (S, K:) or not swift nor violent in its course: (TA:) and in like manner **قَدُجٌ** an arrow: (S, TA:) or **دَرُوجٌ** signifies a mind of which the latter part leaves marks (**يَدْرُجُ**) so as to produce what resembles [the track made by the trailing of] the

tail of a halter upon the sand: and the place is called **دَرَجٌ**. (L.)

**دَرَجٌ** *Great and difficult affairs or circumstances.* (K.) You say, **وَقَعَ فُلَانٌ فِي دَرَجٍ** *Such a one fell into great and difficult affairs or circumstances.* (TA.)

**دَرَجَةٌ**: see **دَرَجَةٌ**.

**دَرَاغٌ** *One who creeps along (**يَدْرُجُ**) with calumny, or slander, among people:* (A:) *one who calumniates, or slanders, much or frequently.* (Lh, K.) — **الدَّرَاغُ** *The hedge-hog; syn. **الْفَنَعْدُ**:* (K:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) — **أَبُو دَرَاغٍ** *A certain small bird.* (TA.)

**دَرَاغٌ** *A certain bird, (S, K,) [the attagen, francolin, heath-cock, or rail,] resembling the **حَبَقُطَان**, and of the birds of El-'Irák, marked with black and white spots, or, accord. to the T, spotted: IDrd says, I think it is a post-classical word; and it is the same as the **دَرَجَةٌ** and **دَرَجَةٌ**: in the S it is said that the names **دَرَاغٌ** and **دَرَاغَةٌ** are applied to the male and the female [respectively] until one says **حَبَقُطَان**, which is applied peculiarly to the male. (TA.) [See also De Sacy's "Chrest. Ar." 2nd ed. ii. 39.]*

**دَرِينٌ**, like **سَيِّتٌ**, (K,) or **دَرِينٌ**, (so in the L,) *A thing, (K,) i. e. a stringed instrument, (TA,) resembling the **طَنْبُور**, with which one plays:* (K, TA:) the like of this is said by ISd. (TA.)

**دَرَاغَةٌ** *A حَال [or kind of go-cart]; i. e. the thing upon which a child is made [to lean so as] to step along, or walk slowly, when he [first] walks:* (Abou-Na'ar, S, K:) or the machine on wheels on which an old man and a child [lean so as to] step along, or walk slowly. (TA.) — Also **دَرَابَةٌ** [or **musculus**, or **testudo**], which is made for the purpose of besieging, beneath which men enter. (K.) [The first and last of these significations are also assigned by Golius and Freytag to **دَرَجَةٌ**: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the S and K; and Freytag, that of the K.]

**دَرَاغَةٌ**: see **دَرَاغٌ**.

**دَارِجٌ** [part. n. of 1, q. v.:] *A boy that has begun to walk slowly, and has grown; (Mgh;) a boy in the stage next after the period when he has been weaned.* (IAar, TA voce **مُطْبِخٌ**, q. v.) — *Dust (**تُرَابٌ**) caused by the wind to cover the traces, or vestiges, of dwellings, and raised, and passed over violently, thereby.* (K.) — [Also, in the present day, *The trilling, or quavering, or the quick, part of a piece of music or of a song or chant: see 4. — And Current, or in general use. And hence **الدَّارِجُ**, or **الكَلَامُ**, **الدَّارِجُ**, or **اللِّسَانُ الدَّارِجُ**, *The modern speech; i. e. the modern Arabic.*]*

**دَارِجَةٌ** sing. of **دَوَارِجٌ**, (T, TA,) which signifies

The *legs* of a beast (T, K) and of a man: ISd knew not the sing. (TA.)

أَدْرَجَ: see دَرَجَة.

مُدْرَج: pl. مَدَارِج: see دَرَج, in four places.

مُدْرَج: see دَرَج. — [Also + A verse foisted, or inserted spuriously, into a poem.]

مُدْرَج A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) — And A she-camel that makes her fore girth to slip back and to become close to her hind girth; contr. of مَسْنَأ; as also مُدْرَاج; of which the pl. is مَدَارِج. (TA.)

مُدْرَجَة, and its pl. مَدَارِج, which is also pl. of مُدْرَج: see دَرَج, in seven places. = أَرْض مَدْرَجَة A land in which are birds of the kind called دَرَج. (S.)

مُدْرَجَة: see دَرَج.

مُدْرَج A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S:) or that exceeds the year by some days, three or four or ten; not more. (TA.) — See also مُدْرَج.

#### در

1. دَرَدَ (M, Mgh, L,) aor. ٤, (S,) inf. n. دَرْدَ, (S, \*M, Mgh, L, K, \*) He was, or became, toothless; (S, L;) he lost his teeth. (M, Mgh, L, K.) It is said in a trad., أَمَرْتُ بِالسَّوَاكِ حَتَّى خِفْتُ, meaning I was commanded to make use of the tooth-stick until I feared, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use ظَنُّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ظَنَنْتُ لَعْنَتُ لَعْنَتِكَ (S:) or, accord. to one relation, the words of this trad. are نَزِمْتُ السَّوَاكِ حَتَّى يَذْرُدَنِي [a mistranscription for يَذْرُدَنِي, from أَدْرَد, i. e. I kept to the use of the tooth-stick until I feared that it would deprive me of my teeth, or render me toothless]: (L:) or, accord. to another relation, خِفْتُ أَنْ أَدْرَدَ [I feared that I should make my teeth to fall out]; but this [verb, Mtr says,] I have not heard. (Mgh.)

4: see above, in two places.

دَرْدَ inf. n. of دَرَدَ. (S, \*M, &c.) — And I. q. حَرْدَ [but in what sense is not said: see what next follows]. (M, TA.)

دَرْدَ, as an epithet applied to a man, I. q. حَرْدَ [but in what sense is not said]. (M, TA.)

دَرْدَمَ: see أَدْرَدَ, in two places.

دَرْدَى The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] نَبِيذ, (A,) and of any fluid, such as beve-

rages, or wines, and oils. (L.) — Also A ferment that is put into, and left in, expressed juice and [the beverage called] نَبِيذ, in order that it may ferment. (L.) [See حَمِير.]

أَدْرَدَ an abbreviated dim. of دَرْدَ. (S, K.)

أَدْرَدَ A toothless man; (S, M, A, Mgh;) as also دَرْدَمَ, with an augmentative م: (M:) fem. of the former دَرْدَا: (S, M:) and pl. دَرْدَ. (A.) — نَاقَة دَرْدَا, (S, M, K,) and دَرْدَمَ, with an augmentative م, (S, K,) as in the instance of دَقْعَاء syn. with دَقْعَاء, and of دَقْعَمَ syn. with دَقْعَاء, (S,) A she-camel advanced in years: (S, K:) or having her teeth [morn, or consumed,] down to the sockets, (M, K,) by reason of old age. (M, TA.) = الدَرْدَا the name of A certain corps, or troop of horse, (كُتَيْبَة, [in some copies of the S and K كُتَيْبَة]) that belonged to the Arabs. (A'Obeyd, S, K, TA.)

#### درز

دَرَزَ [A seam, or a raised seam, of a garment or piece of cloth;] the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing; (Mgh;) one of the دُرُوز of a garment or piece of cloth, (S, TA,) and the like; (TA;) which are well known: (K:) a Persian word, [originally دَرَزَ,] (S, TA,) arabicized: (S, K:) or, accord. to some, the nap, or villous substance, (زُبُر, and lustre, (مَاءَ) of a garment, or piece of cloth. (TA.) — [Hence,] صِبْآنُ الدُرُوز † Lice: and nits; syn. صِبْآنُ. (S, K, TA.)

#### درس

1. دَرَسَ, aor. ٤, inf. n. دَرَسَ, It (a trace, or mark, or what is termed رَسْم, S, A, K, and a house, A, or a thing, M) became effaced, erased, rased, or obliterated; (S, M, A, K;) as also دَرَسَ, (K, TA,) said of what is termed رَسْم: (TA:) or it (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) became covered with sand and dust blown over it by the wind: (TA in art. دَرَسَ:) or it (an abode, or a place of sojourning,) became effaced, erased, rased, or obliterated, and its traces, or remains, became concealed, or unseen: (Mgh:) and دَرَسَ signifies the same as دَرَسَ in the first of the senses explained above, but in an intensive manner. (M.) — [Hence,] دَرَسَتْ الْآيَاتُ as explained near the end of this paragraph. — Hence, also, (AHeyth,) دَرَسَ الْقَوْبَ, (AHeyth, S, A, K,) inf. n. دَرَسَ, (S, TA,) † The garment, or piece of cloth, became old and worn out. (AHeyth, S, A, K.) — And دَرَسَ الْكِتَابَ † The writing, or book, became old. (Mgh.) — [Hence, also,] دَرَسَتْ, (S, M, A, K,) aor. ٤, (M,) inf. n. دَرَسَ, (S, M, K,) and دَرَسَ, (M, K,) † She (a woman, S, M, A, K, or, accord. to Lh, a girl, M) menstruated. (S, M, A, K.) = دَرَسَتْ الرِّيحَ, (S, M, K,) or الرِّيحَ, (A,) [aor. ٤,] inf. n. دَرَسَ, (A, TA,) The wind, (S, M, K,) or winds, (A,) effaced, erased, rased, or obliterated, it, (S, M, A, K,) by repeatedly passing over it; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْم; (S, K;) and [erased, or rased,] a house; (A;) or a thing: (M:) and دَرَسَ الْقَوْمَ The people effaced, erased, rased, or obliterated, it. (M.) — Hence, (AHeyth,) دَرَسَ الثَّوْبَ, (AHeyth, K,) aor. ٤, inf. n. دَرَسَ, (TA,) † He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K.) — دَرَسَ وَتَحَوَّلَا, (M,) or الحِنْطَةُ, (S, A, Mgh, K,) (Mgh,) aor. ٤, (TA,) inf. n. دَرَسَ, (M, K,) and دَرَسَ, (S, A, Mgh, K,) † He trod, or thrashed, the wheat, (S, M, A, Mgh, K,) and the like: (Mgh:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دَرَسَ in the sense here indicated is of the dial. of Syria. (TA.) — دَرَسَ الْمَرْأَةَ, (A,) or الْجَارِيَةَ, (K,) † He compressed the woman, (A,) or the girl. (K.) — دَرَسَ النَّاقَةَ, (M, A,) aor. ٤, inf. n. دَرَسَ, (M,) † He broke, or trained, the she-camel: (M, A:) [and so, app., دَرَسَهَا; for it is said that] the primary signification of مُدَارَسَة is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعَبَّدَ) to a thing. (TA.) You say also, بَعِيرٌ لَمْ يَدْرَسْ, meaning † A camel that has not been ridden. (S, TA.) — Hence, (M,) [or from دَرَسَتْ الرِّيحَ, or from دَرَسَ الْقَوْبَ,] دَرَسَ الْكِتَابَ, (S, M, A, K,) aor. ٤, (M, K,) and دَرَسَ, (K,) inf. n. دَرَسَ and دَرَسَ, (S, M, K,) and دَرَسَ, (TA,) † He read the book; (M, K;) as though he opposed it until it became easy for him to remember it: (M:) or he read it repeatedly, [or studied it,] in order to remember it: (A:) or he made it easy to remember, by much reading: (TA:) or he read and learned it: (Bd in vi. 105:) and دَرَسَ, inf. n. مُدَارَسَة, and دَرَسَ, signifies the same: (M:) and so دَرَسَ, and دَرَسَ: (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] دَرَسْتُ الْكِتَابَ, and دَرَسْتُهَا, and دَرَسْتُهَا, signify the same as دَرَسْتُهَا [I read the books, or read them repeatedly, &c.]: (S, TA:) and دَرَسْتُ الْقُرْآنَ signifies He read the Kur-án, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسْتُ الْعِلْمَ, aor. ٤, inf. n. دَرَسَ, and دَرَسْتُ, † I read science. (Mgh.) It is said in the Kur [vi. 105], accord. to different readings, دَرَسْتُهَا, and دَرَسْتُهَا, † [And to the end that they may say, Thou hast read, &c.:] but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by ذَاكَرْتُمُ: (M:) or the former means Thou hast learned: (Abu-l'Abbás:) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujāhid, K:) and another reading is دَرَسَ;

i. e. *دَارَسَ النَّبِيُّ الْيَهُودَ* [The prophet hath read, or studied, with the Jews]: and another, *دَارَسَتْ*, which may be rendered in two ways: *The Jews have read, or studied, or consulted, or conferred, with (دَارَسَتْ) Mohammad*: and *The signs (آيَات) have vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated*: (TA:) and another reading is *دَرَسَتْ*; and another, *دَرَسَتْ*; both meaning, *They (these stories, or histories,) have become obliterated*: (M:) or *they are things which have long since passed*: (Abu-l-'Abbās:) but the latter of these two verbs has a more intensive signification: and it is also said to signify *They have been dissipated*. (M.) [You also say, *دَرَسَ عَلَيْهِ*: *He read, or studied, under him as his teacher*; like *قَرَأَ عَلَيْهِ*.]

2. *دَرَسَ غَيْرَهُ*: *He made another to read, or to read repeatedly, or to study, in order to remember; or to read and learn: he taught him to read, &c.: he lectured him*. (A.) And *دَرَسْتَهُ*: *I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it*. (IJ, M.) — See also *دَرَسَ الْكِتَابَ*.

3. *دَارَسَ النَّاقَةَ*: see 1. — *دَارَسَ الْكِتَابَ*: see 1. — *دَارَسَ غَيْرَهُ*: *He read, or studied, with another, each of them teaching the other*. (A.) And *دَارَسْتَهُ*, inf. n. *مُدَارَسَةٌ*, *I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other*. (A.) And *دَارَسَهُمْ*: *He called to mind with them a subject of discourse, &c.; or he conferred with them*; syn. *ذَكَرَهُمْ*. (M.) See also 1, latter half, in five places.

4: see 2: — and see *دَرَسَ الْكِتَابَ*.

5. *تَدَرَسْتُ أَزْوَاجًا وَتَشَمَلْتُ شِمَالًا*: [app., *I clad myself in old and worn-out garments, and wrapped myself in shemlehs*]. (A, TA.)

6. *تَدَارَسُوا الْكِتَابَ حَتَّى حَفِظُوهُ*: [They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.) — *تَدَارَسْتُ الْكِتَابَ*, and *إِدَارَسْتُهَا*, and *تَدَارَسَ الْقُرْآنَ*: see *دَرَسَ الْكِتَابَ*.

7: see 1, first signification.

*دَرَسَ* A road, or way, that is unapparent; (S, K;) as though the traces thereof had become effaced. (TA.) — See also *دَرَسَ*. = [A lecture: pl. *دُرُوسٌ*.]

*دَرَسَ* The relic, trace, or mark, of a thing that becomes effaced, erased, rased, or obliterated. (M.) — *دَرَسَ* An old and worn-out garment, or piece of cloth; (S, M, A, K;) [app. an epithet used as a subst.;] as also *دَرَسَ* (M) and *دَرَسَ*; (S, M, A, K;) which last also signifies an old and worn-out carpet; (A;) and as an epithet, signifying old and worn-out, is applied to a coat of mail, (M, TA,) and to a sword, and to a *مَغْفَر* [&c.]: (TA:) pl. [of the first] *أَدْرَاسٌ*, (M, K,) Bk I.

[a pl. of pauc.,] and [of the same or of either of the others] *دَرَسَانٌ*. (S, M, K.) — [Hence, or, as IF says, from *الْحَيْضُ*,] *أَبُو أَدْرَاسٍ* [in some copies of the K *أُمُّ أَدْرَاسٍ*] *The pudendum muliebre*. (S, O, K.)

*دَرَسَةٌ* + Training, or discipline. (K.)

*دَرَسَ*: see *دَرَسَ*, in three places. — [Also *Dry* *بَرْسِيم*, or *Alexandrian trefoil*.]

*رَبْعَ دَارَسٍ* [A house of which the remains are becoming effaced, erased, rased, or obliterated: or i. q. *رَبْعَ مَدْرُوسٍ*]. (A.) — *أَمْرَأَةٌ دَارِسٌ*, (M, K,) or, accord. to Lh, *جَارِيَةٌ دَارِسٌ*, (M,) *A woman*, (M, K,) or *girl*, (Lh, K,) *menstruating*: (Lh, M, K:) pl. *دَوَارِسٌ* and *دَوَارِسٌ*. (M.)

*أَبُو إِدْرِيسٍ* *The penis*. (A, K.)

*تَدْرِيسٌ* [inf. n. of 2, q. v.] = [Also + A conventional term or signification used by the *مُدَرِّسُونَ*, or *lecturers, tutors, or professors, of colleges*. (Mgh, in arts. *حَنَف* and *دِين*, &c.)]

*مُدَرِّسٌ* + A book, or writing: (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, a commentary by which any one is taught; Hebr. *מִדְרָשׁ*.] — See also the next paragraph.

*مَدْرَسَةٌ*: A place of reading, or study; (Mgh;) in which persons read, or study; (TA;) [a college; a collegiate mosque; an academy;] as also *مَدْرَسٌ* (TA) and *مَدْرَاسٌ*; (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the *مَدْرَاسُ* of the Jews; (K;) their house in which is repeatedly read the Book of the Law revealed to Moses: (A:) or their house in which the Book of God is read, or read repeatedly: (TA:) or their synagogue: (Mgh:) the pl. of *مَدْرَسَةٌ* is *مَدَارِسٌ*; (TA;) and that of *مَدْرَاسٌ* is *مَدَارِيسٌ*. (Mgh.) — *طَرِيقٌ مَدْرَسَةُ النَّعَمِ*: *The road or track (طَرِيقٌ) [of camels, or of camels and sheep or goats]*. (A, TA.)

*مُدَرِّسٌ*: A bed made plain, even, smooth, or easy to lie upon. (TA.) — *مُدَرِّسٌ*: A man who reads much and repeatedly. (K, TA.) — Hence, the *مُدَرِّسُ* of a *مَدْرَسَةٍ*; [i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy: from which it is not to be understood that there is but one such person to every college; for generally one college has several *مُدَرِّسُونَ*.] (TA.)

*مُدَرِّسٌ*: see *مَدْرَسَةٌ*, in two places. — Also *مُدَرِّسٌ*: One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness. (TA.)

*مُدَرِّسٌ*: see *مَدْرَسَةٌ*, in two places. — Also *مُدَرِّسٌ*: One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness. (TA.)

*رَبْعَ مَدْرُوسٍ* [A house of which the remains are effaced, erased, rased, or obliterated: see also

*دَارِسٌ*. (A.) — *طَرِيقٌ مَدْرُوسٌ*: A road much beaten by passengers, so as to be made easy by them. (A, TA.)

*مُدَرِّسٌ*: One who reads, or studies, with another; syn. *مُعَارِفٌ*. (K:) or one who has read books. (K.)

درع

1. *دَرَعٌ*, aor. *دَرَعُ*, inf. n. *دَرَعٌ*, *He (a horse, and a sheep or goat,) was black in the head, and white [in the other parts]: or, as some say, was black in the head and neck*. (Mgh:) [in my copy of which is an evident omission, which I have supplied: see *أَدْرَعُ*.] [See also *دَرَعٌ*, below.]

2. *دَرَعٌ*, inf. n. *تَدْرِيعٌ*, (S, K,) *He clad a man with a دَرَعٌ*, (K,) i. e. a *دَرَعٌ* of iron [or coat of mail]: (TA:) and a woman with a *قَبِيصٌ* [or shift]. (S, K.)

4. *إِدْرَاعُ الشَّهْرِ*, (K,) inf. n. *إِدْرَاعٌ*, (TA,) *The month passed its half*. (ISh, K.) *إِدْرَاعُهُ* also signifies *The blackness of its first part*. (ISh.)

5: see 8, in three places.

8. *دَرَعٌ* *He (a man) clad himself with a دَرَعٌ* (S, K) of iron [i. e. a coat of mail]; (K;) as also *تَدْرَعُ*. (S, K.) And *أَدْرَعَتْ* *She (a woman) clad herself with a دَرَعٌ*, (S, K,) i. e. a *قَبِيصٌ* [or shift]. (S, TA.) — *أَدْرَعُ مَدْرَعَةً*, and *تَدْرَعُهَا*, and *تَدْرَعُهَا* (Kh,) and *تَدْرَعُ* alone, (S,) and *تَدْرَعُ*, (S, K,) but this last is of weak authority, (S,) *He clad himself with a مَدْرَعَةً* [q. v.]. (S, K.) — *أَدْرَعُ فَلَانَ اللَّيْلَ*: *Such a one entered into the darkness of the night, journeying therein*; (K, TA;) like *اِغْتَمَدَ اللَّيْلَ*. (S and L in art. *غَمَد*.) Hence the saying, (TA,) *شَبْرٌ ذَيْلًا وَأَدْرَعٌ*, (TA,) *Use thou prudence, or precaution, or good judgment, and journey all the night*. (S, K.) [See also art. *شَمَر*.] — *أَدْرَعُ الْخَوْفَ*: *He made fear as it were his innermost garment; by closely cleaving to it*. (TA.)

Q. Q. 2. *تَدْرَعُ*: see 8, in two places.

*دَرَعٌ* A coat of mail; syn. *زُرْدِيَّةٌ*. (IAth, Mgh, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a *يَلْبَبة*, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on the *دَرَعُ* and *بَيْضَةُ*, cited in the TA voce *مَغْفَر*;) [but the first is the most general, and proper, meaning:] as meaning a *دَرَعُ* of iron, it is fem.; (S, Mgh, K;) or mostly so; (Mgh;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. *أَدْرَعٌ* and *أَدْرَاعٌ*, (S, Mgh, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is *دَرِيعٌ*, which is anomalous, (S, Mgh, K,) for by rule it should be with *ة*; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say *دُرِيعَةٌ*.

(Msb.) — Also *A woman's قميص [or shift]*; (S, Msb, K;) *a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up*: (T, TA:) or *a woman's garment which is worn above the قميص*: or, accord. to El-Hulwānee, *one of which the opening for the head to pass through extends towards, or to, the bosom*; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mtr] I find not in the lexicons: (Mgh:) *a small garment which a young girl wears in her house, or chamber, or tent*: (TA:) as meaning a woman's درع, it is masc., (Lh, S, Mgh, Msb, K,) only; (Lh;) or sometimes fem.: (TA:) pl. أدراع. (S, K.) [See a verse cited voce مجول.]

درع *Whiteness in the breast of a sheep, or goat, and in its نحر [or part where it is slaughtered, but ونحرها, in the K, is probably a mistranscription, for ونحوها, meaning and the like thereof, i. e., of the sheep, or goat], and blackness in the thigh.* (Lth, K.) [See also 1: and see درعة.]

لَيَالِ درع: see أدراع.

درعة, in a horse, and in a sheep or goat, *Blackness of the head, and whiteness [of the other parts]*: or, accord. to some, *blackness of the head and neck*: a subst. from درع [q. v.]. (Msb.) — See also أدراع, in the middle of the paragraph.

درعية, applied to an arrow-head or the like, *Penetrating into, or piercing through, the coats of mail*: pl. دراعي. (Ibn-'Abbād, K.)

درع and دريعة: see درع.

دراعة: see مدرعة, in four places.

دارع *Having, or possessing, a درع [or coat of mail]*: (Mgh:) or *a man having upon him a درع*; (S, K;) as though having, or possessing, *دارع*; [being properly a possessive epithet] like تَامِر and لَابِن. (S.)

أدرع, applied to a horse, and to a sheep or goat, *Having a black head, the rest being white*: (S, Msb, K;) or, as some say, *having a black head and neck*, (Msb, TA,) *the rest being white*: (TA:) or *having a white head and neck, the rest being black*: (TA:) fem. درعة: (S, Msb:) pl. درع: (S:) or درعة signifies *having what is termed درع* [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat *black in the body, and white in the head*: or *black in the neck and head, the rest of her being white*: or, accord. to AZ, *a ewe having a black neck*: or, accord. to Abou-Sa'eed, *sheep or goats differing in colour*: or, accord. to ISh, *black except in having the neck white*: and *red [or brown], but having the neck white*: and also, *having the head with the neck white*: accord. to Az, the right explanation is that given by AZ, meaning *having the fore part black*; being likened to the nights

termed درع; or the latter are likened to the former: and hence, (TA.) — *لَيْلَةُ درعة: A night of which the moon rises at the dawn*, (K,) or at the commencement of the dawn; the rest thereof being black, and dark. (TA.) And *لَيَالِ درع*, (S, K,) said by AHāt to have been heard by him only on the authority of AO, but so accord. to Aq and A'Obeyd and AHeyth, (TA,) and درع; (K;) the former contr. to rule, for by rule it should be درع, its sing. being درعة; (A'Obeyd, S;) or, accord. to AHeyth, you say *ثَلَاثُ درع وثَلَاثُ ظلم*, and *ثَلَاثُ درع* and *ظلم* are pls. of *درعة* and *ظلمة*, not of *درعة* and *ظلمة*; and Az says that this is correct and regular; but IB says that *درعة* has *درع* for its pl. for the purpose of assimilation to *ظلم* in the saying *ثَلَاثُ ظلم وثَلَاثُ درع*, and that no other instance had been heard by him of a word of the measure *فَعْلَة* having a pl. of the measure *فَعْل*; (TA;) *ثَلَاثُ درع* nights of the month which follow those called *البیض*; (Aq, S, K;\*) namely, the *sixteenth and seventeenth and eighteenth nights*; (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K;) there is no difference in what Aq and AZ and ISh say respecting them: but some say that they are the *thirteenth and fourteenth and fifteenth*; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; *three nights of the month which follow those called البیض*, which, meaning the latter, are the *thirteenth &c.*; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, *الليالي الدرع* signifies *the nights of which the fore parts are black and the latter parts white, of the end of the month*; and those of which the fore parts are white and the latter parts black, of the commencement of the month. (TA.) — *أدرع* also signifies *† One whose father is free, or an Arab, and whose mother is a slave*; syn. *هجين*; (K;) as also *معتلج*. (TA.) And *قوم درع* *† A people, or company of men, of whom half are white and half black*. (TA.)

مدرع: see the following paragraph.

مدرعة *A certain garment, [a tunic,] like that called درعة, never of anything but wool*, (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed *وضوء*, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the مدرعة is *a [garment of the kind called] جبة, slit in the fore part*; (TA;) [thus resembling a kind of جبة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be *a wide vest or shirt*; a large جبة: and the مدرعة is there said to be *a woollen درعة*; a wool-

*len tunic*: El-Makreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the مدرعة as a garment worn in Egypt particularly by Wezeers, *slit in the fore part to near the head of the heart, with buttons and loops*: Golius describes it as "*tunica gossipina, fere grossior*," adding, "*estque exterior tum virilis tum muliebris*," as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as *epomis, seu amiculum quod humeris injicitur*; on the authority of Ibn-Maaroof: J only says,] the مدرعة and مدرع are one; and مدرعة is sing. of, or signifies one of what are called, *درايع*: (S:) the pl. of مدرعة is مدراع. (MA.) — Also Tho [appendage called] *صفة* [q. v.] of a *رَحْل* [or camel's saddle], when the heads of the *وَاسِطَة* [or fore part (Az says the *وسط*, accord. to the TA,)] and the *آخِرَة* [or hinder part] appear from [above] it. (K.)

## درق

درق: see what next follows.

درقة i. q. *حَجَفَة*, (S, K, TA,) or *تُرْس*, (Mgh,) [i. e. *A shield*,] *made without wood and without sinens*: (Mgh, TA:) or *made of skins sewed one over another*: (ISd and TA voce *حَجَفَة*, q. v.): pl. *درق*, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] *أدراق* [a pl. of panc.] and *دِرَاق*; (K;) this last mentioned by IDrd, who says, they are *made of the skins of beasts found in the country of the Abyssinians*, (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also *خَوْعة* [here meaning sluice] in a rivulet: an arabicized word, from [the Persian] *دَرِيَجَة*. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.)

دِرَاق: see what next follows.

دِرَاقِي (S, K) and دِرَاقِي (El-Hejee, K) and *دِرَاقِيَة* and *دِرَاقِيَة* (K) and *دِرَاقِي*, (Fr, TA,) with kesr, like دِرَاق &c., not دِرَاق, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] i. q. *دِرَاقِي* [q. v.]. (S, K.) — Also, (K,) or *دِرَاقِيَة*, (TA,) *† Wine*; (K, TA;) as being likened to دِرَاق [properly so called: a meaning also borne by دِرَاقِيَة and دِرَاقِيَة]. (TA.)

دِرَاقِيَة and دِرَاقِيَة: see the next preceding paragraph, in three places.

دُرُق *A certain measure for wine, or beverage*, (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally *دَوَرَة* or



[دور] arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, *دَرَكِي*. (TA.) — Also *A jar having a loop-shaped handle*, (K, TA,) *that is lifted, or carried, by the hand*: of the dial. of the people of Mekkeh: pl. *دَوَارِك*. (TA.) [In Egypt, it is applied to *A narrow-necked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation*: several varieties of this kind of bottle are figured in ch. v. of my "Modern Egyptians."]

## درك

1. *دَرَك*, from which should be derived *دَرَاك* and *دَرَاك*, is unused, though its noun *درك* [i. e. *دَرَك* or *دَرَك*, which latter (the more common of the two) see below,] is used. (IB.) [*دَرَك* in Golius's Lex. is evidently a mistranscription for *دَارَك*.]

2. *تَدْرِيك* The dropping of rain with close consecutiveness, (IAqr, K, TA,) *as though one portion thereof overtook another*. (IAqr, TA.) You say, *دَرَكُ الْمَطَرِ* The rain dropped with close consecutiveness. (TK.) — Also *The hanging a rope upon the neck of a person in coupling him with another*. (AA.)

3. *دَرَاك* The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) *to follow another uninterruptedly*; (K, TA;) *as also مُدَارَكَة*: (TA:) both [are inf. ns. of *دارك*, and] signify the same [i. e. *the continuing, or carrying on, a thing uninterruptedly*]: (S:) *مُدَارَكَة* is when there are no intervals between things following one another; like *مُؤَاظَنَة*: otherwise it is *مُؤَاظَرَة*. (S and K in art. *وتر*.) You say, of a man, *دارك صَوْتَهُ* *He continued his voice uninterruptedly*. (S, TA.) — Also *A horse's overtaking, or coming up with, wild animals* (K, TA) &c. (TA.) You say, of a horse, *دارك الوحش*, inf. n. *دَرَاك*, *He overtook, or came up with, the wild animals*. (TK.) [Thus it is syn. with *دارك*.] — In the saying, *لَا بَارَكَ اللَّهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ*, (S, K, \* TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See *تَارَكَ*.])

4. *ادْرَكَه*, (S, Mṣb, K, &c.) inf. n. *إِدْرَاك* (S, Mṣb) and *مَدْرَكَه*, (Mṣb,) *He, or it, attained, reached, overtook, or came up with, him, or it*: (S, K, TA:) *or sought, or pursued, and attained, reached, &c., him, or it*: (Mṣb:) *داركه*, also, signifies the same, as shown above: and *تداركه*, likewise, [of which *إِدْرَاكَة* is a variation,] is syn. with *ادْرَكَه*; (Jel in lxviii. 49, and KL, \* and TA, \*) and so is *أَدْرَكَه*. (TA.) You say, *أَدْرَكَتُ الرَّجُلَ* and *أَدْرَكَتُهُ* [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) And *مَشَيْتُ حَتَّى أَدْرَكَتُهُ* I walked, or went on foot, until I overtook him, or came up with him. (S, TA.) And *عَشْتُ حَتَّى أَدْرَكَتُ زَمَانَهُ* I lived until I attained, or reached, his time.

(S, TA.) And *أَدْرَكَتُ الْغَائِثَ* [I attained, &c., that which was passing away]. (Mgh.) And *ادْرَكَهُ بِمَكْرُوهُ* [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. *وتر*. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And *أَدْرَكَنِي الْجَهْدُ* [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to *بَلَّغَنِي* in the Kṣur [iii. 35]: and so *أَدْرَكَتُ الْجَهْدُ* [I came to experience difficulty, &c.]; like *بَلَّغْتُ الْكِبَرُ* in the Kṣur [xix. 9]. (Er-Rāghib, TA in art. *بلغ*.) — [Hence, *He attained, obtained, or acquired, it*; and so *تداركه*, as is shown in the KL; so too *يدرك به*, for one says,] *ادرك بدمه* [He obtained revenge, or retaliation, for his blood]. (S in art. *وتر*.) — [Hence also, *He perceived it; attained a knowledge of it by any of the senses*.] You say, *أَدْرَكَتُهُ بَبَصَرِي* [I perceived it by my sight; I saw it. (S, TA.)] *لَا تَدْرِكُهُ الْأَبْصَارُ* in the Kṣur [vi. 103], means, accord. to some, *The eyes [perceive him not]*: accord. to others, *the mental perception comprehendeth not [or attaineth not the knowledge of] the real nature of his hallowed essence*. (TA.) You say also, *ادرك علي*, meaning *My knowledge comprehended that such a thing was a fact*. (TA.) — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] *ادرك* also signifies [He attained a knowledge of the uttermost of a thing; or] *his knowledge attained the uttermost of a thing*. (TA.) See also 6, in the former half of the paragraph, in two places. — Also *It (a thing) attained its proper time*: (Mṣb, K:) *it attained its final time or state, or its utmost point or degree*. (K.) [He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner *ادركت* is said of a girl: or it is like *ادرك* as meaning] *he (a boy) attained to puberty*, (S, Mṣb,) *or to the utmost term of youth*. (TA.) *It (fruit) attained to ripeness, or maturity; became ripe, or mature*; (S, Mṣb;) *attained its time, and its utmost degree of ripeness or maturity*. (T, TA.) And *ادركت الغدُر* The cooking-pot attained its proper time [for the cooking of its contents]. (TA.) And *ادركت الخمر* [The wine became mature]. (Mṣb and K in art. *خير*.) And *ادرك ماء الرِّكْبَةِ* The water of the well reached its *دَرَك*, i. e. its bottom (Aboo-'Adnán, TA.) — Also *It passed away and came to an end; came to nought; became exhausted; or failed entirely*: (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the Kṣur [xxvii. 68], where it is said, [accord. to one reading,] *بَلْ أَدْرَكَ عَلِمَهُمْ فِي الْآخِرَةِ* [Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean *it came to its end, and entirely failed,*

*or became exhausted; and fruits, when they are ripe (إِذَا أَدْرَكَتْ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of "coming to nought" is one of the necessary adjuncts of the meaning of إِدْرَاك. (TA.) [In like manner,] أَدْرَكَ signifies It (a thing) continued uninterruptedly and then came to nought: (IJ, TA:) and agreeably with this signification is explained the saying in the Kṣur [xxvi. 61], *إِنَّا تَمْدَرِكُونُ* [Verily we are coming to nought, by those who read thus instead of *تَمْدَرِكُونُ* being overtaken]. (TA.) — You say also, *ادرك الثمن المشتري*, meaning [The payment of] the price was, or became, obligatory on the purchaser: this is an ideal reaching, or overtaking. (Mṣb.)*

6. *تلاحقوا* i. q. *تداركوا* (S) [i. e.] *They attained, reached, overtook, or came up with, one another; as also اِدْرَاكُوا, and اِدْرَكُوا*; (Sh, TA;) [or] *the last of them attained, reached, overtook, or came up with, the first of them*. (S, Mṣb, K, TA.) Hence, in the Kṣur [vii. 36], (S,) *حَتَّى إِذَا آدَرَكُوا فِيهَا جَمِيعًا* [Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally *تَدَارَكُوا*. (S, K, \*) And *تدارك التَّريَّانِ* [The two moistures reached each other; (like التَّقَى التَّريَّانِ) meaning] *the moisture of the rain reached the moisture of the earth*. (S.) — And [hence] *تدارك* signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] *one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything*. (TA.) You say, *تدارك السَّيْرُ* [The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. *حشد*, &c.) And *تداركت الأخبار* The tidings followed one another closely. (TA.) — [Hence, when said of knowledge, meaning, accord. to Fr, *It continued unbroken in its sequence or concatenation*.] *بَلْ آدَرَاكُ عَلِمَهُمْ فِي الْآخِرَةِ* (K, TA,) in the Kṣur [xxvii. 68], (TA,) [virtually] means *Nay, they have no knowledge respecting the world to come*: (K, TA:) or, as IJ says, *their knowledge is hasty, and slight, and not on a sure footing, &c.*: Az says that AA read *بَلْ أَدْرَكَ* [of which an explanation has been given above (see 4)]: that I 'Ab is related to have read *بَلَى أَدْرَكَ* [&c., i. e. *Yea, hath their knowledge reached its end &c.?*], as interrogatory, and without teshdeed: and that, accord. to the reading *ادرك*, Fr says that the proper meaning is, [Nay,] *hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ*: he says also that Ubeid read, *أَمْ تَدَارَكَ*; and that the Arabs substitute *بَلْ* for *أَمْ*, and *أَمْ* for *بَلْ*, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] *their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves*

to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Abou-Mo'adh the Grammarian, the readings **بَلْ أَدْرَكَ** &c. and **بَلْ آدَارَكَ** &c. mean the same; i. e. *they shall know in the world to come*; like the saying in the Kur [xix. 39], **أَسْمِعْ بِهِمْ وَأَبْصِرْ**, &c.: and Es-Suddee says of both these readings that the meaning is, *their knowledge shall agree, or be in unison, in the world to come*; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujahid, the meaning of **بَلْ أَدْرَكَ عَلَيْهِمْ** &c. is said to be, *is their knowledge concurrent respecting the world to come?* **بَلْ** being here used in the sense of **أَمْ**: (TA:) or it may mean *their knowledge hath gone on uninterruptedly until it hath become cut short*; from the phrase **تَدَارَكَ بَنُو فُلَانٍ** meaning *The sons of such a one went on uninterruptedly into destruction*. (Bd.) — **تَدَارَكَ**: see 4, in two places. It is used in the [primary] sense of **أَدْرَكَ** in the saying in the Kur [lxviii. 49], **لَوْ لَا أَنْ تَدَارَكَهُ**, [Had not favour (meaning mercy, Jel) from his Lord reached him, or overtaken him, he had certainly been cast upon the bare land]. (Jel.) — [Hence, elliptically, *He overtook him, or visited him, with good, or with evil.*] El-Mutanebbe says,

- \* أَنْ فِي أُمَّةٍ تَدَارَكَهَا اللَّهُ  
\* عَنْ غَرِيبٍ كَصَالِحٍ فِي ثَمُودٍ

[I am among a people (may God visit them with favour and save them from their meanness, or visit them with destruction so that I may be safe from them,) a stranger, like *Salih* among *Thamood*]: **اللَّهُ تَدَارَكَهَا** is a prayer for the people, meaning **أَدْرَكَهَا** [i. e. *اللَّهُ وَنَجَاهُمْ مِنْ لَوْمِهِمْ*]: or it may be an imprecation against them, i. e. *اللَّهُ بِالْإِهْلَاكِ لَا تُنَجِّوْهُمْ مِنْهُمْ*: [each meaning as explained above:] and IJ says that because of this verse the poet was named **الْبَتْنِي**. (W p. 35. [The verse there commences with **أَنْ**; but **أَنْ** is required by the metre, and is more approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies *He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it*:] whence the saying of a poet,

- \* تَدَارَكْنِي مِنْ عَثْرَةِ الدَّهْرِ قَاسِمٌ  
\* بِمَا شَاءَ مِنْ مَعْرِفَةِ الْمُتَدَارِكِ

[*Kasim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence*]. (TA.) [See also, in the first paragraph of art. **دَق**, another example, in a verse of *Zuheyr*, which is cited in that art. and the present in the TA: and see the syn. **تَلَفَّاهُ**. Hence,] **تَدَارَكَتْ مَا فَاتَ** i. q. **استدركت**, q. v. (S, Msb, TA.)

8. **أَدْرَكَ**: see 4, first and second sentences: —

and near the end of the paragraph: — and see also 6, first sentence.

10. **استدرك الشيء بالشئ** [properly] signifies **حَاوَلَ إِدْرَاكَهُ** [i. e. *He sought, or endeavoured, to follow up the thing with the thing*]: (K:) as, for instance, **الْخَطَأُ بِالصَّوَابِ** [the mistake with what was right]. (TK.) [Hence,] you say, **أَسْتَدْرَكْتُ مَا فَاتَ** [I repaired, amended, corrected, or rectified, what had passed neglected by me, or by another; and I supplied what had so passed, or what had escaped me, or another, through inadvertence]; and **تَدَارَكْتُهُ** signifies the same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Msb.) You say also, **استدرك عليه قوله** *He corrected, or rectified, what was wrong, or erroneous, in his saying*: [but more commonly, *he supplied what he had omitted in his saying*; generally meaning, *what he had omitted through inadvertence*: and **أَسْتَدْرَكْتُهُ عَلَيْهِ** *I subjoined it, or appended it, to what he had written, or said, by way of emendation*; or, more commonly, as a supplement, i. e., *to supply what had escaped him, or what he had neglected*:] and hence, **الْمُسْتَدْرَكُ عَلَى الْبُخَارَى** [The Supplement to *El-Bukhāree*; a work supplying omissions of *El-Bukhāree*]; by *El-Hākim*. (TA.) [Thus] **أَسْتَدْرَكَ** signifies *The annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception*. (Kull.) [Hence **حَرْفٌ أَسْتَدْرَكَ**, meaning *A particle of emendation, applied to **بَلْ**, and to **لَكِنْ** or **لَكِنْ***.]

**دَرَكٌ**: see the next paragraph, in eight places.

**دَرَكٌ** The act of attaining, reaching, or overtaking; syn. **لَحَاقٌ**; (K, TA; [in the CK, **الْبَحَاقُ** is erroneously put for **الْلَحَاقُ**]; [properly an inf. n. of the unused verb **دَرَكَ** (q. v.), but, having no used verb, said to be] a noun from **الْإِدْرَاكُ** [with which it is syn.], (TA,) or a noun from **الْإِدْرَاكُ**; as also **دَرَكٌ**: and hence **ضَمَانٌ الدَّرَكِ** [which see in what follows]. (Msb.) [Hence,] **لَا تَخَافِ دَرَكًا** in the Kur [xx. 80], means *Thou shalt not fear Pharaoh's overtaking thee*. (TA.) One says also **فَرَسٌ دَرَكٌ** *الطَّرِيدَةِ* meaning *A horse that overtakes what is hunted*; like as they said **فَرَسٌ قَيْدُ الْأَوَابِدِ**. (TA.) — Also The attainment, or acquisition, of an object of want: and the seeking the attainment or acquisition thereof: as in the saying, **بَكَّرَ فَعِيَهُ دَرَكٌ** [Be thou early; for therein is attainment, &c.]: and **دَرَكٌ** signifies the same. (Lth, TA.) [Hence, perhaps,] **يَوْمُ الدَّرَكِ**: this was [a day of contest] between *El-Ows* and *El-Khazraj*: (K:) thought to be so by *IDrd*. (TA.) — And i. q. **تَبَعَةٌ** [i. e. *A consequence*; generally meaning an evil consequence: and perhaps it also means here a claim which one seeks to obtain for an injury]: as also **دَرَكٌ**. (S, K.) One says, **مَا لَحَقَكَ مِنْ دَرَكٍ** *دَرَكٌ فَعَلَى خَلَاصَهُ* (S, TA) and **دَرَكٌ** [i. e.

*Whatever evil consequence ensue to thee, on me be the compensation thereof*]: in the A, **مَا أَدْرَكَهُ مَا يَلْحَقُهُ مِنْ تَبَعَةٍ** i. e. *Whatever evil consequence ensue to it, &c.*; relating to a thing sold]. (TA.) And hence **ضَمَانُ الدَّرَكِ** in the case of a claim for indemnification for a fault or a defect or an imperfection in a thing sold [meaning either *Responsibility, or indemnification*, (see **ضَمَانٌ**), for evil consequence]: (TA in the present art.:) or this means [indemnification for evil consequence in a sale; i. e., virtually,] *the returning of the price to the purchaser on the occasion of requirement by the thing sold*: the vulgar say incorrectly **ضَمَانُ دَرَكٍ**, and still more incorrectly **ضَمَانُ دَرَكٍ** [generally meaning thereby I sell this, or I purchase this, on the condition of responsibility, or indemnification, for any fault or defect or imperfection that may be found in it]: (TA in art. **ضَمِنَ**;) [and in this manner **ضَمَانُ الدَّرَكِ** may be correctly rendered;

for] **دَرَكٌ** also signifies a fault or a defect or an imperfection [in a thing sold]; for instance, in a slave that is sold. (TA in art. **عَهْد**.) [In the KT, **الدَّرَكُ** is also explained as signifying *The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it*: but this seems to be an explanation of the case in which the word is used; not of the word itself.] — Also A rope, (M, K,) or a piece of rope, (S,) that is tied upon the [lower] extremity of the main rope (S, M, K) of a well, to the cross pieces of wood of the bucket, (S,) so as to be that which is next the water, (S, M, K,) in order that the main rope may not rot (S, M) in the drawing of water: (M:) or a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main well-rope: (Az, TA:) and **دَرَكٌ** signifies the same. (K.) [But only **دَرَكٌ** is authorized by the TA in this sense.] [See also **كَرَبٌ**.] — Also, and **دَرَكٌ**, The bottom, or lowest depth, (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. **أَدْرَاكٌ**, (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and **دَرَكَاتٌ** also. (TA.) And A stage of Hell: (IAgr:) a stage downwards: (MA:) or stages downwards; like **دَرَكَاتٌ**: (B:) opposed to **دَرَجٌ** (MA, B) and **دَرَجَاتٌ**, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed **دَرَكَاتٌ**; (AO, S, MA, K, B;) [Golius and Freytag give **دَرَكَةٌ** as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, **دَرَجَاتٌ**. (S, MA, B.) It is said in the Kur [iv. 144], **إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ** [Verily the hypocrites shall be in the lowest stage of the fire of Hell]: here the Koofees, except two, read **فِي الدَّرَكِ**. (TA.) — [Golius gives another signification, "*Pars terre*," as on the authority of the S and K, in neither of which it is found.]

**دَرَكَةٌ** The ring of the bow-string, (K, TA,) that

falls into the notch of the bow. (TA.) — And A thong that is joined to the string of the bow, (K,) of the Arabian bow. (TA.) — And A piece that is joined to the girdle when it is too short, (Lh, K,) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.)

دَرَكَ an imperative verbal noun, (S,) meaning أَدْرِكْ [Attain thou, reach thou, overtake thou, &c.]: (K:) from the unused verb دَرَكَ: (IB:) like تَرَكَ [from تَرَكَ], meaning أَتَرَكَ. (TA.)

دَرَكَ [an inf. n. of 3, used in the sense of the part. n. مُتَدَارِكٌ]. You say, طَعَنَهُ طَعْنًا دَرَاكًا. He thrust him, or pierced him, with an uninterrupted thrusting or piercing: and شَرِبَ شَرْبًا دَرَاكًا. He drank with an uninterrupted drinking: and ضَرَبَ دَرَاكًا. An uninterrupted beating or striking. (TA.)

مَدْرَكَةٌ: see دَرَكَ.

دَرِيكَةٌ i. q. طَرِيْدَةٌ [as meaning An animal that is hunted]. (S, K.)

دَرَكَ an epithet from أَدْرَكَ, (S, K,) applied to a man, (K,) and signifying كَثِيرُ الْإِدْرَاكِ [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA:) and so مُدْرِكٌ [expressly said in the TA to signify كَثِيرُ الْإِدْرَاكِ, though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see,] and مُدْرِكَةٌ: (K, TA:) the last explained by Lh as signifying سَرِيعُ الْإِدْرَاكِ [i. e. quick in attaining, &c.]. (TA.) Keys Ibn-Rifā'ah says,

وَصَاحِبُ الْوَتْرِ لَيْسَ الدَّهْرُ مُدْرِكُهُ \*  
عِنْدِي وَإِنِّي لَدَرَاكٌ بِأَوْتَارِ \*

[And he who has a claim for blood-revenge is not ever an attainer of it with (meaning from) me; but verily I am one who often attains blood-revenges]. (IB.) Seldom does فَعَالٌ come from أَفْعَلَ; but they sometimes said دَرَاكٌ [i. e. Having much, or great, or strong, perception]; it being [in this instance] a dialectal syn. [of حَسَّاسٌ], or thus for conformity: (S:) it is said to be the only instance of فَعَالٌ from أَفْعَلَ except جَبَّارٌ and سَارٌّ; [and some other instances might be added; but all of them require consideration:] accord. to IB, دَرَكَ is from the unused verb دَرَكَ. (TA.)

مَدْرَكٌ: see دَرَكَ. — مُدْرِكٌ [if not a mis-transcription for مُدْرِكٌ or مُدْرِكٌ means He has a sense in excess; [app. a preternatural perception, or a second sight;] and so دَرَاكَةٌ. (TA.)

مَدْرَكٌ A place, and a time, of إِدْرَاكِ [i. e. attaining, reaching, overtaking, &c.]. (Msb.) Hence مَدَارِكُ الشَّرْعِ; (Mgh, Msb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts [of the Kur-ān or the Sunneh] and by means of

investigation by reason and comparison: (Msb:) the lawyers make the sing. to be مُدْرِكٌ; (Mgh, Msb;) but there is no way of resolving this: (Msb:) correctly, by rule, it is مُدْرِكٌ; because the meaning intended is a place of إِدْرَاكِ. (Mgh.) — [Also pass. part. n. of 4. — And hence, Perceived by means of any of the senses; like مَحْسُوسٌ: and perceived by the intellect; thus opposed to مَحْسُوسٌ.]

مَدْرَكَةٌ: see دَرَكَ, in two places. — [القُوَّةُ الْمَدْرِكَةُ], and simply الْمَدْرِكَةُ, as a subst., The perceptive faculty of the mind. See also what next follows.]

مَدْرَكَةٌ: see دَرَكَ. — [See also مُدْرِكٌ.] — مَدَارِكُ الْخَمْسِ and الْمَدْرِكَاتُ الْخَمْسُ signify The five senses. (TA.) [See also مُدْرِكٌ.] = Also The حُجَّةُ [a word I do not find in any other instance, app. a mistranscription for مُحْجَمَةٌ (which when written with the article differs very little from the former word) i. e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K:) so says Ibn-'Abbād. (TA.)

مَدَارِكَةٌ A woman (TA) that will not be satiated with coitus; (K, TA;) as though her fits of appetency were consecutive. (TA.)

مَتَدَارِكٌ Uninterrupted; or closely consecutive in its parts, or portions: differing from مَتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.) See also دَرَكَ. — Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) Having two movent letters followed by a quiescent letter; as فَعُوْ and the like: (Lth, TA:) or having two movent letters between two quiescent letters; as مُتَفَاعِلُنْ, (M, K,) and مُسْتَفَعِلُنْ, and مَفَاعِلُنْ, (M, TA,) and مَفْعُولُنْ, (M, K,) i. e. as فَعْلٌ when immediately following a quiescent letter, (M, TA,) and فَعْلٌ فُلٌ, (M, K,) i. e. as فُلٌ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) — [المَتَدَارِكُ] is also the name of The sixteenth metre of verse; the measure of which consists of فَاعِلُنْ eight times.]

مُسْتَدْرِكٌ [A supplement]: see 10. — [In the TA and some other similar works, it is often used as signifying Superfluous, or redundant.]

#### درن

1. دَرَنٌ, aor. َ, inf. n. دَرَنْ; (T, \*S, \*M, Msb, K;\*) and دَرِنٌ; (T, M, K;) It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Msb, K:) or was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K.) And دَرَنْتَ يَدَهُ بِالشَّيْءِ His hand was, or became, defiled, polluted, or smeared, with the thing. (K.)

4. اِدْرَن: see 1. — Also He rendered a garment dirty, or filthy: (S, K:) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K.) — أَدْرَنْتَ الْإِبِلَ The camels fed upon what is

termed دَرِينٌ: (M, K:) thus they do in the case of drought, or sterility. (M.)

دَرَنٌ Dirtiness, or filthiness; or dirt, or filth: (S, M, K:) or defilement, or pollution, with dirt or filth: (T, K:) and accord. to the K, دَرُونٌ also is syn. with الدَرَنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَرَنُ in this case I find الدَرِي (for الدَرِي, i. e. the bad, &c.); and another passage in the M, respecting a signification of اِدْرُونٌ, (which see below,) suggests that the explanation of اِدْرُونٌ as meaning الدَرَنُ may have been taken from this passage in consequence of an oversight.]) مَا كَانَ إِلَّا كَدَرَنٍ بِيَدِي meaning It was no otherwise than like dirt in my hand, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) — [Hence,] أَمْرٌ دَرَنٌ means † The present world, or the present state of existence. (Z, K.) — دَرَنٌ is also used as meaning † Vileness, ignominy, or abjectness. (Har p. 509.)

دَرِنٌ (S, M, Msb, K) and دَرَنٌ (M, TA,) applied to a garment, Dirty, or filthy: (S, M, Msb, K:) or defiled, polluted, or smeared, with dirt, or filth. (K.) — And, so applied, Old and worn out; as also دَرِينٌ. (K.) — [Hence,] يَدَاهُ دَرِنَاتٌ بِالْخَيْرِ [in the CK مَنْ الْخَيْرِ, His hands are worn out by beneficence; meaning, much used therein]: and اَيْدِيَهُمْ دَرَانٌ [Their hands are worn out thereby]: and هُوَ دَرَنُ الْيَدَيْنِ [He is worn out in respect of the hands thereby]. (K, TA.) — دَرِنَةٌ applied to a she-camel means Mangy, or scabby. (TA.)

دَرَانٌ, like سَحَابٌ, (K,) or دَرَانٌ (so accord. to the TT as from the M,) The fox. (M, K.)

دَرَانَةٌ: see دَرِنٌ. — Also, (S, M, K,) and دَرَانَةٌ (M, K,) Dry herbage: (M:) and whatever is broken in pieces, of [plants of the kind termed] حُمْضٌ, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry: (M, K:) or دَرِينٌ signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i. e. withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lth, T:) or dry and old herbage. (Ham p. 527.) — [Hence,] أَمْرٌ دَرِينٌ † Sterile, or unfruitful, land. (S, K.) A poet says,

تَعَالِ نُسَيْطُ حَبِّ دَعْدٍ وَنَعْتَدِي \*  
سَوَاءَيْنِ وَالْمَرْغَى بِأَمْرٍ دَرِينِ \*

[Come thou, let us keep to our love of Da'ad (a woman's name), and we will go forth early in the morning, both alihe, though the pasturing be in sterile land]: he means, we will keep to our

love, though the means of subsistence be strait. (S.)

دُرَانَة: see the next preceding paragraph.

دُرِينَة [used in the manner of a proper name] *The foolish; stupid; unsound, or dull, or deficient, in intellect:* (M, A, K:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Basrah say دُرِينَة. (A, TA.)

دُرَان: see دُرَان.

أَدْرِن: see دُرِن.

إِدْرُون, quasi-coordinate to جِرْدَحْل (IJ, M,) i. q. آَرِي (M, K) or آَخِيَة (TA in art. اخو) [*A rope, or loop of a rope, to which a beast is tied:* for further explanations, see آَخِيَة]: and a *manger*: (M, K:) pl. أَدَارِين. (TA in art. اخو.) You say, رَجَعَ الْفَرَسُ إِلَى إِدْرُونِهِ *The horse returned to his آَرِي*: (M, TA:) or to his *manger*. (TA.) — *A place of abode; settled place of abode; place of constant residence; dwelling; or home.* (M, K.) So in the saying, رَجَعَ إِلَى إِدْرُونِهِ [*He returned to his place of abode, &c.* See also what next follows.] (M.) — I. q. أَصْل [app. as meaning *Origin; or original state or condition:* and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدَّرَن: but this is nought, or of no account. (M.) — See also دَرْن. — Accord. to IAqr, ono says, فَلَانُ إِدْرُونٌ شَرٌّ, meaning *Such a one is evil in the utmost degree.* (T.)

مُدْرَن Dry firewood. (M, K.)

مُدْرَان, applied to a man and to a woman, *Very dirty or filthy:* (IAqr, M, K:\*) pl. مُدَارِين. (M.) — And *A gazelle that eats* دَرِين. (K.)

## دره

1. دَرَة عَنِيْر (S, Mgh, K,) and دَرَة (K,) aor. =, (Mgh, K,) inf. n. دَرَة (TA,) *He repelled from them, or defended them;* (S, K:) like دَرًا, from which it is [said to be] formed by substitution, as أَرَأَق from أَرَأَق; (S:) and so دَرِهِيْر (Har p. 551: [but for this I find no other authority:]) or *he spoke for them, and repelled from them or defended them.* (Mgh.) — دَرَة عَلِيْبِهِ, aor. as above, (K,) and so the inf. n., (TA,) or the inf. n. is دَرُوْهُ (JK,) *He came upon them suddenly, or unawares,* (IAqr, K,) whence they did not expect him; like دَرًا: (IAqr, TA:) and [simply] *he came upon them.* (JK, K.) — دَرَة also signifies *The being bold, or daring.* (TA.) — دَرِهِيْ (JK:) so in the handwriting of Sgh, but accord. to the K دَرِهِيْ, inf. n. تَدْرِبِيْ (TA:) i. q. تَنَكَّرَتْ *He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner.* (JK, Sgh, K, TA.) — دَرَة عَلَيَّ *It was on the point of amounting to a hundred.* (JK.) [See also 2.] — دَرَهْتُ بِالْمِعْزَى *I called the goats to water.* (JK.)

2: see 1. — دَرَة عَلَيَّ كَذَا, inf. n. تَدْرِبِيْ, *It ex-*

*ceeded such a thing.* (K.) [See also 1, last signification but one.]

5. تَهَدَّدَ i. q. تَدَرَّه [He threatened, or frightened]. (IAqr, TA.)

دَرِيْ The chief of a people or party. (JK, Sgh, TA.)

دَرَهْرَهَة + *A shining, or brightly-shining, star,* (AA, K, TA,) *that rises from the horizon glistening intensely.* (AA, TA.) — *A woman who overcomes, or subdues, her husband.* (AA, TA.) — *A knife with a curved end; called by the vulgar مَنَجَل.* (TA.)

دَارَهَاتُ الدَّهْرِ [act. part. n. of 1]. [Hence,] *The assaults of time or fortune.* (IAqr, K.) — [Hence also,] *One who intrudes uninvited at feasts; a smell-feast; a spunger.* (JK, Sgh.) — And *A messenger.* (JK, Sgh.) — Also + *Shining, gleaming, or glistening, much, or intensely.* (MF, TA.)

تَدَرَّاهُ, and تَدَرَّاهُ, *He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not.* (TA.) And تَدَرَّاهُ, (IAqr, JK, K, TA, [in the CK, erroneously, تَدَرَّاهُ,]) and تَدَرَّاهُ, (TA,) *He is the repeller from them, or the defender of them,* (IAqr, K,) *in war or fight:* (JK:) you may not say تَدَرَّاهُ, without دُو. (TA.) Some say that the ه is a substitute for the ه. but ISd affirms that the two words, with ه and with ه, are dial. vars. (TA.)

مُدْرَه A noble chief or lord; (ISd, K;) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and a headman, or chief, (مُقَدَّم, [so in the copies of the K, but the right reading is probably مُقَدَّم, i. e. bold,]) in respect of tongue, on the occasion of contention, or disputation; and in arm, or hand, on the occasion of fight: (K, TA:) or the headman and spokesman of a people, or party: (S:) or the spokesman and defender of a people, or party: (Mgh:) or مُدْرَه قَوْمٍ means *the defender of a people, or party;* (JK, TA:) *the chief, or headman, among them:* (JK:) or *the headman and orator and spokesman and defender of a people, or party:* (TA:) and مُدْرَه حَرْبٍ means the same; (JK, TA:) or *the chief by whom evil is repelled, and who orders, or arranges, the affairs of war:* (Ham p. 232:) pl. مُدَارِه. (S.)

## درهه

دَرَهْرَهَة: see the next preceding article.

## درهم

Q. 1. دَرَهْمِيْ, said of the خُبَازِي [or mallow], (K, TA,) *It became round [in its leaves];* (TA:) *its leaves became like [the silver coins called] دَرَاهِم.* (K.)

Q. 4. اِدْرَهْمُ (S, K,) inf. n. اِدْرَهْمَامُ (S,) *He (a man, TA) became aged:* (K, TA:) or *he (an*

*old man) tottered (سَقَطَ) by reason of age.* (S, TA.) — اِدْرَهْمُ بَصْرَه *His sight became dim, or obscure.* (K.)

دَرَهْمُ (S, Mgh, Mgh, K,) of the measure فَعْلَن (Mgh, MF,) of which it has been said that there are only three other instances, but there are many more; (MF:) an arabicized word, (S, Mgh,) from the Pers. [دَرَم]; (S;) also pronounced دَرَهْمُ (S, Mgh, K,) but this is of rare occurrence; (TA:) and دَرَهْمَانُ (S, K,) which is more rare; (TA:) *A certain silver coin;* (Mgh, Mgh;) like as دِينَار signifies a certain gold coin: (Mgh:) [and the weight thereof; i. e. a drachm, or dram:] *its weight is six دَوَانِيْق [or dāniqs];* (Mgh, and K in art. مَك;) i. e., *the weight of the دَرَهْمُ إِسْلَامِيْ:* but in the Time of Ignorance, some dirhems were light, being *four دَوَانِيْق*; and these were called طَبَرِيَّة: and some were heavy, being *eight دَوَانِيْق*; and these were called عَبْدِيَّة, or بَغْلِيَّة: and of these two they made two that were equal; so that each درهم was *six دَوَانِيْق*: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of *twenty carats*, and were called the *weight of ten* [i. e. of ten dāniqs]; and some were of the weight of *ten* [carats], and were called the *weight of five*; and some were of the weight of *twelve* [carats], and were called the *weight of six*; and they put the three weights together, and called the third part thereof the *weight of seven*: and one of the weights of the درهم before El-Islām was *twelve carats*, which is *six دَوَانِيْق*: but the درهم إِسْلَامِيْ is *sixteen carats*; the دَانِق of this being a carat and two thirds: (Mgh:) or dirhems should be *fourteen carats* [i. e. seven dāniqs]; ten being of the weight of seven مَثَاقِيْل [or mithqāls]: in the Time of Ignorance, some were heavy, [equal to] مَثَاقِيْل; and some were light, [called] طَبَرِيَّة; and when they were coined in the age of El-Islām, they made of the heavy and the light two dirhems, so that ten became equal to seven مَثَاقِيْل: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's "Chrest. Arabe," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the دَرَهْمُ مَغْرِبِيْ was *three دَوَانِيْق*; and the دَانِق, one; and, as is said in the Mgh, that 'Omar adopted the mean between the بَغْلِيْ and the طَبَرِيْ, making the درهم to be *six*:] the pl. (of درهم, S) is دَرَاهِمُ and (of درهم, S) دَرَاهِمُ (S, K.) [The former of these pls. is often used as signifying *Money, cash, or coin*, in an absolute sense.] The dim. is دَرَهْمِيْ and دَرَهْمِيْ: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دَرَهْمَانُ, though this was not used by them. (TA.) — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دَرَهْمُ signifies also + *A حَدِيْقَة* [app. as meaning *a round piece of land surrounded by a fence or the like, or by elevated land*; for this is one of the significations of حَدِيْقَة]. (K.) [It is said that] this is taken from



the saying of 'Antarah, [describing showers of copious rain,]

\* فَرَكْنَ كُلَّ حَدِيْقَةٍ كَالْدَرَاهِمِ \*

[So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow;" and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.]

دَرَاهِمُ :  
دَرَاهِمُ :  
دَرَاهِمُ :  
دَرَاهِمُ : } see the next preceding paragraph.

دَرَاهِمُ A man possessing many درهم (AZ, K:) it has no verb: (TA:) you should not say درهم. (AZ, K.)

دَرَاهِمُ An old man tottering (سَاقِطٌ) by reason of age. (S, K.)

### دری

1. دَرَى الشَّيْءُ: *He knew the thing*; syn. عَلِمَهُ; (M:) [and so دَرَى الشَّيْءُ; for] you say, دَرَيْتَهُ (S, Mṣb, K) and دَرَيْتَ بِهِ (S, K), aor. اَدْرَى (Mṣb, K), inf. n. دَرَى (S, M, Mṣb, K) and دَرَى (Lḥ, M, K) and دَرَيْتَهُ (S, M, Mṣb, K) and دَرَيْتَهُ (M, K), which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دَرَيْتَهُ, (TA, [so in one of my copies of the S,]) and دَرَايَةً (S, M, Mṣb, K) and دَرَايَةً (M, K) and دَرَى (T, S, K), *I knew it*; (S, Mṣb, K;) syn. عَلِمْتُ بِهِ (S:) or عَلِمْتُ بِهِ (Mṣb, K) or عَلِمْتُ بِهِ: it is said to signify *I knew it after doubting*: so says Abou-'Alee: (TA:) or *I knew it by a sort of artifice, or cunning, or skill*; (K, TA;) or *with painstaking, and artifice or cunning or skill*; (Har p. 24;) and therefore دَرَى is not said of God: (TA:) a rājiz says, (S, TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA.)

\* لَا هَمَّ لَّأَدْرِي وَأَنْتَ الدَّارِي \*

[O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with اللَّهُمَّ, and therefore as a prose-saying, ascribed to Moḥammad, and as adduced by some to show that الدَّارِي is allowable as an epithet applied to God:]) or, as some relate it, لَا أَدْرِي (S,) in which the ي is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ أَبْلُ and لَمْ يَكْ (S;) and like أَقْبَلَ بَصْرِيَّةً لَا يَأَلُ [q. v. in art. الْوَلَو]. (M.) [The saying لَا دَرَيْتَ وَلَا أَتَسَلَّيْتُ is explained in the latter part of

the first paragraph of art. الْوَلَو.] One says, مَا أَدْرِي أَيُّ النَّاسِ هُوَ [I know not who of mankind he is]. (The Lexicons passim.) And I Aqr mentions the saying مَا دَرَيْتَ مَا دَرَيْتَ (M,) or دَرَيْتَ (TA,) as meaning *Thou knowest not* [which may also be rendered *she knows not*] *what is her knowledge*. (M, TA.) = دَرَى (T, M, K,) aor. يَدْرِي (T, S,) inf. n. دَرَى (T, M, K,) *He deceived, deluded, beguiled, circumvented, or outwitted*, (ISk, T, S, M, K,) a man, (ISk, T,) and an object of the chase; as also اَدْرَى and اَدْرَى: (T, S, M, K:) [أَدْرَاهُ in the CK is a mistake for اَدْرَاهُ:] *he hid, or concealed, himself, and deceived, deluded, &c.* (S.) A rājiz says,

\* كَيْفَ تَرَانِي أَدْرِي وَأَدْرِي \*

\* غَرَاتِ جُمْلٍ وَتَدْرِي غَرَرِي \*

(T, S, M) i. e. *How seest thou me winnowing the dust of the mine and deceiving Juml by looking at her while she is inadvertent*, (T, S,) *she also deceiving me [by looking at me while I am inadvertent]*: تَدْرِي being for تَدْرِي. (S.) See also 3. = دَرَى رَأْسَهُ (K,) aor. يَدْرِي, inf. n. دَرَى (TA,) *He scratched his head with the دَرَى*: (K:) or دَرَى رَأْسَهُ *he combed his head with the دَرَى*: (M: [see Ham p. 159, line 11: and see also دَرَى:] and تَدْرَتْ *she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the مِدْرَاة*. (TA.)

2: see above, last sentence. — دَرَيْتَ قُرَابَ دَرَيْتَهُ, inf. n. تَدْرِيَّةٌ, [I winnowed the dust of the mine to separate its gold: a dial. var. of دَرَيْتَ: or perhaps a mistake for the latter.] (Mṣb.)

3. دَرَاهُ (T, M, Mṣb,) inf. n. مِدْرَاةٌ (T, S, Mgh, Mṣb,) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him*: (S, M, Mṣb:) or *deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so*: (T, Mgh:) مِدْرَاةُ النَّاسِ and مِدْرَاةُ النَّاسِ both signify *the مِدْرَاةُ and المِدْرَاةُ*: (S in the present art.) and دَرَاهُ and دَرَاهُ both signify *I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him*: (S in art. دَرَاهُ:) or دَرَاهُ means "I was fearful, or cautious, of him," as says AZ; or "of his evil, or mischief:" and دَرَاهُ signifies *I deceived, deluded, beguiled, circumvented, or outwitted; as also دَرَيْتَ*: (T in art. دَرَاهُ:) and مِدْرَاةٌ also signifies [the acting with] *good nature or disposition; and the holding familiar intercourse with others*. (T in the present art.) You say also, دَرَاهُ عَنْ الْأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it*; syn. رَاوَدَهُ. (L in art. رَوَد.) — And دَرَى عَنْهُ *He defended him; or spoke, or pleaded, or contended, in defence of him; like رَاوَدَهُ عَنْهُ*. (TA in art. رَجَم.)

4. اَدْرَاهُ بِهِ *He made him to know, or have knowledge of, it; acquainted him with it*. (S,

M, Mṣb, K.) The reading اَدْرَاهُ بِهِ, with ه, [in the Kur x. 17,] is incorrect: the proper reading is without ه. (S, M.) = اَدْرَى دَرَيْتَهُ, and اَدْرَى (M, TA,) *He took for himself, or prepared, a دَرَيْتَهُ*. (TA.) [See also اَدْرَاهُ.]

5: see 1, latter part, in two places, = and also in the last sentence: = and see also 4. = جَيْشٌ يَتَدْرَى [as though for يَتَدْرَى] *An army of which one part presses upon another; like يَتَجَبَّى*. (TA in art. جَعَب.)

7. اَدْرَاهُ for اَدْرَاهُ is vulgar. (TA in art. اَدْرَاهُ.)

8: see 1, latter part, in two places. — اَدْرَاهُ مَكَانًا means *They directed their course to, or towards, a place, making an inroad, or incursion, upon an enemy, and going to fight and plunder*: (M, TA:) or as though they did so. (S.)

دَرَيْتَهُ, accord. to some copies of the S, is an inf. n. of دَرَيْتَهُ meaning عَلَيْهِ, like دَرَيْتَهُ &c. (TA.) — اَدْرَاهُ أَمْرٌ مِنْ غَيْرِ دَرَيْتِهِ means *This thing, or event, came without any act, or deed*. (T, TA.)

دَرَيْتَهُ, without ه, *A beast*, (Aṣ, T, S,) or a camel, (ISk, T,) or a she-camel, or a cow, (M,) *by means of which one conceals himself from the objects of the chase, or wild animals*, (Aṣ, ISk, T, S, M,) *so deceiving them*, (ISk, T, M,) *shooting, or casting, when he is able to do so*: (Aṣ, ISk, T, S:) or, accord. to AZ, it is with ه, [دَرَيْتَهُ], because the دَرَيْتَهُ is driven (تَدْرَى, i. e. تَدْفَعُ) towards the objects of the chase. (S, M.) — Also *A wild animal, or wild animals, (وَحْشٌ) specially of such as are objects of the chase*. (M, TA.) — And *A thing, (K,) or ring*, (Ham p. 75,) *by aiming at which one learns to pierce or thrust [with the spear]*. (Ham, K.) So in a verse cited voce دَرَيْتَهُ, in art. دَرَاهُ. (Ham ubi supr.)

الدَّارِي, as an epithet applied to God: see 1.

مِدْرِيَّةٌ and مِدْرَاةٌ (T, S, M, K) and مِدْرَى (T, M, K,) the last with fet-ḥ to the م and with kesr to the ر, (TA, [in the CK, erroneously, مِدْرِيَّةٌ]) *An iron instrument with which the head is scratched, called [in Pers.] سَرْخَارَة*; (T;) *a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair*; (S;) *a thing with which the head is scratched*: (W p. 125, in explanation of the first:) or *a wooden instrument which a woman puts into her hair*: (TA voce مَشَقَّةٌ, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) *a horn* (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) *with which the female hair-dresser sometimes adjusts, or puts in order, the locks of a woman's hair*, (S,) or *with which one scratches his head*: (K:) and, accord. to some copies of the K, *a comb*: (TA:) the pl. is مِدْرَارٍ and مِدْرَارِي, (M, K, TA,) in the latter of which, the alif [written ي] is a substitute for ي [properly so called]. (M, TA.) [Hence,] *جَبَابُ الْمَدْرِي* (accord. to different copies of

the S, [or جَابَةُ الْبَدْرِى, or جَابَةُ الْبَدْرِى, see arts. جَابُ and جَوْبُ.] A gazelle whose horn is thick; which shows it to be young. (S.) = [See also مَرْدِي (in art. رَدِي), last sentence.]

مَدْرَاة : } see the next preceding paragraph.  
مَدْرِيَّة :

## دس

1. دَسَّه (S, M, A, &c.,) aor. ٢, (M, Mṣb,) inf. n. دَسَّ (M, A, Mgh, Mṣb, K) and دَسَّي (K,) like خَصَّي (TA,) He hid it, or concealed it, (Lth, S, A, Mgh, Mṣb, K,) namely, anything, (A, Mgh, Mṣb,) in the earth or dust, (S, Mgh,) or beneath a thing: (A, Mgh:) he buried it (A, Mṣb, K) in the earth or dust, (Mṣb,) or beneath a thing: (K:) or he put it in, or inserted it, beneath: (M:) or, accord. to some, he put it in, or inserted it, with force; he thrust it in: (TA:) and دَسَّه and دَسَّاه (M, K,\*) in the latter of which one of the س is changed into ي because the reduplication is disliked, (M,\*) TA,) signify the same as دَسَّه (M, K,\*) [or, probably, have an intensive signification.] It is said in the Kur [xvi. 61], أَرِيدُ فِي التُّرَابِ Or whether he shall bury it in the dust: meaning, his female child, which he buried alive: the pronoun agreeing with the word مَا [which precedes in the same verse]. (T, TA.) It is also said in the Kur [xci. 9 and 10], قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا (M, K,\*) in which دَسَّاهَا is for دَسَّاهَا, like تَطَنَّتْ for تَطَنَّتْ (K,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K:\*) or the meaning is, He is successful who maketh it (namely his soul) pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them: (IAgr, Th, M, K:\*) or [he is successful who maketh it to increase in grace by good works,] and he is unsuccessful who maketh it vile and little by evil works: (M:) or the latter clause means, and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience [to God in other matters]: (TA:) or the soul is unsuccessful that God rendereth obscure [so I render, here, دَسَّاهَا]. (Fr, K.) = دَسَّ الْبَعِيرَ, aor. ٢, inf. n. دَسَّ, He anointed the camel with tar, not thoroughly, [but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:] (M:) [for it is said that] دَسَّ الْبَعِيرَ signifies the camel was anointed with tar in the parts called the مَاعِر: (S: [see دَجَل:]) or the latter signifies the camel became swollen in the parts so called. (M.) Hence the prov., تَبَسَّ الْهِنُّ بِالْأَدَسِ [which see explained in art. هِنًا]. (TA in art. هِنًا. [In the S and M and TA, in the present art., instead of الْهِنُّ, we find الْهِنَّا: but the former is the preferable reading.]

2. دَسَّه and دَسَّاه: see دَسَّه; each in two places.

7. اندَسَّ [He, or it, became hidden, or concealed, in the earth or dust, or beneath a thing: he, or it, hid, or concealed, himself, or itself, in the earth &c.:] he, or it, became buried: he, or it, buried himself, or itself: (S, K:) or it became put in, or inserted, or it put in, or inserted, itself, beneath. (M.) — [Hence,] اِنْدَسَّ اِنِّي فُلَانٍ [Such a one came secretly to such a one, bringing him calumnies]: (TA:) or اندَسَّ means + he came to such a one with calumnies. (Ham p. 219.)

دَسَّ Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed. (TA.)

دَسَّيسَ The concealment of guile or artifice. (S.) = One whom thou hidest, or concealest, (S.) in order that he may bring thee news, or information: (M, K:) accord. to some, similar to مَتَجَسَّسَ (M;) or مَتَجَسَّسَ; and called by the vulgar دَسَّاسُ: (TA:) or دَسَّيسَ signifies one whom a people send secretly to bring them news, or information; (A:) the spy of a people, who searches for, and then brings, news, or information; syn. جاسوس. (Mṣb.) — And دَسَّيسَ [pl. of دَسَّيسَ] Persons hypocritical in their actions, who enter among the reciters of the Kur-án when they are not of them. (IAgr, K.)

دَسَّيَّة [app. The coming secretly to a person, bringing him calumnies: in modern Arabic, a secret machination or the like]. (TA, where, after the phrase اِنْدَسَّ اِنِّي فُلَانٍ يَاتِيهِ بِالْمَنَائِمِ (see 7,) it is added, وَهِيَ الدَّسِيسَةُ.)

دَسَّسَ That enters much, or often; wont to enter; syn. دَخَالَ: so in the saying, الْعَرَقُ دَسَّاسٌ [The natural disposition is wont to enter and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عَرَقُ]. (TA.)

دَسَّيسَ: see دَسَّاسُ.

دَسَّسَ applied to a camel: part. n. of دَسَّسَ [q. v.]. (S.)

## دست

دَسْتُ i. q. دَسْتُ (K,) A [desert, or such as is termed] صَحْرَاءَ: an arabicized word [from the Pers. دَسْتُ]: (Mṣb, K:) or it is either a dial. var. of دَسْتُ or an arabicized word from this latter. (TA.) = The upper end of a chamber, which is the most honourable place therein: (A, K, TA:) in this sense an arabicized word [from the Pers. دَسْتُ]. (K.) — Hence, [A place, or seat, of honour: a seat of office: used in these senses in the present day:] used by the later writers to signify a court, or council; syn. دِيْوَانُ: and the court, or council, (مَجْلِسُ) of a rezeer or governor. (TA.) — A thing against, or upon, which one leans, or stays himself: (Har p. 261:)

a pillow, or cushion. (Id. p. 276.) = Headship, rule, dominion, government, or superiority. (MF.) = A game; a single act of a game or play: pl. دُسُوت. (TA.) You say, لِي الدُّسْتُ The game is mine: and الدُّسْتُ عَلَيَّ The game is against me. (Har p. 130.) And تَمَّ عَلَيْهِ الدُّسْتُ [The game ended, or has ended, against him]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called الْهَيْبَر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدُّسْتُ The game ended, or has ended, in his favour.] فُلَانٌ حَسَنُ الدُّسْتِ [Such a one is a good player] is said of a skilful chess-player. (A.) And a poet says,

\* تَفَرَّزْنَ فِي أُخْرَى الدُّسُوتِ الْبَيَاقُ \*  
[The pawns become queens in the ends of the games: تَفَرَّزْنَ being for تَتَفَرَّزْنَ]. (TA.) — [It is also used in the present day to signify A trick of cards.] — And An evasion, a shift, a wile, or an artifice; or art, artifice, cunning, ingenuity, or skill: (MF, and Har p. 130:) and deceit, delusion, guile, or circumvention. (Har ibid.) = Also, (TA,) or دُسْتُ مِنَ الثِّيَابِ (Mṣb, K, TA,) as also دَسْتُ مِنَ الثِّيَابِ (TA in art. دَسْتُ,) [A suit, or complete set, of clothes:] the clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs: pl. as above: (Mṣb:) in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K.) El-Harece has mentioned together instances of this word in three different senses, in the 23rd Maḳámeh, where he says, نَاسَدْتُكَ اللَّهُ أَنتَ الَّذِي أَعَارَهُ الدُّسْتُ فَقُلْتُ لَا وَالَّذِي أَجْلَسَكَ فِي هَذَا الدُّسْتُ مَا أَنَا بِصَاحِبِ ذَلِكَ الدُّسْتُ بَلْ أَنتَ الَّذِي دَسَّتَ لِي الدُّسْتُ I conjure thee by God [to tell me], art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended. (TA.) — And دَسْتُ مِنَ الْوَرَقِ (K,) as also دَسْتُ مِنَ الْوَرَقِ (TA in art. دَسْتُ,) [A quire, or twenty-five sheets folded together, of paper: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْتُ]. (K.) — [دَسْتُ is also used in the present day in a similar, but more extensive, sense; as signifying A lot, or parcel, of things: of some things, ten; of others, twelve; &c.] = Also an appellation applied, as mentioned by El-Khaffijee in the “Shifā el-Ghaleel,” by the common people of Egypt and of other countries of the East, to A copper cooking-pot: (MF:) [it is still used in this sense; applied in Egypt to a copper cooking-pot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And دَسْتُ خَشَبٍ is applied to A shallow wooden tub.]

## دستبند

دَسْتَبَنْدُ [from the Pers. دَسْتَبَنْدُ] A certain

game of the Magians, which they thus call; i. q. **الدَّعْسَةُ**: (§ and K in art. **دعس**:) they turn round [in a circle, as though imitating the revolutions of the "host of heaven"], having taken one another by the hand, [in a manner] like dancing. (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a **دُفَر**, described in the works of several travellers, and in my own work on the Modern Egyptians.]

## دستور

**دُسْتُور**, an arabicized word, (K,) [from the Persian **دستور**,] by some of the Arabs, [and in the present day generally,] pronounced **دُسْتُور**, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The copy, or original, [of the register, as will be seen from what follows,] which is made for the several classes [of the officers and servants of the government], from which their transcription is made, (expl. by **النَّسْخَةُ الْمَعْمُولَةُ لِلْجَمَاعَاتِ الَّتِي مِنْهَا تَحْرِيرُهَا**, K,) and in which are collected the rules and ordinances of the King; (TA;) the register (**دَفْتَر**) in which are collected the rules of the realm: (Kull p. 186:) pl. **دَسَاتِير**. (K.) — Hence, † The great mezeer (**وزير**) to whom recourse is had [by the King] with respect to what he may prescribe concerning the circumstances of the people, because he is the possessor of the register so called: (Mefâteeh el-'Uloom by Ibn-Kemâl-Pâshâ, in TA; and Kull ubi suprâ:) the officer who manages, conducts, orders, or regulates, the affairs of the King. (TA.) — [Hence also, in the conventional language of astronomy, † An almanac.] — Also, vulgarly, Permission; leave. (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word **دستور** several times as he advances.]

## دسر

1. **دَسْرَة**, (§, M, A,) aor. **دَسَرَ**, (§, M,) inf. n. **دَسِر**, (§, M, K,) He, or it, pushed, thrust, drove, impelled, propelled, or repelled, him, or it. (§, M, A, K.) Ambergris is said (by I'Ab, §) to be **يُدْسَرُهُ الْبَحْرُ** A thing which the sea drives (§, A) and casts upon the shore. (TA.) And **دَسَرَتِ السَّيْفَةُ الْمَاءَ بِصَدْرِهَا** means The ship repelled, (TA,) or opposed, (M,) the water with its prow. (M, TA.) — He thrust, pierced, or stabbed, him, (§, M, A, K,) vehemently, (A,) with a spear. (§, A.) — **دَسَرَ**, (M,) aor. **دَسَرَ** and **دَسَرَ**, (TA,) inf. n. **دَسِر**, (M, K, TA,) He drove in a nail, with force: (K,\* TA:) he nailed anything: (M:) he fastened, (M,) or repaired, (K,) a ship with a nail, (M, K,) or with cord of fibres of the palm-tree: (M:) or he fastened a ship by uniting its planks in the manner of sewing. (TA.) — **دَسَرَ**, (A,) inf. n. as above, (M, K,) † Inivit

feminam: (M,\* A, K:\*) you say **دَسَرًا بِأَيْرِهِ** (TA.)

**دَسْرَة**, [fem. of **أَدَسَرُ**, and] sing. of **دَسِر**, which (as some say, TA) means Ships that repel [or oppose] the water with their prows. (K.)

**دَسَار** Cord of the fibres of the palm-tree (**ليف**) with which the planks of a ship are bound together: (§, M, A, K:) or (so accord. to the § and M and A, but accord. to Fr and the K "and") a nail, (§, M, A, K,) of a ship: (M:) pl. **دَسَر** (§, M, A, K) and **دَسِر**: (§, K:) used in one or the other of these two significations in the Kur liv. 13. (§, TA.)

**دُوسَر** A bulky camel: fem. with **ة**: (§, K:) a camel (M) strong and bulky; (M, K;) as also **دُوسَرِي** (§, \* M, K) and **دُوسَرَانِي** (§, \* K) and **دُوسَر** (M, K) and **دُوسَرِي**: (L:) fem. **دُوسَر** [like the masc.] and **دُوسَرَة**: or **دُوسَر**, applied to a she-camel, signifies large: (M:) and **دُوسَرِي** n strong camel: (Fr, TA:) and **دُوسَر** sharp, spirited, or vigorous, and strong. (TA.) — A tough, or hardy, lion, (K, B,) firm in make. (B, TA.) — A penis bulky (M, K) and strong. (M.) — **دُوسَرَة**, and **دُوسَرَة**, An army, or a troop of horse, or a portion of an army, collected together. (M.) And **دُوسَر** An army, or a troop of horse, or a portion of an army, belonging to En-Noqman (§, M, K) Ibn-El-Mundhir. (§, K.)

**دُوسَرِي**: see **دُوسَر**, in two places.

**دُوسَرَانِي**: see **دُوسَر**.

**دُوسَر**: see **دُوسَر**, in two places.

**دُوسَرِي**: see **دُوسَر**.

**أَدَسَر**: see **دَسْرَة**.

**مَدَسَر** [A man who thrusts much with the spear. A signification implied in the §.] — † Qui multum coil. (K.)

## دع

1. **دَعَسَة**, aor. **دَعَسَ**, (§, TA,) inf. n. **دَعَس** (§, Mgh, K) and **دَسِيعَة**, (§, TA,) He impelled it, pushed it, thrust it, or drove it; and particularly so as to remove it from its place; propelled it, repelled it; pushed it, thrust it, or drove it, away, or back. (§, Mgh, K, TA.) — Hence, (TA,) **دَعَسَ الْبَعِيرُ بِجُرَّتِهِ**, (§, Z, L,) aor. **دَعَسَ**, (TA,) inf. n. **دَعَس** (Z, TA) and **دُوسَع**, (TA,) The camel propelled his cud so as to make it pass forth from his inside to his mouth; (§, TA;) drew it forth from his stomach and cast it into his mouth. (Z, L, TA.) And **دَعَسَ فُلَانٌ بَقِيَّتِهِ** Such a one cast forth his vomit. (TA.) And **دَعَسَ** alone, (Mgh, TA,) aor. **دَعَسَ**, (TA,) inf. n. **دَعَس**, (K,) He vomited: (K, TA:) or he vomited as much as filled his mouth. (Mgh.) And **دَعَسَ الْبَحْرُ بِالْعَبْرِ** The sea collected together the ambergris like foam, or scum, and then cast it aside. (TA.)

— [Hence, also, (as appears from an explanation of **دَسِيعَة**, q. v. infra,)] **دَعَسَ**, aor. **دَعَسَ**, (§, TA,) inf. n. **دَعَس**, (K,) He gave a large gift. (§, K, TA.) It is said in a trad., (§, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) **أَلَمْ أُجْعَلْكَ تَرْبَعًا وَتَدَعُ** Did I not make thee to take the fourth part of the spoil, and to give largely? (§:) and on his answering "Yes," that God will ask, "Then where is [thy] gratitude for that?" for the doing thus is the act of the chief. (TA.) — And **دَعَسَتِ الْقَضْعَة**, (Ibn-'Abbád,) inf. n. **دَعَسَ**, (Ibn-'Abbád, K,) I filled the bowl. (Ibn-'Abbád, K.) — And **دَعَسَ الْجُحْرَ**, (TA,) inf. n. **دَعَسَ**, (K,) He stopped up the burrow at once (K, TA) with a stopper of rag, or some other thing of the size of the burrow. (TA.)

**دَسْعَة** [inf. n. of un. of 1]. — A single act of vomiting. (Mgh, TA.)

**دَسِيعَة** an inf. n. (§, TA.) **ظَلَمَ دَسِيعَة** A wrongful, or tyrannical, pushing, or thrusting, or the like; for **ظَلَمَ مِنْ ظَلَمٍ**; occurring in a trad. (TA.) — A gift: (§:) a large gift: (§, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) **هُوَ ضَخْمُ الدَّسِيعَةِ** (Az, §, TA) He is a large giver; one who gives much. (Az, TA.) — Natural disposition: (§, K:) or, as some say, generosity of action: or, as some say, make; or natural constitution. (TA.) — The pl. is **دَسَائِع**. (TA.)

## دسكر

**دَسْكِرَة** A building like a **قَصْر** [q. v.], surrounded by houses, or chambers, (Lth, Mgh, Mṣb, K,) and places of abode for the servants and household, (TA,) and pertaining to kings: (Lth, Mgh, Mṣb:) Heraclius is related, in trads., to have received the great men of the Greeks in a **دَسْكِرَة** belonging to him: (TA:) or a building like a **قَصْر**, which is surrounded by houses, or chambers, and in which the vicious, or immoral, (**شَطَار**) assemble: (Har p. 140:) or houses of the foreigners (**أَعَاجِر**), in which are wine and instruments of music or the like: (K:) thought by Az to be an arabicized word; (Mṣb;) not genuine Arabic: (TA:) [from the Persian **دَسْكِرَة**, or **دَسْتَكِرَة**:] pl. **دَسَاكِر**. (K.) — Also A Christian's cloister, or cell; syn. **صَوْمَعَة**. (AA, K.) — And A town, or village; syn. **قَرْيَة**. (Az, Mṣb, K.) — And A plain, or level, land. (Kz, K.)

## دسر

1. **دَسِمَر**, (§, M, Mṣb, K,) aor. **دَسِمَرَ**, (Mṣb, K,) inf. n. **دَسِمَرَ**, (Mṣb, TA,) or **دُسُومَة**, (Mgh, in which the verb is not mentioned,) It (a thing, §, M, Mgh, or food, Mṣb) was, or became, greasy; or had in it, or upon it, grease, or gravy, or dripping of flesh-meat or of fat; (M, K,\* Mgh;) as also **تَدَسِمَرَ**: (M:) and it (a garment, or some other thing,) was, or became, dirty, or filthy.

(K.) — And دَسِرَ, (inf. n. دَسَرُ, TK,) *He, or it, was, or became, of the colour termed دَسِيَّة, i. e., dust-colour inclining to blackness.* (M, K.) = دَسِرَ, (Z, K, and so in some copies of the S,) [aor., app., ٢,] inf. n. دَسَرُ; (TA;) or دَسِرَ; (so in some copies of the S;) said of rain, *It moistened the earth* (S, Z, K) *a little, (K,) not much, (S,) or so as not to reach the moist soil.* (Z, TA.) — And دَسِرَ, aor. ٢, (K,) inf. n. دَسَرُ, (TA,) *He smeared a camel with tar.* (K.) — Also, (S, M, K,) aor. ٢, (S, K,\*) or ٢, (M,) inf. n. دَسِرَ, (S, M,) *He stopped up* (S, M, K) *a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also دَسِرَ; (K;) or دَسِرَ الْقَارُورَةَ signifies شَدَّ رَأْسَهَا [i. e. he bound the head of the flask, or bottle: or the right reading, as the context seems to indicate, is شَدَّ رَأْسَهَا i. e. he stopped up the head of the flask, or bottle]; (M;) and دَسِرَ الْجَرْحَ he put the tent (الْقَيْل) into the wound.* (TA.) — And hence, i. e. from دَسِرَ الْجَرْحَ or from دَسِرَ الْقَارُورَةَ, (TA,) † *Inivit feminam.* (Kr, M, K, TA.) And hence also, † one says to the مُسْتَحَاضَةُ, [see this word,] † اُدْسِي وَصَلِي † [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — Also, (K,) inf. n. دَسِرَ, (TA,) *He closed, or locked, a door; syn. أَغْلَقَ.* (K.) = Also, (i. e. دَسِرَ,) i. q. طَسِرَ, [in some copies of the K, and in the TA, طَسِسَ, which signifies the same, i. e. *It became effaced, or obliterated,*] said of a relic, trace, mark, or the like. (S, K.)

2. تَدْسِيرُ, (S,) inf. n. of دَسِرَ, (Mgh,) signifies *The smearing* (S, Mgh) *a thing, (S,) or a morsel, or mouthful, (Mgh,) [or seasoning it, imbuing it, or soaking it,] with دَسِرَ [i. e. grease, or gravy, or dripping].* (S, Mgh.) — دَسِرُوا نُونَتَهُ, (Mgh, K,) said by 'Othmán respecting a beautiful boy, (Mgh,) means *Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it.* (Mgh, K,\*) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — See also 1.

4: see 1.

5: see 1. — دَسِرُوا also signifies *They ate [food] with دَسِرَ [i. e. grease, or gravy, or dripping].* (TA.)

دَسِرَ: see دَسِرَ. — أَنَا عَلَى دَسِرِ الْأَمْرِ means *I am beside, or out of, the case, or affair.* (K.)

دَسِرَ a word of well-known meaning; (S;) i. q. وَدَك; (M, K;) both signifying *Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat;* (Mgh in art. وَدَك;) the وَدَك of *flesh-meat and of fat:* (Mgh: [in the CK, the وَدَك is erroneously put for الْوَدَك:] or, accord. to the T, *anything that has وَدَك, of flesh-meat and of fat:* (TA:) and *dirt, or filth:* (M, K:) and دَسِرَ signifies the same as دَسِرَ, accord. to El-Kurtubee; but El-Welee El-'Irákee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, مِنَ الدَّسِيرِ سِلَاطَةٌ

[app. meaning, if correctly transcribed, *His hand is hard by reason of dirt adhering to it:* in my MS. copy of the K, the last word is written سِلَاطَةٌ; a word which I do not find in any sense: in the TK, سِلَاطَةٌ: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, “manus ejus propter sordes inhaerentes catinus est;” evidently assuming that سِلَاطَةٌ is a dial. var. of سِلَاطَةٌ. (K.) [It seems that you say also, مَا فِيهِ دَسِرُ meaning † *There is not in him, or it, any profit, or good:* a sense assigned in the TA to the phrase مَا فِيهِ دَسِرُ; in which I think it evident that the transcriber has written دَسِرَ by mistake, and forgotten to erase it after adding دَسِرَ.] — Also *The bowels, or intestines.* (TA.) = Accord. to IAqr, it means also كَثِيرُ الذِّكْرِ [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be دَسِيرٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, (K:) or, accord. to Z, this is from دَسِرَ said of rain: and, as related by Abu-d-Dardà, the words are اَرْضَيْتُمْ إِنْ شِيعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللَّهَ إِلَّا دَسِرًا meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a little? (TA:) or it may denote commendation; so that the meaning of اَرْضَيْتُمْ إِنْ شِيعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللَّهَ إِلَّا دَسِرًا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدْسِيرُ نُونَةِ الصَّبِيِّ (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.)

دَسِرَ A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of *flesh-meat or of fat:* (Mgh:) [and dirty, or filthy: pl. دَسِيرٌ; like as دَرَبٌ is pl. of ذَرَبٌ.] You say مَرَقَةٌ دَسِيرَةٌ [Greasy broth]. (TA.) And ثِيَابٌ دَسِيرَةٌ, Dirty, or filthy, garments. (S, TA.) And دَسِيرُ الثَّوْبِ, applied to a man, [Dirty in the garment: and hence, going on foot;] not riding; as also اُدْسِرَ الثَّوْبُ. (TA.) [Hence also,] † Defiled by culpable dispositions. (TA.) A rájiz says,

\* لَاهِرٌ إِنْ عَامَرَ بَنَ جَهْرٍ  
\* اُودِمَ حَجًّا فِي ثِيَابٍ دَسِيرٍ

meaning † [O God, verily 'Amir Ibn-Jahm] hath imposed upon himself, (S in art. وَدِمَ,) or hath performed, (M,) pilgrimage being defiled by sins. (S in art. وَدِمَ, and M.) — عِمَامَةٌ دَسِيرَةٌ signifies A black turban; (TA;) as also عِمَامَةٌ دَسِيرَةٌ. (Az, Mgh, TA.) And دَسِيرٌ occurs in a trad. as meaning † Strict, or pious, [though black, (أَسْوَدَ), [or this may here mean a genuine Arab, as opposed to أَحْمَرُ meaning a foreigner,]] and religious. (TA.)

أُمُّ دَسِيرَةٍ [probably a mistranscription for أُمُّ دَسِيرَةٍ] دَسِيرَةٌ, lit. “the mother of blackness;” † The

cooking-pot. (T in art. اِمْر.) = أَخِرُ دَسِيَّةٍ i. q. أَخِرُ مَخْطَرٍ [The last time]; like أَخِرُ مَخْطَرٍ. (TA in art. مَخْطَر.) [See غَطْرَةٌ, last sentence.]

دَسِيَّةٌ A thing with which a hole in a skin for water or milk is stopped up. (M, K.) = Blackness; (IAqr, TA;) [and] so دَسِيرٌ: (K:) or dust-colour inclining to blackness. (M, K.) Hence the Abyssinian is called أَبُو دَسِيَّةٍ. (IAqr, TA.) See also أُمُّ دَسِيَّةٍ, above. = Applied to a man, † Low, or ignoble; base; vile; mean, or sordid: (S, TA:) or bad, corrupt, base, or vile. (M, K. [Freytag erroneously assigns the meaning “vilis” to اُدْسِرَ.] One says, مَا أَنْتَ إِلَّا دَسِيَّةٌ † Thou art none other than one in whom is no good. (TA.)

دَسَامٌ A stopper; (M, K;) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a دَسَامٌ; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.)

دَسِيرٌ: see دَسِرَ.

دَاسِرٌ: see the next paragraph.

دَسِيَّةٌ Darkness. (M, K.) — See also دَسِيَّةٌ. = The fox: (K:) [or] the young one of the fox: (M:) or, as some say, (M,) the young one of the fox from the bitch: (M, K:) and (so in the M, but in the K “or”) of the wolf from the bitch: (S, M, K:) and the bear: (K:) or the young one of the bear; (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) The young one of the bee. (M, K.) And, accord. to Abu-l-Fet-h, (TA,) whose name was دَسِيرٌ, (K, TA,) the companion of Kutrub, A [young ant, such as is termed] ذَرَّةٌ: (TA:) or دَسِيَّةٌ [in the CK erroneously written دَسِيَّةٌ has this last signification. (S, K, TA.)] = Also A certain plant, (S, K, KL,) called in Pers. بستان افروز [which is said to be a name applied to the amaranth, anemone, and the like]. (KL.) = And [A man] gentle, nice, or skilful, in work; careful, or solicitous [therein]; as also دَاسِرٌ. (K.)

دَسِيَّةٌ: see the next preceding paragraph.

دَسِيَّةٌ — دَسِيرٌ: see دَسِيَّةٌ, and its fem. دَسِيَّةٌ: see دَسِيرٌ. also signifies A kind of milking-vessel; i. q. عُلْبَةٌ and جَنَبَةٌ and سَمْرَاءُ. (T and TA in art. عُلْب.) = Also [Black: see دَسِيَّةٌ: or] of a dust-colour inclining to blackness: (M, K:) fem. as above. (K.) — [Freytag assigns to it also the significations “Multum pinguis” and “Oleo conspurcatus;” both as on the authority of the K, in which I do not find either of them: also that of “Vilis,” as applied to a man; a signification belonging to دَسِيَّةٌ.]

## دشت

صَحْرَاءُ A [desert, or such as is termed] دَشْتٌ (S, K;) as also دَشْتٌ: (Mgh and K in art.



(دست:) a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) = دَشْتُ مِنَ التِّيَابِ, and مِنَ الْوَرَقِ, i. q. دَسْتُ. (TA.)

## دع

1. دَعَهُ, aor. ٢, (S, Z,) inf. n. دَعَّ (S, K,) *He pushed him, thrust him, or drove him, away; he repelled him:* (S:) or *he did so harshly, roughly, or violently.* (A 'Obeyd, K.) Hence, in the K<sub>ur</sub> [cvii. 2], فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ *That is he who pusheth, thrusteth, or driveth, away the orphan:* (S:) or, *who doth so harshly, roughly, or violently:* (Bd, Jel:) or, *who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness.* (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يَدْعُونَ إِلَى نَارٍ *On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell.* (A 'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shaabee, كَانُوا لَا يَدْعُونَ عَنْهُ *They used not to be driven, nor pushed, or repelled, from it.* (TA.)

## دعب

1. دَعَبَ, (S, A, Mgh, Mṣb, K,) aor. ٢, (A, Mgh, Mṣb, K,) inf. n. دَعَابَةٌ (S, \* Mgh, MF) and دَعِبَ, (MF,) [see the former of these two ns. below.] *He jested, or joked;* (S, A, Mgh, Mṣb, K;) as also دَعَبَ, aor. ٢: (Mgh, Mṣb:) or *he jested, or joked, with playing, or sporting.* (TA.) — And i. q. دَفَعَ [*He impelled, pushed, thrust, &c.*] (K.) — And Inivit [feminam]. (A, K.) — [The last, perhaps, from the same verb signifying *He trod a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.*]

3. دَاعَبَهُ, (A, Mṣb, K,) inf. n. مُدَاعَبَةٌ, (S, A, Mṣb,) *He jested, or joked, with him:* (S, A, Mṣb, K:) [or *he did so, playing, or sporting, with him:* see 1.]

5. دَعَبَ عَلَيْهِ *He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَلَّلَ* (K, TA,) from الدَّلَالُ. (TA.)

6. تَدَاعَبُوا *They jested, or joked, [or they did so, playing, or sporting,] one with another.* (A, Mṣb, K.)

دَعِبَ: see دَاعِبَ.

دُعِبَ: see دُعَابَةٌ. — See also دَاعِبَ: — and دُعُوبٌ. — Also *A good, or an excellent, singer.* (K.) — *A youth soft or tender, thin-skinned, or fine-skinned, and plump.* (K.) — *The fruit of a certain plant:* (K:) or (K, TA) the plant itself, namely, (TA,) عَنَبُ الثَّعْلَبِ; [see art. ثعلب.] (K, TA;) of the dial. of El-Yemen. (TA.)

دُعُوبٌ, (K, TA,) applied to a man, (TA,) *Brisk, lively, or sprightly.* (K.) — *Stupid, or*

*foolish; as also* دُعِبَ, (K, TA,) and دُعِبَ: (TA:) and *stupid, or foolish, and jesting, or joking.* (TA.) — *Weak,* (S, K,) and *an object of ridicule.* (K.) — *Short and ugly and contemptible.* (K, \* TA.) — *I. q. مُخَنَّثٌ*, (CK, and so in my MS. copy of the K,) or مُخَنَّثٌ, of the form of the act. part. n., (TA,) [Effeminate, &c.] — Applied to a horse, *Tall, or long-bodied; syn. طَوِيلٌ*. (K.) — *A road beaten, or trodden,* (S, K,) *travelled,* (TA,) and *plain, or conspicuous.* (K, TA.) — *A dark night.* (K.) — *Black ants; as also* دُعَابَةٌ. (K.) — *A certain black esculent grain: or the stem, or root, (أَصْلُ) of a certain herb, or leguminous plant, (بَقْلَةٌ) which is peeled and eaten.* (K.)

دَاعِبٌ: see رِيحٌ دُعِيبَةٌ.

دُعَابَةٌ *A jesting, or joking; (S, Mṣb;) such as is deemed pleasing, or facetious: (Mṣb:) or play, or sport; (A, K;) as also* دُعِبَ: (K:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ:] app. in an intensive sense [because originally an inf. n.]. (MF.) And *Speech that causes laughter.* (Har p. 18.) — Also *Stupidity, or foolishness.* (K.) — See also دُعُوبٌ.

دَعَابٌ: } see the next paragraph.  
دُعَابَةٌ: }

دَاعِبٌ and دَعِبَ (A, Mṣb, K) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] دُعِبَ (K) and [in an intensive sense] دُعَابٌ (S [there coupled with دَعَابٌ, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] دُعَابَةٌ (K) *Jesting, or joking, (A, Mṣb,) and saying what is deemed pleasing, or facetious: (A:) or playing, or sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, very much, or very often.] — [Hence,] مَا دَاعِبٌ: Water playing in its course, or running hither and thither: (A, K:) pl. مِيَاهُ دَوَاعِبَ. (A.) And رِيحٌ دَاعِبَةٌ *A wind, (A,) or violent wind, (TA,) that carries away everything; as it were, making sport with it: pl. رِيحَاتُ دَوَاعِبَ: (A, TA:) and رِيحٌ دُعِيبَةٌ signifies the same; (TA;) or [simply] a violent wind.* (K.)*

دُعُوبٌ: see دَاعِبٌ.

## دعج

دَعَجَ, [aor. ٢,] inf. n. دَعَجٌ, *He (a man &c.) was, or became, characterized by what is termed دَعَجٌ as explained below.* (TA.) And دَعِجَتِ العَيْنُ *The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white.* (Mṣb.)

دَعَجٌ (S, A, Mṣb, K) and دُعَجَةٌ (K) *Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Mṣb:) or intense blackness, with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof*

*and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Mṣb, \* TA:) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) — Also, the former, Blueness inclining to whiteness. (MF.)*

دُعَجَةٌ: see the next preceding paragraph.

دُعَجَةٌ *Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) — Also fem. of the epithet next following. (Mṣb.)*

أَدْعَجَ *A man characterized by what is termed دُعَجٌ in the eyes: fem. دُعَجَاءُ: and pl. دُعُجٌ. (Mṣb.) And عَيْنٌ دُعَجَاءُ *An eye so characterized. (S.) — Also Black; (S, K;) as an epithet applied to a man. (S.) — And* دُعَجَاءُ *a bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — شَفَّةٌ دُعَجَاءُ [A lip and a gum app. of a blue colour inclining to white]. (TA.) — نَيْلٌ أَدْعَجٌ [A black, or an intensely black, night;] a dark, black night. (A, \* TA.) — الدُّعَجَاءُ: The first of [the three nights called] the مُقَات; i. e. (S, K, TA) the twenty-eighth night: (S, A, K:) the second is called السِّرَار; and the third, الفَلَتَةُ. (S.)**

مَدْعُوجٌ *Affected with insanity, or diabolical possession. (K.)*

## دعر

1. دَعَرَ, aor. ٢, inf. n. دَعَرٌ, *It (wood) was bad; (S:) it smoked much: (S, Mṣb:) or smoked, and did not burn brightly, or blaze. (K.) — It (a زَنْد [or piece of wood for producing fire]) failed to produce fire: (K:) or became burned at its extremity from frequent use in producing fire, and failed to produce fire. (TA.) — دَعَرَ, aor. ٢; and دَعَرٌ, aor. ٢; inf. n. دُعَارَةٌ; *He acted vitiously, or immorally; transgressed the command of God; or committed adultery or fornication: syn. فَجَرَ وَمَجَرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعَرَ, inf. n. دَعَرٌ, he stole, committed adultery or fornication, and did harm to others: (ISH, TA:) and دَعَرَ he acted badly, corruptly, or wickedly: from the same verb in the first of the senses explained above. (Mṣb.) [See also دَعَرٌ, below.]**

5. تَدَعَّرَ [*He became bad, corrupt, or wicked*]: from دُعَارَةٌ as syn. with خَبَثَ [i. e. خُبْثٌ]. (Ham p. 631.)

دَعَرٌ *Bad, corrupt, or wicked, conduct; syn. خُبْثٌ, [in the sense of إِفْسَادُ,] (S, K,) and دُعَارَةٌ (S, A, K;) and دُعَارَةٌ (S, A, Mṣb, K) and دُعَارَةٌ and دَعَرَةٌ, or دَعَرَةٌ, (as in different copies of the K,) signify the same; syn. خُبْثٌ, (S, A, Mṣb, K,) and إِفْسَادٌ; (Mṣb;) and vice, or immorality; vitious, or immoral, conduct; transgression of the command of God; or the com-*

mission of adultery or fornication: (S, A, K:) and treachery; and hypocrisy: (TA:) and دَعَارَةٌ also signifies illnature; or excessive perverseness or crossness: (Mgh:) and دَعَارَةٌ, with a sheddeh to the ر, evilness, or badness, in the disposition; (K:) as also دَعْرَةٌ. (TA.)

دَعْرٌ (S, Mgh, Mgh, K) and دَعْرٌ (El-Ghana-wee, S, K) Bad wood; (S;) which smokes much: (S, A, Mgh, Mgh:) or which smokes, and does not burn brightly, or blaze: (K:) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K;) n. un. with ذ: (TA:) old, wasted, crumbling, and bad, wood, (Sh, K,) which, when put upon the fire, does not burn brightly, or blaze; (Sh;) as also دَاعِرٌ: (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) — Also دَعْرٌ, or دَعْرٌ, A زَنْد [or piece of wood for producing fire] having its extremity burnt from frequent use in producing fire, and failing to produce fire; (TA;) as also دَاعِرٌ: (S;) or this signifies a زَنْد that does not produce fire. (K.)

دَعْرٌ: see دَعِرٌ, in two places: — and see دَاعِرٌ.

دَعْرَةٌ and دَعْرَةٌ: see دَعْرٌ; the second, in two places.

دَاعِرٌ: see دَاعِرٌ.

دَعَارَةٌ and دَعَارَةٌ and دَعَارَةٌ: see دَعْرٌ; the first, in two places.

دَاعِرٌ: see دَعْرٌ. — Also A man who acts badly, corruptly, or wickedly; (S, A, Mgh, Mgh;) who acts vitiously, or immorally; transgresses the command of God; or commits adultery or fornication; (Ish, S, A;) and does harm to others: (Ish:) pl. دَعَارٌ; which is also explained as signifying men who intercept, and rob, or slay, travellers on the way: (TA:) fem. with ذ: (AA, S:) also دَعْرٌ one in whom is no good: or treacherous, and one who attributes to his companions vices or faults; as also دَعْرَةٌ [in an intensive sense]. (TA.)

إِبِلٌ دَاعِرَةٌ Certain camels, so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (S, K:) or in relation to a tribe named thus. (K.)

دَعْرٌ: see دَعْرٌ.

## دَعَكَ

1. دَعَكَ, (S, K,) aor. ٤, (K,) inf. n. دَعَكٌ, (S,) He rubbed it, or rubbed and pressed it, (S, K, TA,) or did so well, (KL,) and softened it; (TA;) namely, a skin, or hide. (S, K, TA.) — He softened its (i. e. a garment's) roughness by wearing it. (K.) — He softened him, (S, K,) and subdued him, or rendered him submissive; (TA;) namely, an adversary, or antagonist; (S, K;) and so مَعَكَ, inf. n. مَعَكَ. (TA.) —

دَعَكَهُ فِي التُّرَابِ He rolled him, or turned him over, in the dust. (K.) — دَعَكَتِ الرَّجُلَ بِالْقَوْلِ I pained the man by speech. (IDrd.)

3. مَدَاعَكَ [app. The act of contending, dis-

puting, or litigating, vehemently: (see مَدَاعَكَ below; and see also 6:) accord. to Golius, (who names no authority,) the act of conflicting, or contending; as though rubbing against another. — Also] The delaying with another, deferring with him, or putting him off, by repeated promises. (Z, TA.) You say, دَاعَكَ الْغَرِيمَ He delayed, or deferred, with the creditor, or put him off, promising him payment time after time; like دَالَكَهُ. (TA in art. دَلَكَ.)

6. تَدَاعَوْا They contended, disputed, or litigated, one with another, vehemently. (IDrd, K.) — Also, (K,) or تَدَاعَا, said of two men, (S,) They contended together, smiting one another; syn. تَمَرَّسُوا, (K,) or تَمَرَّسَا; (S;) contended, or conflicted; (IF, TA;) فِي الْحَرْبِ [in war, battle, or fight]. (IF, S, K.)

دَعَكَ Very pertinacious in contention or the like; very contentious; or a great wrangler. (S, K.)

مَدَعَكَ: see the following paragraph. [For أَلَدُ in the K, Golius seems to have found in his copy of that Lexicon أَلَدَ; for he has explained مَدَعَكَ, as on the authority of the K, by "Instrumentum quo quid defricatur aut levigatur;" a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.]

أَخْضَرُ مَدَاعِكُ (K) and مَدَعَكَ (IDrd, K) An adversary, or antagonist, vehement in contention, dispute, or litigation. (IDrd, K, TA.)

## دَعَمَ

1. دَعَمَهُ, (S, Mgh, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. دَعَمٌ, (S, Mgh,) He supported it, propped it, or stayed it; (Mgh, Mgh,) or he set it up; (K;) namely, a thing, (S, K,) or a wall, (Mgh, Mgh,) that was leaning; (Mgh, Mgh, K;) and the trellis of a grape-vine, and the like. (TA.) — And [hence], inf. n. as above, † He strengthened him, and aided him. (TA.) — And [hence also], دَعَمَهَا † He compressed her (جَامِعَهَا); namely, a woman: (K, TA:) or this, (K,) or دَعَمَهَا بِأَيْدِيهِ (TA,) signifies he thrust [his] into her (K, TA) with an agitating action: (TA:) or he inserted it entirely: (K, TA:) and دَعَمَهَا signifies the same: so says Ish. (TA.)

8. أَدَعَمَ عَلَيْهِ, (S, Mgh, K, TA,) originally دَعَمَهُ, He supported, propped, or stayed, himself upon it; (S, Mgh, K, TA;) i. e., عَلَى عَصَا [upon a staff, or stick]. (TA.) Hence, أَدَعَمَ عَلَى [He supported himself by resting upon the palms of his hands in prostration]. (Mgh.) — [Hence also,] أَنَا أَدَعِمُ عَلَيْهِ فِي [I stay myself upon him in my affairs]. (TA.)

دَعَمٌ Strength: (TA:) strength and fatness: (S, TA:) fat and flesh. (TA.) You say, لَا دَعَمَ There is no strength nor fatness in such a one. (S, TA.) And جَارِيَةٌ ذَاتُ دَعَمٍ A girl, or

young woman, having fat and flesh. (TA.) — Also Much wealth or property. (TA.)

دِعْمَةٌ: see دِعْمَةٌ, in two places.

دُعْيَى A strong thing: (TA:) a thing having a strong support or prop or stay. (K, TA.) — A carpenter; syn. نَجَّار. (K.) — A horse having a whiteness in his breast: or, in his نَبَّة [app. as meaning the pit above the breast]: and so أَدْعَمُ: (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl. is دُعَمٌ. (TA in art. دَعَمَ.) — The main part of a road: or the middle thereof. (K.)

دِعَامٌ: see دِعْمَةٌ, in two places.

دِعَامَةٌ A condition, term, or stipulation. (K.)

دِعْمَةٌ (S, Mgh, Mgh, K) and دِعَامٌ and دِعْمَةٌ (K) A support, prop, or stay, (S, Mgh, Mgh, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Mgh;) i. e. a piece of wood used as a support, prop, or stay, of a house [&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the عَرِيش [or trellis of a grape-vine], or for the raising of the shoots of a grape-vine: (AHn, K:) pl. (of the first and second, TA) دِعَائِمٌ and (of the last, TA) دُعَمٌ. (K, TA.)

— [Hence,] أَقَامَ فَلَانٌ دِعَائِمَ الْإِسْلَامِ [Such a one set up the supports of El-Islām]. (TA.) And هَذَا مِنْ دِعَائِمِ الْأُمُورِ † This is of the things whereby affairs are held together. (TA.) — And [hence,] دِعَامَةٌ signifies also † A lord, or chief. (S, Mgh, K, TA.) One says, هُوَ دِعَامَةُ الْقَوْمِ † He is the lord, or chief, of the people, (Mgh, TA,) and their support, or stay; (TA;) like as one says, هُمُ دِعَائِمُهُمْ. (Mgh.) And هُمُ دِعَائِمُهُمْ † [They are the lords, or chiefs, and the supports, or stays, of their people]. (TA.) 'Omar Ibn-El-Khattāb was called by 'Omar Ibn-'Abd-El-'Azeez دِعَامَةُ الضَّعِيفِ † [The support, or stay, of the weak]. (TA.) — Also, (K,) or [correctly] دِعَامَتَانِ (S, TA) and دِعْمَتَانِ (TA,) The two [upright] pieces of wood of the pulley [that support the cross piece to which the pulley is suspended]: (S, K, TA:) such as are made of clay are termed زُرْنُوقَانِ. (S.)

دُعْمَى: see دُعْمَى.

مَدْعُومٌ, applied to a leaning house or the like, that is about to crack, or fall down, Supported, or propped: differing from مَعْمُودٌ, which is applied to that which presses heavily, such as a roof; meaning "held [up, or supported,] by columns." (TA.)

[مَدْعَمٌ, app. A means of supporting, propping, or staying. See an ex. voce مَرَجَمٌ.]

مَدْعَمٌ, originally مَدْعَمٌ, A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum. (IAgr, TA.)

## دعوى

Q. 1. دَعَوَى It (water) abounded with دَعَايِص [pl. of دَعْوَى]. (K.)

دَعْوَى A certain animalcule (دَوْبَةُ), (S, K,) that dives in water : (S:) or a certain black animalcule that swims upon water : (Mgh:) or a certain worm (دَوْدَةُ), that is in pools left by torrents when their water sinks into the earth : (IDrd, K:) or a certain worm (دَوْدَةُ) having two heads, seen in water when it becomes little in quantity : (IB:) pl. دَعَايِص and دَعَايِص. (S.) — [Hence, app.] † One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, الأَطْفَالُ دَعَايِصُ الْجَنَّةِ, meaning † [Infants will be] roamers in Paradise: they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Abou-Hureyreh are صَغَارُكُمُ دَعَايِصُ الْجَنَّةِ [Your little children &c.]. (TA.) — Also The embryo in the belly of a mare until the fortieth day: then its make becomes apparent, and it is called دَوْدَةُ, until three months old: when it is called سَلِيل. (Kr, TA.)

دَعْوَى [dim. of دَعْوَى]. — One says, هُوَ دَعْوَى, meaning He is acquainted with, or knowing in, this affair. (S, K.) دَعْوَى was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِنْ دَعْوَى الرَّمْلِ [More expert in showing the way than Do'eymees-er-Raml]. (O, TA.)

## دعو

1. دَعَوْتُ and دَعَيْتُ signify the same: (Fr, K and TA in art. دَعَى:) the aor. of the former is دَعَوْتُ, (TA in that art.) sec. pers. fem. sing. دَعَوْتُ, and دَعَوْتُ, the last with an inclination to the sound of a dammeh in the vowel of the ع [so that it is between a kesreh and a dammeh], and sec. pers. masc. and fem. pl. دَعَوْتُ: (S, TA:) aor. of the latter verb دَعَوْتُ: (S, TA in art. دَعَى:) [generally] signifies [or implies] The act of seeking, desiring, asking, or demanding. (KT.) — You say, دَعَا اللَّهُ, (K,) first pers. دَعَوْتُ, aor. دَعَوْتُ, (Mgh,) inf. n. دَعَا (Mgh, K) and دَعَوْتُ, (K,) in which latter the alif [written ا] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) He prayed to God, supplicated Him, or petitioned Him humbly, (Mgh, K, TA,) desiring to obtain some good that He had to bestow. (Mgh, TA.) And دَعَوْتُ اللَّهَ لَهُ [I prayed to God for him]; and عَلَيْهِ [against him]; inf. n. دَعَا: (S:) [and دَعَوْتُ لَهُ I prayed for him, or blessed him; and دَعَوْتُ عَلَيْهِ I prayed against him, or cursed him:] and دَعَوْتُ لَهُ بِخَيْرٍ [I supplicated for him good]; and دَعَوْتُ عَلَيْهِ بِشَرٍّ [I

imprecated upon him evil]. (TA.) — دَعَا بِالْكِتَابِ He desired, or required, or requested, that the writing, or book, should be brought. (TA.) And دَعَا أَنْفَهُ الطَّيِّبَ His nose, perceiving its odour, desired the perfume. (TA.) — [Hence,] دَعَا بِهِ, said of anything in the earth, means It needed it; or required it: [and so دَعَا إِلَى إِصْلَاحِهِ It needed, or required, its being repaired: (see 10 in art. رَمَ:) and] one says to him whose clothes have become old and worn out, قَدْ دَعَتْ ثِيَابُكَ [Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes. (Abou-Adnán, TA.) [See also 10.] — دَعَوْتُهُ, (S, MA, Mgh, Mgh,) and دَعَوْتُ بِهِ, (MA, [and of frequent occurrence,]) inf. n. [دَعَا and] دَعَوْتُ, (TA, [but the former is more common,]) also signify I called him, called out to him, or summoned him, (S, MA, Mgh, Mgh,) syn. نَادَيْتُهُ, (Mgh, Mgh,) or الدَّعَا is to the near and الدَّاءُ is to the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Mgh;) and اِسْتَدْعَيْتُهُ signifies the same, (S, MA,) [i. e.] I called him to myself. (MA.) One says, دَعَا الْمُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ [The مؤذِّن called the people to prayer]. (Mgh.) And the saying of En-Nahdee وَنَدَعُوْا means We used to call, or invite, them to El-Islám at one time, and to leave doing so at another time. (Mgh.) And دَعَوْتُ النَّاسَ, (Mgh,) inf. n. دَعَا and دَعَوْتُ, (S,) or the latter is a simple subst., (Mgh,) and مَدْعَاة, (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also I invited people to eat with me, or at my abode. (Mgh.) — [Hence,] مَا دَعَاكَ إِلَى هَذَا الأَمْرِ What drew, led, induced, or caused, and constrained, or drove, thee to do this thing? (TA.) And دَعَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ اُمْرَعُ, i. e. [Rain that fell in a region which had become abundant in herbage invited us thither, or] was the cause of our seeking its herbage. (TA.) And يَدْعُو مَا بَعْدَهُ, (S, Mgh, K,\*) or يَدْعُو مَا وَرَاءَهُ مِنَ اللَّبَنِ, (Nh, TA,) [It draws, or attracts, what is to come after it, of the milk,] said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَا إِلَى الأَمْرِ He drove him, or urged him to go, [but more commonly meaning he summoned him,] to the prince, or commander. (K, TA. [In the TK, الأَمْرُ to the thing, or affair.]) — [Hence likewise,] الدَّعَا signifies also The calling to one's aid: thus, [in the Kur ii. 21,] وَادْعُوا شُهَدَاءَكُمْ means And call ye to your aid [your helpers]. (TA.) — And دَعَا الْهَيْتَ He called upon the dead, praising him, and saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions; as though he called him. (TA.) [See also 5.] — And دَعَوْتُهُ زَيْدًا and زَيْدٌ † I called him, i. e. named him, Zeyd. (Mgh, K, TA.) And دَعَوْتُهُ بِابْنِ زَيْدٍ † I called him, i. e. asserted him to be, the son of Zeyd. (Mgh.) —

دَعَا اللَّهُ † God destroyed him: [as though He called him away:] whence تَدْعُو مَنْ أَذْبَرَ وَتَوَلَّى, in the Kur lxx. 17, [describing the fire of Hell,] † It shall destroy him who shall have gone back from the truth and turned away from obedience: or this means † it shall draw, and bring, &c.: or it refers to the زَبَانِيَّةُ of Hell [i. e. the tormentors of the damned]: (Bd:) or it means † it will do to them hateful deeds. (TA.) [Also] God punished him, or tormented him. (TA.) And دَعَا اللَّهُ بِمَكْرُوهٍ † God caused an evil, or abominable, event to befall him. (ISd, Z, K.) — دَعَا فِي الصَّرْعِ † He left some milk, such as is termed دَاعِيَّة, in the udder. (M, K, TA.) Accord. to IATH, دَاعِيَّة is an inf. n., like عَاقِبَةٌ and عَاقِبَةٌ. (TA.)

3. مَدْعَاة signifies † The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. مُحَاجَاة. (S, K, TA.) You say, دَاعَيْتُهُ † I proposed to him an enigma or enigmas; &c. (TA.) A poet says,

\* أَدَاعِيكَ مَا مُتَضَعَّاتٌ مَعَ الشَّرَى  
\* جَسَانٌ وَمَا آتَاهَا بِجَسَانٍ

[† I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning swords. (S.) — And The asking a thing of one much, so as to weary; as also مُحَاجَاة. (K.) — دَاعَيْنَا الحَائِطَ عَلَيْهِمُ † We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K, TA.) — [Goliath assigns other significations to دَاعَى, for which I find no authority: namely, "Convocavit ad Deum propheta, præco sacer," followed by an accus.: and "Contendit contra alium: Provocavit: pecul. rem vindicans sibi vel arrogans."]

4. اَدْعَاهُ [so in some copies of the K; in other copies اِدْعَاهُ; the former of which I regard as the right reading;] He made him to assert his relationship as a son [for يَدْعَى, in my copies of the K, I read يَدْعَى, syn. with يَدْعَى, to one who was not his father. (K.) [SM, who appears to have read اِدْعَاهُ, says that it is like اِسْتَلْحَقَهُ and اِسْتَلْطَهُ.]

5. تَدَعْتُ [inf. n. of تَدَعْتُ] signifies The تطَرِب [or singing, or quavering or trilling and prolonging of the voice, or prolonging and modulating of the voice,] of a woman wailing for the dead. (TA. [See دَعَا الْهَيْتَ, above.])

6. التَّدَاعَى signifies The calling, summoning, or convoking, one another. (Mgh.) You say, تَدَاعَوْا لِلْحَرْبِ [They called, summoned, or convoked, one another for war: and hence,] † they prepared themselves for war. (TA.) And تَدَاعَوْا, (Mgh, K,) or عَلَى بَنِي فَلَانٍ, (T, M,) They collected themselves together, (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Mgh,\*) against him, (Mgh, K,) or against the sons of such a one. (T, M.) And

تَدَاعَى عَلَيْهِ الْعَدُوُّ مِنْ كُلِّ جَانِبٍ † *The enemy advanced against him from every side.* (K, TA.) — [Hence,] تَدَاعَتْ السَّحَابَةُ بِالرَّيْتِ وَالرَّغْدِ † *The cloud lightened and thundered from every quarter.* (TA.) And تَدَاعَى الْبِنَانُ (Mgh, Mṣb,) or الْبِنَاءُ (TA,) † *The building cracked in its sides, (Mṣb,) or became much broken, (TA,) and gave notice of falling to ruin: (Mṣb, TA:) or cracked in several places, without falling; and in like manner, تَدَاعَتْ الْحِطَانُ (Mgh,) the walls cracked in several places, without falling: (Mgh, K:\*) and تَدَاعَتْ الْحِطَانُ تَدَاعَتْ الْحِطَانُ the walls fell to ruin by degrees; syn. تَدَاعَتْ إِلَى الْخَرَابِ (S:) [but Mṣr says,] تَدَاعَتْ is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تَدَاعَى † aid of a sand-hill, † *It, being put in motion, or shaken in its lower part, poured down.* (Mṣb.) And [hence,] تَدَاعَتْ إِبِلُ بَنِي فَلَانٍ † *The camels of such a one became broken by emaciation.* (TA.) — تَدَاعَوْا بِالْأَلْقَابِ They called one another by surnames, or nicknames. (Mṣb.) — التَّدَاعَى also signifies † *The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. التَّحَاجَى.* (TA in art. حَجَو.) You say, تَدَاعَوْا بَيْنَهُمْ أَدْعِيَةً † *Between them is an enigma with which they try one another; or by proposing which they contend, one with another.* (S, K:\*) — تَدَاعَوْا فَصَلَ الْخَطَابِ † *They compete, one with another, [as though each one challenged the others,] in discoursing of the science of chasteness of speech, and eloquence.* (Har p. 446.) — See also 8, in two places. — [It is also used transitively:] you say, تَدَاعَوْا الْقَوْمَ They [together] called the people. (Mgh in art. نَفَضَ. [See 6 in that art.]*

7. أَجَابَ i. q. اندعى (K.) Akh heard one or more of the Arabs say, تَدَاعَوْا لَا تَدْعُنَا, meaning لَا جُنَيْنَا [i. e. *Had they called us, &c., we had certainly answered, or replied, or assented, or consented.*] (S.)

8. ادعى He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K, TA:) he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it. (Mṣb.) And ادعوا الشيء and ادعوا الشيء signify the same [i. e. *They claimed the thing, every one of them for himself.*] (Mgh.) You say, ادعيت على فلان, ادعيت على فلان [I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing]. (S.) And ادعى زيد ادعى زيد [Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.]. (Mgh.) And ادعيت ادعيت [Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. شَرِبَ, and S in art. اَكَلَ.) هذا الذي كُنْتُمْ بِهِ تَدْعُونَ in the Kur [lxvii. 27], means *This is that on account of which ye used to assert vain and false*

things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُونَ; and the meaning may be, *this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], "O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment:"* it may be from الدَّعَاءُ: and it may be from الدَّعْوَى (TA:) [i. e.] it means *this is that which ye used to demand, and desire to hasten; from الدَّعَاءُ: or that which ye used to assert, [namely,] that there will be no raising to life; from الدَّعْوَى. (Bd.)* And وَلَهُمْ مَا يَدْعُونَ in the Kur [xxxvi. 57], is explained as meaning *And they shall have what they desire, or wish for; which is referrible to the meaning of الدَّعَاءُ. (TA.)* — You say also, ادعى غير أبيه [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Mṣb.) And يدعى إلى غير أبيه [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Mṣb. See 4, in three places.) And يدعيه غير أبيه [One who is not his father asserts him to be his son; or claims him as his son]. (T, Mṣb.) الادعاء in war signifies *The asserting one's relationship; syn. الاعتزاز.* (S, TA:) as also التَّدَاعَى; (TA:) i. e. the saying "I am such a one the son of such a one." (S.) And [hence] sometimes it includes the meaning of *Informing, or telling; and therefore ب may be prefixed to its objective complement; so that one says, فلان يدعى بكرم فعالة, i. e. Such a one informs of the generosity of his deeds.* (Mṣb.)

10: see 1, near the middle of the paragraph. — [Hence,] استدعى signifies also *It called for, demanded, required, or invited, a thing.* See also دَعَا بِهِ.]

دَعْوَةٌ [as an inf. n. of un.] signifies *A single time or act* (S, Mṣb) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See دَعَا. — [Also, as such, *A call.*] You say, هُوَ مِنِّي دَعْوَةُ الرَّجُلِ (K, TA) and الْكَلْبُ and دَعْوَةُ الرَّجُلِ and الْكَلْبُ, in the former case دَعْوَةٌ being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning قَدَرُ مَا بَيْنِي وَبَيْنَهُ ذَاكَ [i. e. *He, or it, is distant from me the space of the call of the man and of the dog.*] (K, TA.) And لَهُمُ الدَّعْوَةُ عَلَى غَيْرِهِمْ *The call is to them before the others of them:* (K, TA: [يَبْدَأُ in the CK is a mistake for يَبْدَأُ]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — The call to prayer: whence, in a trad., الدَّعْوَةُ فِي الْحَبَشَةِ [meaning *The office of calling to prayer rests among the Abyssinians*]; (JM, TA:) said by the Prophet in preference of his مَوْذَن Bilal. (JM.) — A call, or an invitation, to El-Islām. (Mgh.) You say, ادعوك بدعوة الإسلام and ادعاه الإسلام and ادعاه الإسلام, meaning *I call thee, or invite*

thee, by the declaration of the faith whereby the people of false religions are called: دَاعِيَةٌ being an inf. n. syn. with دَعْوَةٌ, like عَابِيَةٌ and عَابِيَةٌ: (JM:) دَعْوَةُ الْإِسْلَامِ and دَاعِيَتُهُ and دَاعِيَتُهُ signify the same: and دَعْوَةُ الْحَقِّ [in like manner] means *the declaration that there is no deity but God.* (TA.) — An invitation to food, (S, M, Mṣb, K, TA,) and to beverage; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion of a wedding or the like: (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabab, who pronounce it, in this sense, دَعْوَةٌ: (A 'Obeyd, S, M, Mṣb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Mṣb:) and دَعْوَةٌ signifies the same; (K:) or, as some say, this, which is given as on the authority of Kṭr, is a mistake: (TA:) and so does مَدْعَاةُ [app. an inf. n.]. (S, Mṣb, K.) You say, كُنَّا فِي مَدْعَاةٍ and دَعْوَةٍ فَلَانٍ, meaning [We were included in] the invitation (دَعَا [see 1]) of such a one to food: (S, Mṣb: [but in the latter, نَحْنُ, in the place of كُنَّا:]) [or we were at the repast, or feast, or banquet, of such a one; for] you say [also] ادعاه إلى المَدْعَاةِ and دَعَاهُ إِلَى الدَّعْوَةِ [He invited him to the repast, or feast, or banquet: and in this sense دَعْوَةٌ is commonly used in the present day]. (MA.) — See also دَعْوَةٌ: — and دَعْوَى. — Also i. q. حَلَفَ or حَلَفَ (accord. to different copies of the K) [both in the sense of *Confederation to aid or assist*]: (K, TA:) [whence] one says, دَعْوَةُ فَلَانٍ فِي بَنِي فَلَانٍ, meaning *The confederation of such a one is with the sons of such a one.* (TA.)

دَعْوَةٌ: see the next preceding paragraph.

دَعْوَى respects relationship, (S, Mṣb,) like دَعْوَى or دَعْوَى فِي النَّسَبِ (S:) meaning *A claim in respect of relationship; (K:) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Mṣb:) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Mṣb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabab, who pronounce it, in this sense, دَعْوَى. (S, Mṣb.)* See also دَعْوَى. — Also *Kindred, or relationship, and brotherhood:* so in the saying, لِي فِي الْقَوْمِ دَعْوَةٌ, [I have in, or among, the people, or company of men, kindred, or relationship, and brotherhood]. (Ks, Mṣb.) — See also دَعْوَةٌ.

دَعْوَى: see دَعَا, in five places. — Also a subst. from 8; (S, M, Mgh, Mṣb, TA:) omitted in the K, though better known than the sun; (TA:) and so دَعَاةٌ (M, Mṣb, K) and دَعَاةٌ and دَعْوَةٌ (M, K,) accord. to the general pronunciation, (M, TA,) and دَعْوَةٌ (M, K,) accord. to the pronunciation of 'Adee of Er-Rabab, (M, TA,) and دَاعِيَةٌ; (TA, there said to be syn. with دَعْوَى;) [meaning *An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.;] a demand; a suit; (Yz, Az, Mṣb;) whether true*



or false: (Mgh, K, TA:) the pl. of دَعْوَى is دَعَاوٍ and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Mgh:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ي] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لِي فِي هَذَا الْأَمْرِ دَعْوَى I have, in respect of this thing, [a claim or] a demand, and دَعَاوٍ or دَعَاوٍ [claims or] demands, as written in different copies. (Az, Mgh.) And أُعْطِيَ النَّاسُ نَوَ اُعْطِيَ النَّاسُ [If men were given according to their claims, or demands,] occurs in a trad. (Mgh.) — See also دَعْوَةٌ.

دَعْوَى is a word used only in negative sentences: (S:) you say, مَا بِالْبَّارِ دَعْوَى There is not in the house any one: (S, K:\*) Ks says that it is from دَعَوْتُ, and [properly] means تَبَسَّ فِيهَا مَنْ يَدْعُو [there is not in it one who calls, &c.]. (S.)

دَعَا is an inf. n. of 1; (Mgh, K;) as also دَعْوَى: (K:) the former is originally دَعَاوٍ: (S:) [both, used as simple subst., signify A prayer, or supplication, to God:] and the pl. of the former is دَعَاوٍ. (S.) IF says that some of the Arabs, for دَعْوَةٌ, say دَعْوَى, with the fem. alif [written ي]. (Mgh, TA.) One says, اللَّهُمَّ أَشْرِكْنَا فِي دَعْوَى الْمُسْلِمِينَ [O God, make us to share] in the prayer (دَعَا) of the Muslims. (TA.) And hence, in the Kur [x. 10], دَعَاوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ [Their prayer in it shall be سُبْحَانَكَ اللَّهُمَّ]. (TA.) دَعَاٌ followed by ل signifies An invocation of good, a blessing, or a benediction: followed by عَلَى, an imprecation of evil, a curse, or a malediction. [سُورَةُ الدَّعَاِ is a title of The first chapter of the Kur-an. (Bd.) — [Hence,] دَعَاٌ signifies also Adoration, worship, or religious service. (TA.) — And i. q. إِيمَانٌ [i. e. Belief; particularly in God, and in his word and apostles &c.: faith: &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — [Also A call, or cry; and so دَعْوَى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — And [particularly] A calling, or crying, for aid or succour. (TA.)

دَعَى One invited to a repast: pl. دَعَاوٍ; as in the saying عِنْدَهُ دَعَاوٍ [With him, or at his abode, are guests invited to a repast]. (TA.) — One who makes a claim in respect of relationship; (S;) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Mgh;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Mgh;) an adopted son: (S, K:) pl. اُدْعَاةٌ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the Kur [in the verse just referred to], where it is said, وَمَا جَعَلَ اُدْعَاةُكُمْ اَبْنَاءَكُمْ (S) Nor hath He made your

adopted sons to be your sons in reality. (Jel.) — And One whose origin, or lineage, or parentage, is suspected; (K, TA;) as also مَدْعَى: pl. of the former as in the next preceding sentence. (TA.)

دَعَاوَةٍ and دَعَاوَةٍ: see دَعْوَى.

دَعَايَةٍ: see دَعْوَةٌ, in two places.

دَعَا One who prays, or supplicates God, or who calls, &c., much, or often. (TA.)

الدَّعَاةُ [an epithet in which the quality of a subst. predominates;] The سَبَابَةُ [or fore finger]; (K;) i. e. the finger with which one calls [or beckons]. (TA.)

دَاعٍ [Praying, or supplicating God:] culling, or summoning: (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. دَعَاةٌ (Mgh, Mgh, TA) and دَاعُونَ. (Mgh, TA.) [Hence,] دَاعِيَ اللَّهِ [God's summoner, or inviter; i. e.] the prophet: (K:) and also, (Mgh, K,) or simply الدَّاعِي, (TA,) The مَوْدِّن [or summoner to prayer]. (Mgh, K, TA.) [Hence also,] دَاعِيَ النَّبَاِ The summoner of death, lit. of deaths; like طَارِقُ النَّبَاِ — See also the next paragraph, in two places. — Also A punisher. (TA.)

دَاعِيَةٍ: see دَعْوَةٌ, in two places: — and see also دَعْوَى. — دَاعِيَةُ اللَّبَنِ The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it; (S, Mgh, K:\*) as also دَاعِيَ اللَّبَنِ, occurring in a trad., where it is said, دَعِ دَاعِيَ اللَّبَنِ [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — Hence, دَاعِيَةٍ is metaphorically applied to signify † A mean, or means; a cause; or a motive; (Har p. 306;) [as also دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, مَدْعَاةٌ [properly signifying a cause of drawing, attracting, or inducing, &c., originally مَدْعَوَةٌ, being a noun of the same class as مَجْنَنَةٌ and مَجْنَنَةٌ]: (Idem p. 86:) [the pl. of the first is دَوَاعٍ]. — Also † The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) — دَوَاعِي الصَّدْرِ † The anxiety [or rather anxieties] of the bosom. (Ham p. 509.) — دَوَاعِي الدُّفْرِ † The vicissitudes of fortune: (K, TA:) sing. دَاعِيَةٍ. (TA.)

اُدْعَوَةٌ: see what next follows.

اُدْعِيَةٌ (S, K) and اُدْعَوَةٌ (K) An enigma; a riddle; (S, K:\*) like اُحْجِيَةٌ [and اُحْجَوَةٌ]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.)

مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places:

— and see also دَاعِيَةٍ: [pl. مَدَاعٍ. — Hence the saying,] لَهُ مَسَاجِدٌ وَمَدَاعٍ, i. e. † [He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.)

مَدْعَى pass. part. n. of 1; as also مَدْعَى.

مَدْعَى: see what next precedes: — and see also دَعَى, last sentence.

مَدْعَى Claimed property [&c.]: مَدْعَى بِهِ is nought. (Mgh.) — مَدْعَى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.]

مَدْعٍ Claiming property [&c.]; a claimant. (Mgh.) [A plaintiff in a law-suit.]

## دعى

1. دَعَى, aor. اُدْعَى, inf. n. دُعَا: see 1 in art. دعو.

دَعَى: &c.: see art. دعو.

## دغر

1. دَغَرَ, aor. -, (K,) inf. n. دَغْرٌ, (S, A, K,) He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.) — دَغَرَهُ, aor. as above, He pressed him, or squeezed him, until he died. (K.) — دَغَرْتُ حَلْقِي, (TK,) aor. -, (K,) inf. n. دَغْرٌ, (S, K,) She pressed the throat, or fauces, of the child, (K, TA,) on account of the pain termed الْعُذْرَةُ, (S, TA,) and (or that is to say, TA) raised his uvula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being excited by the blood. (A'Obeid, TA.) So in the trad., عَلَامٌ تُعَذِّبُ اَوْلَادَكَ بِالْذَغْرِ Wherefore do ye torment your children by raising the uvula &c.: (S:) and لَا تُعَذِّبْ اَوْلَادَكَ بِالْذَغْرِ Torment ye not your children by pressing the throat, or fauces, &c. (A'Obeid, TA.) — And دَغَرْتُ وَلَدَهَا, (TK,) aor. and inf. n. as above, (K,) She fed her child ill: and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a doe or goat: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sn'eed Es-Sukkarce, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A'Obeid, as is shown in the traditions [elsewhere]. (TA.) — دَغَرَ الشَّيْءُ الشَّيْءَ, (TK,) aor. and inf. n. as above, (K,) He mixed the thing with the thing. (K, TK.) — دَغَرَ عَلَيْهِ, (K,) aor. -, (TA,) inf. n. دَغْرٌ, (K,) and دَغَرَى, (K, TA,) or the latter is a simple subst., (TA,) He rushed upon him without consideration; (K, TA;) he charged upon him. (TA.) Hence the saying, لَا صَغْرَى, (S, A, K,\*) and دَغْرَى, and دَغَرَا, (K,) and عَقْرَا, (S, K,) like دَغَرَى وَحَلَقَى, and عَقْرَا وَحَلَقَا, (S,) i. e., Rush ye upon them without



[properly] as though it were a thing that covered them; syn. *غَشِيَهُ*; as also *أَدَغَمَهُ*. (S, K. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the S and K,) explains these three verbs as meaning "totum corripuit, et deliquo animi affecti:" and Freytag has followed him herein.]) = [The inf. n.] *دَغَمًا* is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to *رَغِمًا* [q. v.], and is in like manner followed by *سَغَمًا*, (K, TA,) or *شَغَمًا*. (TA.) And one says, *فَعَلْتُ ذَلِكَ عَلَى رَغَمِهِ وَشَغَمِهِ* [meaning *I did that in spite of him; or against his will*]. (TA.)

4: see above, in two places. = *ادغم الفرس* *اللجام* *He put the bit into the mouth of the horse*; (JK, Az, S, K;) as also *ادغم اللجام في الفرس*. (TA.) — And hence, (Az, S, TA,) though some say that the reverse is the case, (TA,) *ادغم الحرف* (Az, S, K) *inf. n. ادغام*, (JK, S,) *He inserted [or incorporated] the letter into the letter*; (JK, K, TA;) as also *ادغمه*, (S, K,) [which is itself an example of the incorporation of one letter into another, being] originally *ادتغمه*. (S, TA.) = *ادغمه*, said of God, *He blackened his face*: (K:) and *i. q. ارغمه*; (K, TA;) both signify *He did evil to him, and angered him*: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him." (TA.) — *ادغمه* *إلى كذا* *He, or it, caused him to want such a thing*; (AA, TA in art. *دمغ*;) [and] so *ادغمه* *لكذا*; (L in art. *جلد*;) as also *ادغمه*. (AA, L in art. *جلد* voce *أجلد*, and TA in art. *دمغ*.) = *ادغمه* *فلان* *Such a one vied, or strove, with the people, or party, in hastening [to eat], fearing lest they should be before him, and therefore ate the food without chewing*. (K, TA.) [And *ادمغ طعامة*, as explained in the TA in art. *دمغ*, has a similar meaning.]

8: see the next preceding paragraph.

11. *ادغام*, inf. n. *ادغيمًا*, said of a horse, *He was of a colour inclining to blackness in his face and lips, [or in his face and the part next the lips,] blacker therein than in the other parts of his body*. (K.)

*دَغَمَ* and *دَغِمَ*, in a horse, [and in some other animals, (see *أدغم*),] *A colour inclining to blackness, (S, K,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) differing from, (S,) or blacker than, (K,) the colour of the other parts of the body*. (S, K.)

*دَغِمَ*: see what next precedes.

*دَغَمَان*, with damm, (S, K,) applied to a man, (S,) *Black*: (S, K:) or *black and big*. (K.) = Also a pl. of *أدغم* [q. v.]. (TA.)

*دَغَام* *A pain in the fauces*. (K.)

*دَاغِمَ* an imitative sequent to *رَاغِمَ*. (K, TA.)

Bk. I.

*أَدَغَمَ* A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) differing from, (S, Mgh,) or blacker than, (K,) the colour of the other parts of the body; (S, Mgh, K;) called in Pers. *دِينَج* [or rather *دِينِزَه*, from which *دِينَج* is arabicized]; (AO, S, Mgh, K;) in some instances, without any admixture of *خَضَرَة* [here meaning dark, or ashy, dust-colour]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is *دَغِمَاء*: and the pl. is *دَغَمَر*: (S:) the masc. is also applied to a ram, meaning *having any, the least, blackness; especially in the end of the nose and beneath the chin*: and the fem. to a ewe, meaning *black in the end of the nose and in the chin*; (TA;) or, thus applied, *black in the face*: (JK:) and the masc. also signifies *black in the nose*: (JK, K:) in which sense it has for its pl. *دَغَمَان*: (TA:) accord. to the K [and the JK], *دَغَمَر*, a pl. of *أَدَغَمَ*, signifies *white*; as though it had two contr. meanings; but this is a mistranscription for *دَغَمَر*, with the unpointed *ع*. (TA.) It is said in a prov., *الذئب أدغم الذئب* [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, *دَغِمَ* is a necessary characteristic of the wolf, [all] wolves being *دَغَمَر*; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) — Also *One who snuffles; i. e., speaks from [i. e. through] his nose*; (JK, K, TA;) i. e. *i. q. أحن*. (TA.)

## وف

1. *دَفَّ*, (M, Mgh, K, &c.,) aor. *دَفَّ*, (T, M, TA,) or *دَفَّ*, (Mgh, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. *دَفِيف* (Lth, T, S, M, Mgh) and *دَفَّى*; (M, TA;) and *دَفَّى*; (Ibn-'Abbād, M, Mgh, K;) said of a bird, (Lth, T, S, &c.,) *It beat its sides* (*دَفِيف*, i. e., Mgh, *جَنِيهِ*, M, Mgh) *with its wings*: (M, Mgh:) this is what is meant by the following explanation: (Mgh:) *it moved [or flapped] its wings* (Mgh, K) *for its flight*, (Mgh,) *as the pigeon* (K) *and the like*: (TA:) and *it went [or flew] along a little above the ground*: (S, K:) or *it moved [or flapped] its wings, with its feet upon the ground*, (Lth, T, M, K,) *flying, and then rose*; (Lth, T;) and in like manner *دَفَفَ* and *دَفَفَ* *استدق*: (K:) [or *دَفَّ* and *دَفَّى* signify also *it (a bird) went along quickly, with its feet upon the ground, and then raised itself flying*. (Mgh.) It is said in a trad., *مَا دَفَّ وَلَا يُؤْكَلُ مَا* *يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا* *دَفَّ*, (K, TA,) i. e. *What moves [or flaps] its wings [in flying], as the pigeon* (K, TA) *and the like, (TA,) may be eaten; but [what skims along without flapping,] such as vultures* (K, TA) *and hawks and the like, (TA,) may not be eaten*. (K, TA.) [But] *دَفَّ*, aor. *دَفَّ*, said of an eagle,

signifies *It approached, or was near to, the ground in its flying*. (T.) — And, *دَفَّ*, aor. *دَفَّ*, (M, Mgh,) inf. n. *دَفِيف* (S, M, Mgh, K) and *دَفَّى*, (K,) *He, or it, (said of a camel, K, TA, and of a bird, TA, or of a party of men, Mgh,) went a gentle pace*; (S, M, Mgh, K;) as also *دَفَفَ*. (IAar, TA.) Dhu-r-Rummeh uses it metaphorically in relation to *الدبران* [the asterism of the Hyades, or α of Taurus], describing *الثريا* [the Pleiades]; saying,

يَدْفُ عَلَى آثَارِهَا دَبْرَانَهَا  
فَلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْحَقُ

[Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake]. (M.) [And *دَفَفَ*, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying,

إِلَيْكَ أَتَكُونُ مَشِيًا تَدَافِيَا  
مَشَى الْعَجُورِ تَنْقُلُ الْأَثَايَا

[app. complaining, to God, of the slowness of his she-camel, as though meaning *To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot*], the poet means *تَدَافِيَا*. (M.) [But I rather think that the meaning here intended is, *going along with an inclining from side to side*; perhaps from *دَفَّ* signifying the "side." See also 8 in art. *الجيش يدفون نحو العدو*, or *leisurely, towards the enemy*. (S.) And *دَفَّتْ عَلَيْنَا مِنْ بَنِي فَلَانٍ* *دَفَّتْ عَلَيْنَا دَافَةً* [A company coming gently, or leisurely, of the sons of such a one, so came to us]. (S.) And *دَفَّتْ عَلَيْهِمْ دَافَةً* *من الأعراب* *A company of Arabs of the desert journeying leisurely in search of herbage and sustenance [so] came to them*. (Z, TA.) And *هَمَزُومٌ يَدْفُون*, inf. n. *دَفِيف*, *They are a party journeying together not a hard pace*. (AA, T.) And *دَفَّ عَلَى وَجْهِ الْأَرْضِ* (IAar, T, TA,) inf. n. *دَفَّ*, (K, TA,) *He went lightly upon the ground*; (K, TA;) and *دَفَّ* signifies the same. (IAar, T.) And *دَفِيف* also signifies *The act of running*. (T.) — Also *دَفَفَا*, aor. *دَفَفَا*, [app. *They journeyed to a region of green herbage and waters in consequence of drought*: (see *دَافَةً*;) and hence,] *they had rain after experiencing drought*. (M.) — See also 10, in two places. — See also 3. = *دَفَّ*, aor. *دَفَّ*, (TK,) inf. n. *دَفَّى*, (Sgh, K,) *He uprooted the thing; extirpated it*. (Sgh, K.)

2. *دَفَفَ*, inf. n. *دَفِيف*, *He hastened, sped, or went quickly*; (K;) as also *دَفَفَ*. (IAar, K.) = See also 3, in two places.

3. *دَافَ*, (T, S, M, Mgh, K,) and *دَافَ عَلَيْهِ*, (TA,) inf. n. *مَدَافَة* and *دَفَافَة*; (T, S, M, Mgh;) as also *دَافَا*, which is of the dial. of Juheyneh, (T, M,) altered from the former, (M,) and *دَافَه*; (Mgh, TA;) and *دَفَفَ*, (K,) or *دَفَفَ عَلَيْهِ*, (M, Mgh, TA,) inf. n. *دَفِيف*; (Mgh;) as also





in like manner, a garment; as is implied in the S.] And **دَفُوتٌ تَلْتَنَانَا** *Our night was, or became, warm, or hot.* (S, O, TA.) = **دَفَا**, for **دَفَا**: see 1 in art. **دَفُو**.

3: see 4.

4. **ادْفَاةٌ** *It (a garment, S, Mgh, Msh, of wool or the like, Mgh) rendered him warm, or hot.* (S, \*Mgh, Msh.) And *He clad him with a garment (M, K, TA) of wool &c. (TA) that rendered him warm, or hot.* (M, K, TA.) — [Hence,] *He gave him a large gift; (TA;) or he gave him much.* (K.) = **ادْفَا الْقَوْمَ** *The people, or company of men, collected themselves together [app. so that they made one another warm, or hot].* (K.) — **ادْفَاتِ الْإِبِلَ عَلَى مَائَةِ** *The camels exceeded a hundred.* (M.) = **ادْفَاةٌ**, in the dial. of El-Yemen, as also **دَفَاةٌ**, i. q. [**أَدْفَاةٌ** and **دَفَاةٌ**] and **دَفَاةٌ**, [see art. **دَفُو**.] *He despatched him, namely, a wounded man; i. e. put him to death quickly.* (L.)

5: }  
8: } see 1.  
10: }

**دَفْ:** see what next follows.

**دَفْ:** Warmth, or heat; syn. **سُخُونَةٌ** (T, S, Mgh) and **حَرَارَةٌ**; (Mgh;) *contr. of بَرْدٌ*; (Msh;) or *contr. of بَرْدٌ*; (M, K;) as also **دَفْ:** (**دَفْ:** (IKtt, TA) and **دَفَا**, (K,) inf. n. of **دَفِنَ**, (S, TA,) and **دَفَاةٌ**, (K,) also inf. n. of **دَفِنَ** accord. to the S and Sgh, and of **دَفُو** accord. to Yz: (TA:) pl. **أَدْفَاةٌ**. (M, K.) — *A thing [or garment or covering] that renders one warm, or hot, (Th, S, M, Mgh, K,) of wool, (Th, M, Mgh, K,) or the like, (Mgh,) or of camels' fur; (Th, M, K;) as also **دَفَا**: (K, \*TA:) pl. of the former as above. (S.) You say, **مَا عَلَيْهِ دَفْ** [There is not upon him any warm garment or covering, or anything to render him warm]: but you should not say, **مَا عَلَيْهِ دَفَاةٌ**, (T, S,) because this is an inf. n. (S.) — The shelter (كن) of a wall [by which one is protected from cold wind]. (T, S, K.) You say, **أَقْعُدْ فِي دَفْ هَذَا الْحَائِطِ** [Sit thou in the shelter of this wall]. (T, S.) And **دَفَاةٌ** [also] signifies *A shelter, for warmth, from the wind.* (M.) — The young ones, or offspring, (نتاج, S, M, Mgh, K,) and hair, or fur, (M, K,) and milk, (S, M, Mgh,) of camels, and whatever else, of a profitable, or useful, nature, is obtained from them: (S, M, \*Mgh, K:\*) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:) accord. to I'Ab, there meaning the offspring of any beast (دَابَّة). (TA.) — Also + *A gift.* (K.)*

**دَفَا**: see **دَفْ**. = Also i. q. **جَنَّا** [The having a bending forward of the upper part of the back over the breast: &c.: see **جَنَى**, of which **جَنَّا** is the inf. n.]. (M: in some copies of the K **جَنَّا**; in others, and in the TA **جَنَّا**. [See **أَدْفَا**, below: and see **دَفَا** and **أَدْفَى** in art. **دَفُو**.])

**دَفْنَى** Warmly clad; (S, K;) applied to a man; (S, TA;) fem. with ة: (TA:) and so **دَفَانٌ**; fem. **دَفَانِي**; (T, S, M, Msh, K;) and pl., of the masc. and fem., **دَفَا**: (M, TA:) and so **دَفْنِي**, accord. to IAar, who cites, as an ex., the following verse:

\* **يَسِيتُ أَبُو لَيْلَى دَفْنًا وَضِيفَةً** \*  
\* **مِنَ الْقَرِيضِ مَسْتَحِقًّا خَصَائِلَهُ** \*

[*Abou-Leyla passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties*]: (M, TA:) though it has been asserted that **دَفَانٌ** and its fem. are applied peculiarly to human beings; and **دَفْنِي**, peculiarly to time and place; and **دَفْنِي**, to a human being and to time and place: (TA:) [for] this last signifies [also] *warm, or hot*: (M:) [and so does each of the two other epithets:] you say **فَعِيلٌ دَفْنِي** (Msh) or **دَفْنِي**, of the measure **فَعِيلٌ** (T, S, O, TA, [though this is said in the Msh to be not allowable,]) [a warm, or hot, tent or house or chamber,] and in like manner **دَفْنِي**: **يَوْمٌ دَفْنِي**, (S, M, O, TA,) and **دَفَانٌ** (TA from Expositions of the Fā) [a warm, or hot, day], and **دَفْنَةٌ** (T, S, O, TA) and **دَفَانِي** (TA from the Expositions of the Fā) [a warm, or hot, night], and **دَفْنَةٌ** and **دَفَانِي** (K) and **مَدْفَاةٌ** (M, K) a warm, or hot, land; pl. of the last **مَدْفَانِي**. (M, TA.)

**دَفْ:** see **دَفْ**.

**دَفَانٌ**, and its fem. **دَفَانِي**: see **دَفْنِي**, in four places.

**دَفْنِي** (T, S, M, K,) also termed **دَفْنِي** (As, IAar, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O, (TA in art. **دَفْنِي**.) The rain that falls after the heat has acquired strength; (M, K in art. **دَفْنِي**, TA;) when the earth has put (lit. vomited) forth the **كُمَاة** [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. **نَتَج**]: (Lth, IAar, Th, M:) or the rain that is after [that called] the **رَبِيع** [q. v.], before, (قَبْل, as in one copy of the S, in another قَبْل without any syll. signs,) or in the first part of, (قَبْل, as in the TA,) [that called] the **صَيْف** [q. v., and see also **نَوْ**], when the **كُمَاة** disappear entirely from the earth: (S, O, TA:) AZ says that the beginning of the **الْصَّرْفَةُ** [i. e. the period extends from the auroral setting of the Tenth Mansion of the Moon (about the 11th of February O. S. as explained above, when the sun in Arabia has begun to have much power,) to about the 9th of March O. S.: see **مَنَازِلُ الْقَمَرِ** in art. **نَزَل**; and see also another statement voce

**نَوْ**. (S, TA.) — And the term **دَفْنِيَّةٌ** [used as a subst., or as an epithet in which the quality of a subst. is predominant, for **مِيرَةٌ دَفْنِيَّةٌ**,] is applied to The **مِيرَةٌ** [or provision of corn &c.], (AZ, T, S, M, K,) whatever it be, that is brought (AZ, T, S) before, (قَبْل, written without any syll. signs in a copy of the S, and قَبْل in the CK,) or in the first part of, (قَبْل, as in the M and TA and in a copy of the S and in one of the K, [and this appears to be the right reading,] in a copy of the T قَبْل,) the **صَيْف** [here meaning spring]: (AZ, T, S, M, K:) this is the third **مِيرَةٌ**; [see this word for an explanation of the statement here given;] the first being that called the **رَبِيعِيَّة** [q. v.]; and the second, that called the **صَيْفِيَّة** [q. v.]: then comes the **دَفْنِيَّة**; and then, the **مَرْصِيَّة**, which comes when the earth becomes burnt [by the sun]. (M.) — And in like manner also, (AZ, S,) i. e., by the term **دَفْنِي** is also meant, (M,) The **نَتَاج** [or offspring] (AZ, S, M) of sheep or goats [brought forth at that period, as is implied in the S, or] in the end of winter: or, as some say, at any time. (M.)

**دَفْنِيَّة**: see the next preceding paragraph.

**دَفَا**: see **دَفْ**.

**دَفْنِي**, and its fem. (with ة): see **دَفْنِي**, in seven places.

**دَفَاةٌ**: see **دَفْ**.

**أَدْفَا**; (so in some copies of the K; but accord. to the TA without a final ة, i. e. **أَدْفَا**, as in other copies of the K;) fem. **دَفَانِي**; Curved in body. (K. [See also **أَدْفَى** in art. **دَفُو**.])

**دَفْنِي**: see **دَفْنِي**.

**مَدْفَاةٌ** (As, Th, S, M, K) and **مَدْفَاةٌ** (M, K) Camels having abundance of fur (As, Th, S, M, K) and fat; (As, S, K;) rendered warm by their fur; (M;) as also **مَدْفَنَةٌ** and **مَدْفَنَةٌ**: (K:) or the latter two signify many camels; (As, S, M, O;) because (As, S, O) rendering one another warm by their breath; (As, S, M, O;) and so, accord. to the L, **مَدْفَاةٌ**, without ة. (TA.)

**مَدْفَنَةٌ**: }  
**مَدْفَاةٌ**: } see what next precedes.  
**مَدْفَنَةٌ**: }

## دفتر

**دَفْتَرٌ** (S, Msh, K, &c.) and **دَفْتَرٌ** (Lh, Fr, Msh, K,) like **دَفْتَرٌ**, (TA,) [A register;] a number of leaves put, or joined, together: (S, M, K:) or an account-book; syn. **جَرِيدَةُ حَسَابٍ**: (Msh:) or a written book: and it may be met. applied to a blank book, like **دَفْتَرٌ أَبْيَضٌ**: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. **تَغْتَر**.)] pronounced

تَفْتَرُ (Mgh:) pl. دَفَاتِرُ (S, Mgh:) of which the dim. is دَفَاتِرَاتُ. (Mgh.)

دَفَاتِرَاتُ: see above.

### دفر

1. دَفَرُ, aor. ٤, (A, Mgh, Mgh, K,) inf. n. دَفَرُ (A, Mgh, Mgh) and دَفَرُ, (A,) or the latter is a simple subst.; (Mgh, Mgh;) and ادْفَرُ (Mgh;) It, (a thing, A, Mgh,) and he, (a man, TA,) stank: (A, Mgh, Mgh, K:) [see also دَفَرُ, below:] but some say, of دَفَرُ, that it is a possessive epithet, having no verb pertaining to it: and accord. to I Aqr, ادْفَرُ signifies he (a man) smelt of his art. (TA.) — دَفَرُ, aor. ٤, (TK,) inf. n. دَفَرُ (K,) or دَفَرُ, (M,) It (food, or wheat, M, K, and flesh-meat, M, TA) became maggoty. (M, K, TK.) — Also He (a man, TK) was, or became, base, abject, vile, or despicable. (I Aqr, K, TK.)

4: see 1, in two places.

دَفَرُ (T, S, M, A, Mgh, K) and دَفَرُ (I Aqr, M, A, K,) the former a simple subst., and the latter an inf. n., (Mgh,) or both inf. ns., (A,) and دَفَرَةُ (Mgh,) Stink; stench: (I Aqr, T, S, M, A, Mgh, K:) never used to signify a sweet smell: (M:) accord. to Aboo'Alce El-Kálee, دَفَرُ has the above-mentioned signification; but دَفَرُ signifies pungency of odour, whether stinking or sweet: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is دَفَرُ, with 3, and with two fet-haha, whence اَذْفَرُ: I Aqr says that دَفَرُ signifies stink, or stench; and دَفَرُ, baseness, or vileness; but this is not known on any other authority. (M, L, TA.) — Hence the saying of 'Omar, وا دَفَرَاهُ, meaning [Alas, what stench! i. e., + Alas, what an abominable thing! i. e.] وَ تَنَاءَهُ (A'Obeyd, T, S, M:) or it means Alas, what baseness, or vileness! (I Aqr, T, M.) — Hence also the phrase, دَفَرَاهُ, meaning [May God make stench to cleave to him, or it! i. e., + Fly, or shame, upon him, or it! i. e.] تَنَاءَهُ (S, Mgh:) and دَفَرَاهُ لَهَا يَجِيءُ بِهِ فَلَانٌ (T, S, M,) meaning [May foul stench cleave to that which such a one doth! i. e., + Foul shame upon it! i. e.] تَنَاءَهُ (S, M;) but in an intensive sense; (M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — Hence, too, الدَفَرُ, (TA,) and اَمْرٌ دَفَرٌ (S, K,) + Calamity, or misfortune. (S, K, TA.) — And اَمْرٌ دَفَرٌ (T, S, A, K,) written by Aboo'Alce El-Kálee اَمْرٌ دَفَرٌ, but this is wrong, (R,) and اَمْرٌ دَفَرٌ (I Aqr,) and دَفَرٌ, and اَمْرٌ دَفَرٌ (M, K,) + The present world; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.)

دَفَرُ: see the next preceding paragraph, in four places.

دَفَرُ (M, A, Mgh, K) and اَذْفَرُ (M, A, K) Stinking: (M, A, Mgh, K:) fem. [of the former] دَفَرَةٌ (S, M, A, K) and [of the latter] دَفَرَةٌ (M,

A, K.) — نَحْرٌ دَفَرٌ Stinking and maggoty flesh-meat. (A.) — كَتِيْبَةٌ دَفَرَةٌ An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms: (K:) or smelling of the rust of their armour or arms. (A.)

دَفَرَةٌ: see دَفَرُ, in two places.

دَفَارُ (indecl., with kesr for its termination, TA) The female slave. (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Mgh,) reviling her, (S, Mgh,) دَفَارُ يَا meaning O thou stinking one! (T, S, A, Mgh, Mgh:) alluding to her intrinsic foulness. (Mgh.) — See also دَفَرُ, last sentence.

دَفَرًا دَفَرًا: see دَفَرُ.

دَفَرُ, and its fem. دَفَرَةٌ: see دَفَرُ, in three places.

### دفع

1. دَفَعَهُ (S, Mgh, K,) aor. ٤, (K,) inf. n. دَفَعُ (Mgh, K) and دَفَاعُ (TA) and مَدَفَعُ (K,) [He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back; he put it away, or removed it from its place, (Mgh, TA,) by, or with, force, or strength: (TA:) or دَفَعُ signifies the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفَعُ signifies the "putting away or removing or turning back" a thing "after the coming or arriving" thereof. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41], وَلَوْلَا دَفَعُ اللَّهِ النَّاسَ [And were it not for God's repelling men]; where some read دَفَاعُ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [I impelled, pushed, &c., the man]. (S.) And دَفَعَهُ, inf. n. دَفَاعُ [and مَدَفَعَةُ]; and دَفَعَهُ (TA); [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies he impelled it, pushed it, &c., much, or vehemently, or often; whereas] مَدَفَعَةُ (K, TA) and دَفَاعُ (TA) are [often exactly] syn. with دَفَعُ (K, TA.) Thus, (TA,) you say, as meaning the same, دَفَعَهُ عَنْهُ and دَفَعُ [He repelled from him; whence another explanation of these two phrases, which see in what follows]. (S, TA.) And hence, دَفَعُ اللَّهُ عَنْكَ الْمَكْرُوهَ, inf. n. دَفَعُ, [May God repel, or avert, from thee what is disliked, or hated, or evil]: (TA:) and دَفَاعُ اللَّهُ عَنْكَ السُّوءَ, inf. n. دَفَاعُ, [May God repel, or avert, from thee evil]. (S, TA.) And دَفَعْتُ عَنْهُ الْأَذَى [I repelled, or averted, from him what was hurtful, or annoying; as also دَفَعْتُ]. (Mgh, K, TA.) Sb mentions, as a saying of the Arabs, اُدْفِعِ الشَّرَّ وَلَوْ بِإِصْبَعٍ [Repel thou, or avert thou, evil, or mischief, though but with a finger: the last word

being in the accus. case by reason of the subau-dition of the prep. ب; the meaning being بِإِصْبَعٍ]. (TA.) [See also an ex. voce دَفَعُ.] When دَفَعُ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning of the act of + Defending; as in the Kur [xxii. 39], إِنَّ اللَّهَ يَدْفَعُ عَنِ الَّذِينَ آمَنُوا, [Verily God defendeth those who have believed; i. e. repelleth from them aggression and the like]; (B;) and يُدْفَعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies + defendeth energetically, with the energy of him who contendeth for superiority in so doing. (Bd.) And دَفَعْتُ عَنْهُ signifies [also] + I pleaded, or contended in arguments, in defence of him. (Mgh.) [Exceptions to the statement cited above from the B will be found in what follows in this paragraph; and another exception, voce مَدَفَعُ.] — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — دَفَعْتُ مِنَ الْإِنَاءِ [I poured forth from the vessel a single pouring]: the last word, which is with fet-h, is an inf. n. [of un.]. (Mgh.) — دَفَعْتُ اللَّبَأَ فِي [She (a ewe, or goat, S, or a camel, S, K) infused the first milk into her udder, i. e., secreted it therein, a little before bringing forth]. (S, K.) And دَفَعْتُ اللَّبَنَ عَلَى [She (a ewe or goat, or a camel, TA) secreted the milk in her udder when about to produce her young, by reason of its abundance]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفَعَةُ. (TA.) And دَفَعْتُ alone, said of a ewe or goat, signifies: She secreted milk in her udder when about to produce the young; expl. by أَصْرَعَتْ عَلَى رَأْسِ [which see in art. صرغ]. (S, TA.) Accord. to En-Nadr, one says دَفَعْتُ بِلَبِّهَا, and اللَّبَنُ, when her young is in her belly; but when she has brought forth, one does not say دَفَعْتُ. (TA.) — In the saying, غَشِيْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا [lit. A cloud overspread us, and we drove it away to other persons], meaning + it departed from us to other persons, دَفَعْنَاهَا is for دَفَعْنَا, which means دَفَعْتُ عَنْهَا [lit. it was driven away from us]. (TA.) — دَفَعَهُ بِحُجَّةٍ [He refuted him, or refuted him, by an argument or the like]. (MF in art. كجح.) — دَفَعْتُ الْقَوْلَ + I rebutted the saying; repelled it by an argument, an allegation, or a proof. (Mgh.) — اَذْفَعِ هَذَا! Leave thou this, sparing him. (Aq, TA.) [See مَدَفَعُ.] — [In several exs. here following, the verb resembles اندفع; or the like, being understood after it.] — دَفَعَ الْهَاءُ [The water poured out, or forth, as though it impelled, or propelled, itself]: (TA: [where it is followed by وَأَنْصَبَ, as an explicative adjunct:]) and so التَّيْلُ [the

torrent]. (Ish.) [See also 6.] And دَفَعَ الْوَادِي [The valley poured with water]. (TA in art. حَشَكَ.) — دَفَعَ فِي عَدْوِهِ [He pushed, or pressed, on, or forward, as though he impelled himself, in his running]. (§ in art. غَوْر; &c.) [See also 7.] — دَفَعَ الْقَوْمُ [The people, or company of men, came at once. (Msb.)] — دَفَعَ إِلَى [He reached, or came to, the place. (Msb, TA.)] You say also, هَذَا طَرِيقٌ يَدْفَعُ [This is a road which reaches to such a place. (TA.)] — دَفَعَ مِنْ عَرَافَتٍ [He commenced the journey from 'Arafát, and impelled and removed himself thence, or impelled his she-camel, and urged her to go. (TA, from a trad.)] And دَفَعْتُ عَنْ الْمَوْضِعِ [I removed, went, went away, or journeyed, from the place. (Msb.)] [See again 7.] — دَفَعَ also signifies † He returned. (MF.) — When دَفَعَ is made trans. by means of إِلَى, it [generally, but not always, as has been shown above,] has the meaning of the act of Giving, or delivering; as in the Kur [iv. 5], فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ [Then give ye, or deliver ye, to them their property]. (B.) You say, دَفَعْتُ إِلَى فُلَانٍ شَيْئًا [I gave, or delivered, to such a one a thing]. (§, K.\*.) And دَفَعْتُ الْوَدِيعَةَ إِلَى صَاحِبِهَا [I restored the deposit to its owner. (Msb.)] And دَفَعْتُ لَهُ قِطْعَةً مِنَ الْمَالِ [I gave him a part, or portion, of the property]. (§ in art. زَعَب; and the like is said in that art. in the K.) And دَفَعَهُ [alone] He gave it; syn. أَعْطَاهُ. (Er-Rúghib, MF.)

2: see 1; fourth sentence. — دَفَعَهُ إِلَى كَذَا † He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing. (TA.) — دَفَعَهُ also signifies He rendered him abject and contemptible, or poor; as though deserving to be repelled. (Ibn-Maṣrooṭ, as cited by Golius.) [See the pass. part. n., below.] — دَفَعَ قَوْسَهُ † He made his bow even. (AHn, TA.)

3. مُدَافَعَةٌ [in its primary acceptation] signifies The contending, or striving, with another, to push him, or repel him; or the pushing, or repelling, another, being pushed, or repelled, by him; or the pushing against another; syn. مُزَاحِمَةٌ. (TA.) [Hence, دَفَعَ الْأَخْبِيثِينَ He is striving to suppress the urine and ordure: see أَخْبِثٌ. And مُدَافَعَةُ الْعَيْشِ The striving to retain life: see 2 in art. رَجَحَ. — But it is often used in the same sense as دَفَعَ:] see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — Also † i.g. مُطَاوَلَةٌ (§, K, TA:) in some of the copies of the S, مُطَاوَلَةٌ. (TA.) You say, دَفَعْتُهُ بِحَقِّهِ (Jm, TA,) or عَنْ حَقِّهِ (Msb,) † I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him; [and so repelled him, or strove to repel him, from it;] syn. مَاطَلْتُهُ. (Jm, Msb, TA.) And دافع دَفَعَ † He deferred, delayed, postponed, or put off, his (another's) needful affair. (L in art. رَوَّد.)

— دافع الرَّجُلُ أَمْرًا كَذَا † The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it. (TA.)

5: see 6, and 7.

6. تَدَافَعُوا [They contended, or strove, together, to push, or repel, one another; or] they pushed, or repelled, one another; or pushed against one another. (Msb.) You say, تَدَافَعُوا فِي الْحَرْبِ They pushed, thrust, or repelled, one another in war, or battle. (§, K.) — [Hence,] تَدَافَعُ الْكَلِمَانِ † The two sayings, or sentences, opposed, or contradicted, each other; conflicted; were mutually repugnant. (Msb in art. نَقَضَ.) — تَدَافَعُ السَّيْلُ † The torrent was impelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another; and in like manner, [or as signifying it became impelled, driven, or propelled,] † اندفع, and [in an intensive sense] † تدفع. (TA.) [See also دَفَعَ.] — تَدَافَعُ جَرَى الْفَرَسِ [in like manner signifies † The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next]. (TA.) — See also 7. — [It is also trans.] You say, تَدَافَعُوا الشَّيْءَ They repelled the thing, every one of them from himself. (TA.) And ضَيْفٌ يَتَدَافَعُهُ الْحَيُّ [A guest whom the tribe repel, or repulse, every one of them from himself]. (IDrd, K.)

7. دَفَعَهُ is quasi-pass. of دَفَعَهُ (§, K, TA;) and † تدفع is quasi-pass. of دَفَعَهُ; and † تَدَافَعُ is quasi-pass. of دافعهُ: but all three are used in the same sense: see 6: (TA:) [the first, however, primarily signifies He, or it, became impelled, pushed, thrust, or driven; and particularly, so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place; as is implied in the S and K and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — [Hence,] اندفع also signifies † He went away into the country, or land, in any manner: (Lth:) or, said of a horse [&c.], † he [or it] went quickly or swiftly (§, K, TA) [as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled: see 1, which has a similar meaning, particularly in the phrases دَفَعَ الْمَاءَ, and اندفع فِي, دَفَعَ فِي عَدْوِهِ, &c.]. — دَفَعَ فِي الْإِنْشَادِ (S, K, TA,) and الْحَدِيثِ † He pushed on, or pressed on, in discourse, and in reciting poetry; or entered thereinto; or launched forth, or out, thereinto; or was large, or copious, or profuse, therein; or dilated therein; or began it, commenced it, or entered upon it; syn. أَفَاضَ فِيهِ. (K, TA.) And اندفع فِي الضَّحْكِ [He broke forth into laughing]. (JK in art. بَوَق.) — اندفع فِي [

الطَّعَامِ † He fell to eating of the food; or applied himself eagerly to it.] — اندفع فِي الْأَمْرِ † He acted with penetrating energy, or sharpness, vigorousness, and effectiveness, in the affair; syn. مَضَى فِيهِ. (A, TA.)

10. اسْتَدَفَعْتُ اللَّهَ الْأَسْوَاءَ † I asked, or begged, God to repel from me evils. (§, K.)

دَفَعَ [see 1. Used as a simple subst., it signifies Impulsion; or the act of pushing, thrusting, or driving; and particularly, so as to remove a thing from its place; propulsion; repulsion; &c.].

دَفْعَةٌ A single impulsion; a push, a thrust, or single act of driving; and particularly, so as to remove a thing from its place; a single propulsion; a single repulsion: (§, Msb, K, TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also a single act of pouring: [&c.:] pl. دَفَعَاتٌ. (Msb.) You say, دَفَعَهُ دَفْعَةً, i. e. [He impelled, &c., him, or it,] once [or with a single impulsion, &c.]. (TK.) And دَفَعْتُ مِنَ الْإِنَاءِ دَفْعَةً, i. e. [I poured forth from the vessel] a single pouring. (Msb.) — [As an inf. n. of un. of 1,] it also signifies † A coming of the collective body of a people, or party of men, to a place at once. (TA.) — [Also † A heat, a single course, or one unintermitted act, of running, or the like.]

دَفْعَةٌ A quantity that pours forth, or out, at once, from a skin, or vessel: (Lth, K:) a quantity poured forth, or out, at once, (Msb,) [or with vehemence, being] syn. with دَفْعَةٌ. (IF, S, Msb, K, [in the CK with ع in the place of the ق,]) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (IF, S, Msb, K,) and [a gush] of blood, (IF, Msb,) &c.: (IF, S, Msb:) it is also [used as signifying the tide] of a valley, (K in art. طَحِمَ,) and [the tide, or rush,] of a torrent, (§ and K in that art,) and [the rush, or irruption,] of a troop of horses or horsemen, (§ and K in art. دَلِقَ, &c.) and [the irruption, or invasion,] of night: (§ and K in art. طَحِمَ:) pl. دَفْعٌ (Msb, K) and دَفَعَاتٌ and دَفَعَاتٌ (Msb.) You say, بَقِيَ فِي الْإِنَاءِ دَفْعَةٌ There remained in the vessel as much as one pours out at once. (Msb.) — Also A part, or portion, that is given, of property. (§ in art. زَعَب.)

دَفَاعٌ, determinate, as a proper name, The eme: (Ibn-'Abbád, K:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbád, TA.)

مَدْفَعٌ and دَفُوعٌ [That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently:] both signify the same. (§, K.) Hence the saying of a woman, (§,) an immodest woman, (O,) namely, Sejāhi [the false prophetess, to her husband the false prophet Museylymeh, describing the kind of ذَكْرٍ which she most approved], (L,) لَا بَلَّ قَصِيرٌ مَدْفَعٌ. (§, O, L.) You say also, † رَجُلٌ دَفَاعٌ A man who impels, propels, repels, or defends, vehemently. (TA.) And نَاقَةٌ دَفُوعٌ (تَدْفَعُ) A she-camel that hicks (تَدْفَعُ) with her hind leg on being milked. (TA.)

دَفَاعٌ — Also One who, when a

bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jāhīd, K.)

**دَقَقَ** The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a great quantity of water of a torrent: and a great number of people. (AA.) You say, **جَاءَ دَقَقٌ مِنَ الرِّجَالِ وَالنِّسَاءِ** There came a great number of men and women crowding one upon another. (TA.) — Also † A great thing by which a similar great thing is impelled, propelled, or repelled. (K, TA.)

**دَافِعٌ** [act. part. n. of 1]. It is said in the Kur [lii. 8], **مَا لَهُ مِنْ دَافِعٍ** There shall not be any repeller thereof. (Bd.) And in the same [lxx. 2], **لَيْسَ لَهُ دَافِعٌ** There shall not be for it any repeller: (Bd:) or any defender. (B.) — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also **دَافِعَةٌ** and **مِدْفَاعٌ**, (K,) † That infuses (تَدْفِعُ) the first milk into her udder [i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make **مِدْفَاعٌ** and **دَافِعٌ** to signify the same, [i. e., to signify as explained above, or nearly so,] saying, **هِيَ دَافِعٌ بَوْلِدٍ**; and if you will, you say, **هِيَ دَافِعٌ**, alone. (TA.)

**دَافِعَةٌ** [fem. of **دَافِعٌ**, q. v.: and, used as a subst.,] The lower, or lowest, part of any [water-course such as is called] **مِيثًا**: pl. **دَوَافِعُ**: this latter signifying the lower, or lowest, parts of the **مِيث**, [pl. of **مِيثًا**,] (ISh, K,) where they pour into the valleys, (ISh,) or where the valleys pour thereinto: (K:) or the pl. signifies the parts in which the water pours to the **مِيث**; while the **مِيث** pour into the main valley: (As:) or the **دَافِعَةُ** is a [water-course such as is called] **تَلْعَةٌ** which pours into another **تَلْعَةٌ**, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it: every one such is thus called; and the pl. is as above. (Lth.)

**مَدْفَعٌ** [A channel of water;] one of the **مَدَافِعُ** of waters, in which the waters run: (S, K:) [**مَدَافِعُ** being its pl.:] the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (ISh:) and the [water-course, or channel, such as is called] **مَذْنَبٌ** of a **دَافِعَةٍ** [q. v.]; because this latter pours forth therein to another **دَافِعَةٍ**; (K, TA;) the **مَذْنَبُ** being the channel between the **دَافِعَتَانِ**. (TA.)

**مَدْفَعٌ**: see **دَوْنُ**, in two places. — [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instru-

ment used by midwives for protruding the fœtus. — Hence, also, it is used as an intensive epithet: and hence,] **رُحْنٌ مَدْفَعٌ** A strong corner. (TA.)

**مَدْفَعٌ**, applied to a camel, † Held in high estimation by his owner; (A, K, TA;) so that when he comes near to the load, he is sent back: (A, TA:) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, **إِذْفَعْ هَذَا**, i. e. Leave thou this, sparing him. (As.) — Also, (applied to a camel, TA,) † Held in mean estimation by his owner; (K, TA;) so that when he comes near to the load, he is sent back as despised. (TA.) Thus it bears two contr. meanings. (K.) — Applied to a man, (A, TA,) † Poor, (S, A, TA,) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S;) used conjointly with **مَدْفَعٌ**; i. e., you say, **فَلَانٌ مَدْفَعٌ مَدْفَعٌ**: (A, TA:) a man † despised, or held in contempt, (Lth, K,) as also † **مَدْفَاعٌ**; (Lth;) who does not show hospitality if he make one his guest, nor give if he be asked to give: (Lth:) and one † who is repelled, or repulsed, from his relations (**ذَوِي نَسَبِهِ**: **النَّسَبُ** being used for **ذَوِي نَسَبِهِ**, like as **نَسَبًا** is used in the Kur xxv. 56, for **ذَوِي نَسَبٍ**, as explained by Bd:) (IDrd, K:) and a guest † whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K.) — **أَنَا مَدْفَعٌ** † I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.)

**دَافِعٌ**: see **مِدْفَاعٌ**.

**هُوَ سَيِّدٌ قَوْمِهِ غَيْرُ مَدْفَعٍ** † He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. **غَيْرُ مُزَاحِمٍ**. (K.)

**الدِّمْدِغُ** † The lion. (Sgh.)

**مَدْفَعٌ**: see **مَدْفَعٌ**.

**قَوْلٌ مُتَدَافِعٌ** † [A saying of which one part opposes, or contradicts, another; a self-contradictory saying]. (TA.)

## دَقَقَ

1. **دَقَّقَهُ**, aor. 2 (S, Msh, K, &c.) and 2, (Jm, K,) inf. n. **دَقَّقَ**, (S, Mgh, Msh,) and by poetic license **دَقَّقَ**, (TA,) He poured it forth, or out: (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Msh:) namely, water [&c.]. (S, Mgh, Msh.) And **دَقَّقَ الْمَاءُ** The water poured out, or forth: one should not say **دَقَّقَ الْمَاءُ**: (S:) or this last, aor. 2, inf. n. **دَقَّقَ**, signifies the water poured forth, or out, with vehemence: but As disallowed its being used in an intrans. sense: (Msh:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) **دَقَّقَ الْمَاءُ**, (K, TA,) and **دَقَّقَ**, aor. 2, (TA,) inf. n. **دَقَّقَ** and **دَقَّقَ**,

signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K, TA:) but Az disallows this. (TA.) — [Hence,] **دَقَّقَ اللَّهُ رُوحَهُ** † [God poured forth his spirit; i. e.] God caused him to die: (K:) or it means may he die. (S.) As says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (الْعَسَى): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her **دَقَّقَتْ مَهْجَتَكَ** [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably **دَقَّقَتْ**]. (TA. [See also **مُهْجَةٌ**].) — One says also, of a river, or rivulet, and of a valley, **دَقَّقَ**, [app. for **دَقَّقَ الْمَاءَ**,] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides. (TA.) — And **دَقَّقَ الْكُوزُ** He poured forth, (JK,) or scattered, (K,) the contents of the mug at once; (JK, K;) as also † **ادْفَعَهُ**. (K.) — The verb is also used transitively and intransitively in relation to a beast: you say, **دَقَّقَتْ الدَّابَّةُ** † I made the beast to hasten, or go quickly: — and **دَقَّقَتْ الدَّابَّةُ** † The beast hastened, or went quickly: (Msh:) and [in like manner] one says of a quick camel, **يَتَدَقَّقُ فِي مَشْيِهِ** † [He hastens, speeds, or presses forward, in his pace, or going]: and **تَدَقَّقَتْ الْأَتُنُ** The wild she-asses hastened, or went quickly. (TA.) — **دَقَّقَ**, [aor. 2,] (TA,) inf. n. **دَقَّقَ**, (JK, S, TA,) He (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also **رَفَقَ**].)

2. **دَقَّقَهُ** He poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce **دَقَّقَ**. — [Hence,] **دَقَّقَتْ كَفَاهُ النَّدَى** (S, K,) inf. n. **تَدَقَّقَ**, (K,) His two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with teshdeed to denote muchness. (S.)

4: see 1, in the latter half of the paragraph.

5. **تَصَبَّبَ** (S, K) [meaning (as the former is explained in the KL) It poured forth or out, or became poured forth or out, copiously, or abundantly; for it is quasi-pass. of **دَقَّقَهُ**; though **تَصَبَّبَ** is said to be quasi-pass. of **صَبَّ** like **انْصَبَّ**, and though it is said in the TA that **اندَقَّقَ** is quasi-pass. of **دَقَّقَهُ** like **اندَقَّقَ**]. — See also 1, latter part, in two places. — [Hence,] **هُوَ يَتَدَقَّقُ فِي الْبَاطِلِ** † He hastens to do that which is false, vain, or unprofitable. (TA.) — And **تَدَقَّقَ حِلْمُهُ** † His forbearance, or clemency, departed. (TA.)

7. **انْصَبَّ** i. q. **اندَقَّقَ** [It poured forth or out, or became poured forth or out: see also **دَقَّقَ**, which, if allowable, is less usual]. (S, K.)

10. **استدَقَّقَ الْكُوزُ** The mug had its contents poured forth or out (**انْصَبَّ**) at once. (TA.)

**دَقَّقَةً** A single act of pouring forth or out [in



any manner, or at once, (see 1,) or] with vehemence: pl. دَفَعَات. (Msb.)

دَفْعَةٌ A quantity poured forth or out (Msb) at once, like دَفْعَةٌ, (S and K in art. دفع, q. v.,) [or] with vehemence; (Msb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (S and Msb and K in art. دفع,) and [a gush] of blood, (Msb in that art.,) &c.: (S and Msb in that art.:) pl. دَفَعَات and دَفَعَات and دَفَعَات and دَفَعَات. (Msb.) — [Hence,] جَاءَ الْقَوْمُ دَفْعَةً وَاحِدَةً † The party came at once, (S, K, \* TA, \*) or together. (Msb.)

دَقِيقٌ † Quick, swift, or fleet; applied to a he-camel; (JK, S, K;) as also † دَقِيقٌ: (JK:) and so, applied to a she-camel, دَقِيقَةٌ (JK) and † دَقِيقٌ (JK, S, K,) which is likewise applied to a he-camel, (JK, TA,) and † دَقِيقٌ (K) and † دَقِيقٌ and † دَقِيقٌ (JK, TA) and † دَقِيقٌ (JK, K) and † دَقِيقٌ. (TA.) † A camel going in the manner termed دَقِيقٌ; as also † دَقِيقٌ. (K.) † And, applied to a horse, fleet, or swift; as also † دَقِيقٌ: and so, applied to a mare, دَقِيقَةٌ and † دَقِيقٌ and † دَقِيقٌ and † دَقِيقٌ. (K.)

دَقِيقٌ: see what next precedes.

دَقِيقٌ: see دَقِيقٌ: and see also what next follows, in two places.

دَقِيقٌ and † دَقِيقٌ † A she-camel quick, swift, or fleet, and of generous race: or that has never brought forth. (K, TA.) See also, for the former, دَقِيقٌ, in two places. — مَشَى الدَّقِيقُ (K,) and † الدَّقِيقُ (TA, and so in copies of the S,) the latter on the authority of IAmB, (TA,) said of a man, (S,) † He walked, or went quickly, or swiftly: (S, K:) or he went with slow steps (تَمَشَى), inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And يَغْدُو الدَّقِيقُ † [He runs quickly: &c.]. (TA.)

دَقِيقٌ, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O:) or that fills the two sides of the valley: (L:) or swift. (K.) — See also دَقِيقٌ.

دَقِيقٌ: see دَقِيقٌ, in three places.

دَقِيقٌ: see دَقِيقٌ, in two places.

دَقِيقٌ [Pouring forth, or out, copiously, or abundantly: or] extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so † دَقِيقٌ. (TA.)

دَقِيقٌ [act. part. n. of دَفَعَةٌ; Pouring forth or out, &c.]. دَقِيقٌ خَيْرٌ [May it be pouring forth good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — مَدَفَقَ مَاءً دَقِيقٌ means مَدَفَقَ [i. e. Water poured forth or out, &c.]; (IKoot, S, Msb, K;) because دَقِيقٌ is trans. [only] accord.

to the generality (K, TA) of the leading lexicologists; (TA;) like سِرٌّ كَاتِرٌ meaning مَكْتُومٌ, (IKoot, S, Msb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِمٌ meaning مَعْصُومٌ, (IKoot, Msb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُول into فَاعِل when it is used as an epithet: (Fr, Msb, TA:) or it means دَوْدَقٌ [having a pouring forth or out, &c.]; (Mgh, Msb, TA;) accord. to Kh and Sb (TA) and Zj; (Msb, TA;) and in like manner they say that سِرٌّ كَاتِرٌ means دَوْدَقٌ: or, accord. to Lth, [i. e.] in the 'Eyn, it means water pouring forth, or out, at once: (TA:) it occurs in the Kur lxxxvi. 6; where دَقِيقٌ is said by Kh and Sb to signify مَدَفَقٌ [i. e. pouring forth or out]: (Az, TA:) and it [there] means the sperma genitale. (JK.)

دَقِيقٌ: see دَقِيقٌ.

دَقِيقٌ, and its fem. دَقِيقَةٌ: see دَقِيقٌ. — The former is also applied to a pace, or rate of going, as meaning Quick, or swift: (S, K:) or, accord. to AO, it means أَقْصَى الْعَنْقِ [the utmost of the pace called الْعَنْق]. (S, TA. [In my copies of the S, erroneously, الْعَنْق: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) — Also, i. e. the former, A man bowed, or bent, (IAqr, K,) in his back, (IAqr,) by age or grief. (IAqr, K.) — And i. q. أَعْوَجَ [here meaning Oblique]: (Aboo-Málik, K:) applied to a هَلَال [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هَلَال thus termed is better, or more auspicious, than that termed حَاقِنٌ, which means "having its two extremities elevated, and its back decumbent:" and AZ says the like: (TA:) [or] ادْقٌ applied to a هَلَال signifies مُسَوٍّ [which must here mean nearly, not exactly, erect,] and white, not turning sideways upon one of its two extremities: (K:) [and this also is esteemed more auspicious than that termed حَاقِنٌ, q. v.:] so in the "Nawádir." (TA.) — Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) Having the teeth standing out, or forwards: (JK, S, K:) or, applied to a camel, having the elbows far apart from the sides. (K. [See also دَقِيقٌ.])

دَقِيقٌ: see دَقِيقٌ.

## دفل

دَفْلٌ: see the following paragraph. — Also i. q. قَطْرَانٌ and زَفْتٌ [both app. here meaning Tar, or liquid pitch]: (K:) or such as is thick: mentioned in this art. by IF, and also as written with ذ. (TA.)

دَفْلِي (T, S, M, K, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and دَفْلِي, accord. to those who make that letter to be one of quasi-coordination; used alike as a sing. and a pl.; (S;) and † دَفْلٌ; (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander,

nerium oleander, rhododendron, or rhododaphne: and also to the common laurel:] a certain tree, (T, M,) or plant, (S, K,) bitter, (T, S, M, K,) very bitter, (TA,) and poisonous, (T,) green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,) called in Persian خَرْزَقَرَّة: (K:) there is a river-kind, and a land-kind: the leaves are like those of the خَبَقَا [or garden-purslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unobscure, or unapparent; its leaves are like those of the خَلَّاف [or salix Aegyptia] and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof: (TA:) it is very deadly: its blossom is like the red rose, (K,) very rough (خشن جدًا) [but this I think is a mistranscription for خشن جدًا very beautiful], and upon it is a kind of tuft like hair: (TA:) its fruit is like the خَرْنُوب [q. v.]; (K:) having an aperient, or a deobstruent, property; and stuffed with a substance like wool: (TA:) it is good for the mange, or scab, and the itch (حَكَّة), used in the manner of a liniment, (K,) and especially the expressed juice of its leaves; (TA;) and for pain of the knee and the back, (K,) of long duration, (TA,) applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] أَرْضِي, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] بَرَص; (K;) and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-ces [Ibn-Seenà, or Avicenna,] says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA:) IAqr says that the [trees termed] آء and آءٌ and حبر [app. a mistranscription for خَبَر, a species of lote-tree,] are all called دَفْلِي. (T.) AHn says that the زَنْد made from the دَفْلِي is excellent for producing fire: and hence the prov., اِقْدَحْ بِدَفْلِي فِي مَوْجِ نَارٍ شَدَّ بَعْدَ أَوْ أَوْخَ [Endea-vour thou to produce fire with wood of the دَفْلِي upon wood of the مَوْج: then tighten afterwards or loosen]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAqr, said in relation to a man whom one needs not to press, or importune. (Meyd.)

## دفن

1. دَفَنَةٌ (S, M, Msb, K,) aor. -, (M, Msb, K,) inf. n. دَفَنٌ (M, Msb, TA,) He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) namely, a thing; (S, Msb;) primarily having for its object a dead body: (M:) and

دفنه signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or دفنه, of the measure اقْتَعَلَ. (K.) [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دفنه.] One says to a man who is obscure, unnoted, or of no reputation, دَفَنْتَ نَفْسَكَ فِي حَيَاتِكَ [Thou hast buried thyself in thy lifetime]. (TA.) — Hence, (M,) دَفَنَ سِرَّهُ: He hid, or concealed, his secret. (M, TA.) And دَفَنْتُ الْحَدِيثَ + I hid or concealed, the information, or news, &c. (Msb.) — [Hence also, دَفَنَ الرَّكِيَّةَ He filled up, stopped up, or choked up, with earth or dust, the well.] And دَفَنْتُ عُيُونَ الْمِيَاهِ I stopped up the sources of the waters; syn. عَوَّرْتُهَا, and سَدَدْتُهَا. (Sh, TA in art. عور.) — دَفَنْتُ, aor. -, inf. n. دَفَنٌ, said of a she-camel, She went her own way, or at random, or heedlessly, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water: (M, K:) and دَفَنْتُ, (En-Nadr, T, TA,) of the measure اقْتَعَلَ, (TA,) said of a she-camel, she was, or became, such as is termed دَفُونٌ; (En-Nadr, T, TA;) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone. (En-Nadr, T.)

2: see 1, first sentence.

3: مُدَانَةُ الْمَوْتَى: see 6.

5: see 7.

6. مُدَانَةُ الْمَوْتَى signifies التدانن [i. e. The cooperating in the burying of the dead]. (TA.) لَا يَكَادُ النَّاسُ يَتَدَاوَنُونَ [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voce ذريع.) — [Hence,] تَدَاوَنُوا: They practised concealment, one with another; syn. تَكَاتَمُوا. (S, K, TA.) It is said in a trad., تَدَاوَنُوا تَدَاوَنُوا: [If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case]; meaning, if the fault, (غيب, as in my copies of the S and in the TA in the present art.) or secret or secrets, (غيب, as in one of my copies of the S in art. كشف,) of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IATH, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.)

7. اندفن It was, or became, buried, or interred; i. e., hidden, concealed, or covered, (S,\* M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Msb:) and دَفَنٌ, of the measure اقْتَعَلَ, signifies the same; (S;) or دَفَنٌ. (M, K.) — Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a watering-place, or spring to which camels came to water, (M, K, TA,) [and] so دَفَنٌ, (T,) [It was,

or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass.;) or] it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up]. (T, TA.)

8. دَفَنٌ, of the measure اقْتَعَلَ: see 7, in two places. — Also, said of a slave, He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be sold: (T, M, K:) this is not a running away (إِبَاق) for which he is to be returned [to the seller]: so says Yezed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place in which he was sold]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A 'Obeyd, T:) and the epithet دَفُونٌ, applied to a slave, means one who does as is described above; (K;) or who is wont to do so: (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق. (Msb.) — See also 1, last sentence. — دَفَنَهُ: see 1, first sentence.

دَفَنٌ [originally an inf. n.]: see دَفِينٌ, in four places. — Also, applied to a man, † Obscure, unnoted, or of no reputation; (K, TA;) [and] so دَفُونٌ. (AZ, T.)

دَفِينٌ: see دَفِينٌ, in four places.

دَفِينٌ: see دَفِينٌ, in two places.

دَفِينٌ A kind of striped cloths or garments. (S, K.)

دِفَانٌ: see دَفِينٌ, in two places.

دَفُونٌ applied to a slave: see 8. — Applied to a she-camel, That is in the midst of the other camels: (S:) or that is usually in the midst of the other camels when they come to water. (M, K.) — See also 1, last sentence. — Also, (M, K, TA, [in the CK, erroneously, مَدْفُونٌ]) applied to a camel and to a human being, That goes his own way, at random, or heedlessly, without need; and so مَدْفَانٌ. (M, K.) — See also دَفَنٌ. In like manner one says حَسَبَ دَفُونٌ + Obscure grounds of pretension to respect or honour. (AZ, T.)

دَفِينٌ i. q. مَدْفُونٌ (S, M, Msb, K,) Buried, or interred; i. e. hidden, concealed, or covered, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) as also دَفَنٌ (M, K) and دَفْنٌ: (TA:) pl. [of the first] دَفَنَاءُ (M, K) and of the same also

دَفْنٌ; (TA;) and [of the second] دَفَنَانٌ (M, K,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lh, M, K;) and the pl. is دَفْنَى, (Lh, M,) or دَفْنَاءُ, (K,) and دَفَانٌ; (Lh, M, K:) and the pl. دَفْنٌ is also used as a sing., applied to land (أَرْض). (TA.) [But in the M it is said that دَفْنٌ is thus applied as an epithet to land (أَرْض), and that its pl. is دَفْنٌ.] — See also دَفِينَةٌ. — Also, applied to a well (رَكِيَّة), Partly filled up with earth or dust (إِنْدَفَنَ بَعْضُهَا); as also دَفَانٌ; pl. دَفْنٌ: (S:) or i. q. مَدْفُونَةٌ (M, K,) i. e. [filled up with earth or dust; or] having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up]; (T, TA;) as also مَدْفَانٌ (M, K) and دَفَانٌ: (K:) and so دَفْنٌ (M, TA,) or دَفْنٌ, (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also دَفِينٌ. (TA.) — Also Flesh-meat buried in rice: but this is a vulgar application. (TA.) — دَاةٌ دَفِينٌ (T, S, M, K) and دَفِينٌ (IAar, M, TA,) which is anomalous, app. a possessive epithet, like نَهْرٌ as applied to a man, (M,) in the K, erroneously, دَفْنٌ, (TA,) † A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent]; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or a disease that is unknown (T, S) until evil and mischief appear from it: (T:) or a disease that appears after being latent, and from which evil and mischief (شُرُوعٌ) [in the CK, erroneously, دَفْنٌ] then appear and spread: (M, K:) [it is said that] it is seldom, or never, cured. (M.) — دَفِينٌ الْمَرْوَةُ, and دَفْنٌ الْمَرْوَةُ, (TA,) or دَفْنٌ الْمَرْوَةُ, (T,) + A man without manliness, or manly virtue: so says As. (T, TA.)

دَفِينَةٌ A thing buried: (Th, K:) and hence, (TA,) a treasure, or a buried treasure: pl. دَفَائِنٌ: (M, K, TA:) and دَفِينٌ also signifies buried treasure. (TA in art. ركز.)

دَفَانٌ [irregularly] sing. of دَفَائِنٌ signifying The خَشَب [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.,] of a ship. (AA, TA.)

دَفَانٌ, in the K, erroneously, دَفَانَةٌ, (TA,) † The inward, or intrinsic, state or circumstances of a case or an affair. (K, TA.) — بَقَرَةٌ دَفَانَةٌ A cow, or an animal of the ox-kind, whose أَضْرَاسُ [i. e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age. (S, K.)

مَدْفَنٌ [by rule مَدْفِينٌ, but commonly pronounced مَدْفَنٌ] A place of burial: [a tomb:] pl. مَدْفَائِنٌ. (TA.)

مَدْفَانٌ: see دَفِينٌ — and دَفُونٌ. — Also An old, worn-out, skin for water or milk. (S, K.)

مَدْفُونٌ: see دَفِينٌ.

مَدْفُونَةٌ, applied to a well (رَكِيَّة): see دَفِينٌ.

## دقو

1. دَقِيَ, [aor. يَدْقِي,] inf. n. دَقًا, *He, or it, was, or became, such as is termed أدْقِي, in any of the senses of this epithet.* (M.) [See also 4.] — دَقَوْتُ الْجَرِيحَ, (S, K, TA, [in the CK, erroneously, دَقَيْتُ,]) aor. أَدْقُوهُ, inf. n. دَقُو; (S, TA;) and دَقَيْتُهُ and أَدْقَيْتُهُ; (A 'Obeyd, S, K;) *I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain:* (A 'Obeyd, S, K;) and so أَدْقَاتُهُ and دَقَاتُهُ (TA) [and دَقَفْتُهُ &c.: see 3 in art. دَف]. Accord. to Ibn-Abi-l-Hadeed, دَقِي, [or rather دَقًا,] sometimes pronounced with ء, [دَقًا,] signifies *He slew*, in the dial. of Kināneh. (TA.)

3: see 1.

4: see 1. — It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, اذْهَبُوا بِهِ فَأَدْقُوهُ, meaning [Take ye him away and] *clothe him so as to protect him from the cold;* (S, TA;) for أَدْقُوهُ; because the pronunciation of ء was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, أَدْقَيْتُ is a dial. var. of أَدْقَاتُ. (TA.) — ادْقَى said of a gazelle, *His horns were, or became, so long as almost to reach his hinder part.* (T, K.) [See also دَقِي.]

6. اِتْدَاىِى i. q. اِتْدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning *The continuing uninterruptedly*]: (K:) and اِتْدَاوُلُ [denoting alternation of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's *going along with an inclining from side to side* (أَنْ يَسِيرَ سِيرًا مُتَجَاوِلًا): (K:) you say, تَدَاىِى البَعِيرُ, meaning سَارَ سِيرًا مُتَجَاوِلًا [The camel went along with an inclining from side to side]. (S.) [See also the second of the verses cited in the first paragraph of art. دَف: from the explanation of which by ISd, it appears that تَدَاىِى is perhaps originally تَدَاىِى.]

8. اِدْقَيْتُ a dial. var. of اِدْقَاتُ. (Lth, T in art. دَقَا.)

10. اِسْتَدْقَيْتُ a dial. var. of اِسْتَدْقَاتُ. (Lth, T in art. دَقَا, and K in the present art.)

دَقَا inf. n. of دَقِي [q. v.]. (M.) *A bending, or curving.* (T, S.) You say, of a man, فِيهِ دَقَا, *In him is a bending, or curving:* and this is said of Ed-Dejjál. (T.) [See also دَقَا.] — Also, in a mountain-goat, *The having very long horns, extending towards his ears.* (S.)

دَقَاىِى, used [for the sake of rhyme] by Ru-beh for دَقَاىِى: see دَقَاىِى, in art. دَف.

أَدْقَى, applied to a man, (T, S, M, K,) *Hump-backed:* (T, S:) or *who walks with an inclining* Bk I.

on one side: or, as some say, i. q. أَجْنَأُ [q. v.]: or *having contracted shoulders:* (M:) or *bending, or curving.* (K.) [See also اِدْقَا.] Its fem., in all its senses, is دَقْوَةٌ. (M.) — Applied to a camel, *Long in the neck, and protuberant in the back, whose head nearly touches his hump:* (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) *long in the neck;* (Lth, T, S, K;) *that, when she goes along, almost puts her head upon the back of her hump, and is long in the back.* (Lth, T.) — Applied to a ram, *Whose horn extends towards his ear:* (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) *whose horns are very long, extending towards his ears;* (S;) or *whose horns are so long that they turn down backwards upon his ears:* (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, *whose horns turn down to the extremity of each of her عُنَابَانِ* [dual of عُنَابٌ, q. v.]. (T.) — Applied to a bird, *Long in the wing:* (S:) or *long in the wings and tail:* (M:) or *long in the wings, having the ends of the primary feathers even with the end of the tail.* ('Eyn.) And the fem., applied to an eagle (عُقَابٌ), *Crook-billed:* (K:) or so applied because that bird is crook-billed. (S.) — And the fem., applied to an ear [of a beast], *Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong:* as some say, applied to the ear of a horse only: or, as Th says, only meaning *inclining.* (M.) — Also, the fem., accord. to A 'Obeyd, *Having wide bones.* (M.) — شَجَرَةٌ دَقْوَةٌ *A great tree:* (S:) or *a great, shady tree;* and it may be, *inclining:* (T:) or *a shady tree, having many branches:* (IAth, TA:) or, as some say, *an inclining tree:* (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.)

دَقَا: see مُدَقَّةٌ, in art. دَقَا.

## دق

1. دَقِيَ, aor. يَدْقِي, inf. n. دَقَّةٌ, (S, M, K,) *It (a thing, S) was, or became, دَقِيقٌ, which means the contr. of غَلِيظٌ; as also اِسْتَدَقَ: (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقِيقٌ:] contr. of غَلَطَ: (M, S:) اِسْتَدَقَ is said of the هَلَالُ [or moon a little after or before the change], and of other things. (TA.) [See also رَقَّةٌ.] — And [hence], aor. and inf. n. as above, † *He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible.* (TA.) One says to him who refuses to confer a benefit, دَقَّ بِكَ, † [Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by ب, agreeably with a common*

usage mentioned in p. 141]. (TA.) — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] † *It was, or became, subtile, nice, abstruse, recondite, or obscure.* (M, S.) And you say, دَقَّ فِي كَلَامِهِ, † [He was, or became, subtile, nice, abstruse, &c., in his speech, or language]. (TA.) — دَقَّهُ, (S, M, M, K,) aor. †, inf. n. دَقٌّ, (M, M, S,) *He broke it, (M, K, TA,) or crushed it, (M,) in any manner: (M, TA:) or he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it: (M, K:) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) — [And hence, He beat it; namely, a garment or the like; in washing and whitening it. And دَقَّ الْبَابَ He knocked at the door for admission.] — And [hence also, (in the CK, erroneously, "or," as appears from what follows,)] † *He made it apparent; showed, exhibited, manifested, or revealed, it: (K:) so says IAar, citing the following verse of Zuheyr:**

• تَدَارَكْنَا عَبَا وَدَيَّانَ بَعْدَمَا  
• تَغَانَوْا وَدَقُّوا بَيْنَهُم عِطْرَ مَنْشِمٍ

(TA:) i. e. *Ye two repaired the condition of the tribes of 'Abs and Dhubyān by peace, (تَلَفَيْتُمَا) after they had shared, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] مَنْشِمٌ is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشَامُ مِنْ عِطْرِ مَنْشِمٍ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, مَنْشِمٌ is made perfectly decl. for the sake of the rhyme:] or the meaning is, † after they had manifested enmities and faults. (TA.) One says also, in cases of enmity, لَأَدَقَّنَّ شُعُورَكَ, meaning † *I will assuredly manifest thy circumstances.* (TA.) — دَقَّ, inf. n. دَقٌّ and دَقِي, *He was seized with the malady termed دَقٌّ [i. e. hectic fever].* (MA.)*

2. دَقَّقَ, (K,) inf. n. تَدْقِيقٌ, (S,) *He bruised, brayed, or pounded, finely; he comminuted, or pulverized; syn. اُنْعَمَ الدَّقُّ.* (S, K.) This is the primary signification. (TA.) — And hence, † [He made a minute examination. — And He spoke, or expressed himself, and] *he proved a question, or a problem, in a subtile, nice, abstruse, recondite, or obscure, manner.* (El-Munáwee, TA.) — See also 4.

3. مُدَقَّةٌ, inf. n. دَقَّ صَاحِبُهُ الْحَسَابَ, [He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so دَقَّ فِي الْحَسَابِ:] (JK, K, TA;) *he reckoned with his companion with minuteness:*

(TK:) it signifies an act between two. (TA.) [And *دَقَّ* *في الأمر* + *He was minute, &c., with him in the affair, or case.*] *الدَّقَّةُ في الأمر* signifies *تَفَاعُلٌ* (S;) which is an instance of *الدَّقَّةُ*: (Sgh, K:) you say, *تَدَاقًا*, meaning *They were minute, &c., each with the other.* (TK.) You say also, *دَقَّ النَّظْرُ في مَعَامَلَاتِهِ* [*He examined minutely into his dealings and his expenses.*] (TA in art. *دَقَّ*). — And [hence] *مُدَاقَّةٌ*, metonymically, signifies *† The being niggardly, stingy, or avaricious.* (Az, TA in art. *دَقَّ*.)

4. *دَقَّ* *He made, or rendered, it (a thing, S, M) دَقِيْقٌ* [i. e. *thin, or slender, &c.*]; (S, M, K;) as also *دَقَقَهُ*. (S, M.) — And *He gave him a small thing*: (S, TA:) or *he gave him little*: (S in art. *جَل*;) or *† he gave him a sheep, or goat*; (M;) or *sheep, or goats.* (K, TA.) You say, *أَتَيْتُهُ فَمَا أَدَقَّنِي وَلَا أَجَلَّنِي* (S, M) *I came to him, and he gave me not a small thing, nor gave he me a great thing*: (S in the present art.): or *he gave me not little, nor gave he me much*: (S in art. *جَل*;) or *he gave me not a sheep, or goat, nor gave he me a camel.* (M.) — And *أَدَقَّتْ*, said of the eye, *It shed few tears*; opposed to *أَجَلَّتْ*; as in the saying of El-Fak'asee cited in art. *جَل*. (S\* and TA voce *أَجَلَّ*, q. y.) = And *أَدَقَّ* + *He pursued little, paltry, or mean, things.* (TA.)

6: see 3, in two places.

7. *أَدَقَّ* *It (a thing, S, M, TA, such as medicine, &c., TA) was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner*: (M, TA:) or *bruised, brayed, or pounded*; i. e. *beaten with a thing so that it was broken, or crushed*: (M, K:\*) quasi-pass. of *دَقَّ*. (S, M, K.)

10: see 1, first sentence, in two places. *استَدَقَّتْ نُحُولُهَا* means *Her thinness increased in thinness.* (IHum p. 33.)

*دَقَّ*: see *دَقِيْقٌ*, in nine places. — Hence, *حُمَّى دَقِّ* [*Hectic fever*; so termed in the present day]; that is, from *دَقَّ* as signifying the contr. of *غَلِيْظٌ*. (S.) = *دَقَّ* in measuring, relating to the thing measured, is *The being broken, crushed, or bruised, in the measure, so as to become close, or compact.* (TA.) = Also *† Niggardliness, stinginess, or avarice; the condition of him in whom is little, or no good.* (M, TA.)

*دَقَّةٌ* *Soft dust swept by the wind* (S, K) *from the ground*: pl. *دَقَقٌ*: (S:) or *dust swept from the ground*; as also *دَقَاةٌ*: (TA:) or *دَقُّ* *التراب* signifies *fine dust*; and *دَقَّةٌ* is its sing.: (M:) or, accord. to IB, the sing. of *دَقَقٌ* is *دَقِيْقٌ*, like as the sing. of *جَلَلٌ* is *جَلِيْلٌ*. (TA.) — Also *Seeds that are used in cooking, for seasoning food, (IDrd, M, K,) bruised, or brayed, (M,) and what are mixed therewith; (IDrd;) such as are termed فَرْج and the like: all such seeds of the cooking-pot are called دَقَّةٌ by the people of Mekkeh: (IDrd, Sgh:) and salt with such seeds mixed therewith: (M, K:) this is the*

application now commonly obtaining: (TA:) or *salt alone*: (M:) or *salt bruised, or brayed*: (Lth, K:) whence the saying, *مَا لَهُ دَقَّةٌ* *He has not salt.* (Lth, M, K:\*) — And [hence,] *† Beauty, or prettiness*: (M, K, TA:) whence the phrase *أَمْرَةٌ لَا دَقَّةَ لَهَا*, (M,) or *قَلِيْلَةُ الدَّقَّةِ*, (K,) or *مَا لَهَا دَقَّةٌ*, (TA,) *† A woman who is not beautiful, or pretty; (M, K:\*) who has not beauty, or prettiness.* (TA.) — Also *A certain ornament (حُلِيٌّ) of the people of Mekkeh.* (K.) — And *The small, or young, (خَنُو,) of camels.* (TA.)

*دَقَّةٌ* inf. n. of the intrans. verb *دَقَّ* [q. v.]. (S, Mṣb, K.) [As a simple subst.,] *The state, or condition, or quality, of that which is termed دَقِيْقٌ* [and *دَقِيْقٌ*; properly and tropically: i. e., it signifies *slenderness, &c.*]: and *smallness, littleness, or the like*; [properly and tropically;] *contr. of عَظَمٌ*. (K.) — [Hence,] *† Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness.* (K, TA.) — [And *† Subtleness, niceness, abstruseness, reconditeness, or obscureness.*]

*دَقَقَةٌ* [pl. of *دَقَاةٌ*, agreeably with analogy.] *Persons who manifest, or reveal, the faults, or vices, of the Muslims.* (IAṣr, K.)

*دَقَاةٌ* *What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also دَقَاةٌ*: (M:) *broken particles of anything*: (JK, K:) and [particularly] *fragments, or broken pieces, of branches*; as also *دَقَاةٌ*. (K.) — See also *مَدْقُوقٌ* [with which it is sometimes syn.]: — and see *دَقِيْقٌ*.

*دَقَاةٌ*: see the next preceding paragraph.

*دَقُوقٌ* *A certain medicine (JK, M, K) for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein.* (JK.)

*دَقِيْقٌ* *contr. of غَلِيْظٌ* (JK, S, M, Mṣb, K) and *جَلِيْلٌ* (Mṣb); as also *دَقَاةٌ* and *دَقِيْقٌ* (S, K); the last *contr. of جَلَلٌ*: (JK, S, M:) [i. e. *Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقِيْقٌ but properly,] differs from رَقِيْقٌ; the former signifying the contr. of غَلِيْظٌ [as stated above], and the latter, the contr. of ثَخِيْنٌ: therefore one says *حَسَا رَقِيْقٌ* and *حَسَا ثَخِيْنٌ* ["thin soup" and "thick soup"], but not *حَسَا دَقِيْقٌ*; and one says *سَيْفٌ دَقِيْقٌ الْمَضْرِبِ* [*a sword thin in the edge, or in the part next the point*]; and *رُمَحٌ دَقِيْقٌ* [*a slender spear*]; and *غُصْنٌ دَقِيْقٌ* [*a slender branch*]; and *حَبْلٌ دَقِيْقٌ* [*a slender rope*]: (IB, TA:) pl. [of mult. *دَقَاةٌ* and of pauc. *أَدَقَّةٌ*. (Mṣb.) One says, *مَا لَهُ دَقٌّ وَلَا جَلٌّ* [*He has neither slender,**

*or small, or fine, nor thick, or great, or coarse*]; i. e. *دَقِيْقٌ وَلَا جَلِيْلٌ*. (S in art. *جَل*.) And *أَخَذْتُ* *دَقَّةً* [I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, *أَخَذْتُ قَلِيْلَةً وَكَثِيْرَةً*. (S in the present art.) And it is said in a trad., *وَجَلَّتْ دَقَّةُ كُلِّ ذَنْبِي كُلِّ ذَنْبِي* [*O God, forgive me all my sin, the small thereof and the great thereof*]. (TA.) *شَجَرٌ دَقٌّ* means *Shrubs, bushes, or small trees*: (M:) opposed to *شَجَرٌ جَلٌّ*. (Lth in art. *جَل*, and Mgh in art. *بَقَل*.) Accord. to AHn, *دَقٌّ* signifies *Plants that are slender and soft to the camels, so that the neck of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them: or, as some say, their small leaves*: (M:) or *slender and long leaves of the أَرَاك: and grain trodden out but not winnowed*: pl. *أَدَقَاةٌ*. (JK.) And *دَقِيْقٌ* means *Thin, or fine, [garments, or dresses, of the kind called] حُلِيٌّ*; opposed to *حُلِيٌّ جَلٌّ*: (Mgh:) or *دَقٌّ* signifies the *contr. of جَلٌّ* as applied to carpets, and to the garments called *أُخْيَية* [pl. of *كُخْيَية*] and the like, and to the [cloth called] *حُلْس*, and to the mat and the like. (TA in art. *جَل*.) — [Hence,] *دَقِيْقٌ* is also applied to a thing, an affair, or a case, as meaning *† Little in estimation, paltry, inconsiderable, mean, vile, or contemptible*; in this case, *contr. of جَلِيْلٌ*: (IB, TA:) and means also *† niggardly, stingy, or avaricious*; (M, TA;) *in whom is little, or no, good*; (M, K, TA;) applied to a man: (M:) pl. [of pauc. *أَدَقَّةٌ* and [of mult. *دَقَاةٌ* and *أَدَقَّةٌ*. (TA.) — Also, applied to a thing, an affair, or a case, *† Subtle, nice, abstruse, recondite, or obscure*: (M, K, TA:) [applied likewise to speech; and so *دَقِيْقٌ*:] you say, *جَاءَ بِكَلَامٍ دَقِّ* and *دَقِيْقٌ* [*He uttered subtle, nice, abstruse, recondite, or obscure, speech*]. (TA.) — [The fem.] *دَقِيْقَةٌ* [used as a subst.] signifies *† Small cattle*; i. e. *sheep or goats*; opposed to *جَلِيْلَةٌ* (JK, K, TA) which signifies *camels*: (JK, TA:) pl. *دَقَاةٌ*. (TA.) You say, *مَا لَهُ دَقِيْقَةٌ وَلَا جَلِيْلَةٌ* [*He has neither sheep, or goats, nor camels*: (TA:) or *neither a sheep, or goat, nor a she-camel.* (M.) And *كَمْ دَقِيْقَتُكَ* [*How many are thy sheep, or goats?*] (TA.) And *هُوَ رَاعِي الدَّقَاةِ* [*He is the pastor of sheep, or goats.*] (TA.) And *أَعْطَاهُ مِنْ دَقَاةِ الْبَالِ* [*He gave him of the small cattle*]. (TA.) — Also, [i. e. *دَقِيْقَةٌ*,] as a conventional term of the astronomer, *† [A minute of a circle;] the sixtieth [in the O, and in some copies, app. most, of the K, erroneously, "thirtieth," as remarked by MF and SM and others,] part of a دَرَجَة [or degree of a circle: pl. دَقَاةٌ, as above]. (K, TA.) — † [And *† A minute of time; the fourth part of a دَرَجَة (or degree) of time: pl. as above.* — *دَقِيْقَةٌ* is also sing. of دَقَاةٌ as syn. with مَدَاةٌ, q. v.] = *دَقِيْقٌ* signifies also *Flour, or meal, (S, M, Mṣb, K, &c.) of wheat &c.; (Mṣb;)**



[thus used as a subst. ; as though] in the sense of **مَذْقُوقٌ**. (Msb, TA.) — [Hence, *Farina*,] You say, **جَرَى الدَّقِيقُ فِي السَّنْبِلِ** [*The farina pervaded the ears of wheat*]. (L in art. قمح.) And **حَمَلَ الدَّقِيقُ** [*It bore farina*] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.])

**دُقَاتِي**: see **دُقَّة**: and **دُقَاتِي**.

**دُقُوفَةٌ** *Bulls, or cows, and asses, that tread, or thrash, wheat or grain.* (JK, M, K.)

**دَقِيقَةٌ**: see **دَقِيقٌ**, in four places, in the latter part of the paragraph.

**دَقِيقِي** (M, L, TA,) or **دُقَاتِي** (O, K,) but the latter is disallowed by Sb, (M, L,) *A seller of دقيق, i. e. flour, or meal.* (M, O, L, K, TA.)

**دُقِّي**: see **دُقَّة**.

**دُقَاتِي** One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.) — See also **دَقِيقِي**.

**دُقَاتَةٌ** [in the CK, erroneously, **دُقَاتَةٌ**,] *A thing with which one breaks or crushes, or bruises, brays, or pounds, rice* (Ibn-'Abbád, M, K) *and the like.* (Ibn-'Abbád, K.)

**دُقْدُقَةٌ** an onomatopœia, (S, M,) *The sounds of the hoofs of horses or similar beasts,* (JK, S, M, K, TA,) *with quick reiteration; like* **طَقْطَقَةٌ**. (S, TA.) And *The cries, shouts, noises, or clamour, or the confusion of cries &c., of men.* (JK, Ibn-'Abbád, K.)

**دُقْدُقَاتِي** *Small gibbous tracts of sand heaped up.* (El-Mufaḍḍal, K.)

**دُقَّة**: see **دُقَاتِي**.

**أَدَقُّ** [More, and most, **دَقِيقٌ**, i. e. slender, &c. See an ex. in a prov. cited voce **خُطِطَ**.]

**مَدَقٌّ** [A place of breaking or crushing, or of bruising, braying, or pounding]. [Hence,] **مَدَقُّ الحَوَافِرِ** *The place of felling of the hoofs of horses or the like [upon the ground].* (Ḥam p. 679.)

**مُدَقٌّ**: see what next follows, in two places.

**مُدَقَّةٌ** and **مُدَقٌّ** (S, M, Mgh, Msb, K,) the last extr. (Msb, K) with respect to rule, (Msb,) one of the instances of an instrumental noun of the measure **مُفْعَلٌ**, (S, TA,) like **مُنْحَلٌ**, (Az, TA,) said by Sb to be of this form because it is a subst. like **جُلْمُودٌ**, (M,) *A thing with which one breaks* (S, M, Mgh, K) *or crushes in any manner, (M,) or with which one bruises, brays, or pounds, i. e. beats so as to break or crush, (S, M, Mgh, K,) a thing, (M,) in a general sense: (Mgh:) [signifying also] the thing with which قُمَاشٌ [or cloth of any kind] &c. are beaten: (Msb:) [also, the first, the wooden implement called مَدَفٌ, by means of which, and a bow, cotton is separated and loosened: and the second, the implement with which corn is thrashed; as mentioned by Golius on the authority of El-Meydānee:] but the particular terms for the thing used by the قَصَّارٌ [or whitener of cloth,*

for beating it, in washing,] are **كُذِبْتُ** and **بُيْزَرٌ** and **مُدَقٌّ**: (Mgh:) Az says that **مُدَقٌّ**, with damm to the م [and د], signifies *a stone with which perfume is bruised*: [and in like manner it is said in the S, in one place, to mean the **مَذُوكُ** of the seller of perfumes:] but when it is made an epithet, it is restored to the measure **مُفْعَلٌ** [so that you say **مُدَقٌّ**]: (TA:) the pl. is **مَدَاقٌ**: and the dim. is **مُدَقِّقٌ**. (S, K.) [Hence,] **حَافِرٌ مَدَقٌّ** *A solid hoof that breaks, crushes, or bruises, things.* (M, TA.) — Also, **مَدَقٌّ**, + *Strong*; (M, TA;) applied to a man. (TA.)

**مِدَقَّةٌ**: see the next preceding paragraph.

**مُدَقَّقَةٌ**, meaning *A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical.* (Sgh, K.)

**مَذْقُوقٌ** [Broken, or crushed, in any manner; or bruised, brayed, or pounded; i. e. beaten with a thing so as to be broken, or crushed, thereby; and so **دُقَاتِي**, as in a verse cited voce **رَتَمَ**: and beaten, as a garment or the like in the process of washing and whitening it:] pass. part. n. of **دَقَّ**. (Msb.) — Also *Seized with the malady termed دَقٌّ [i. e. hectic fever].* (MA.)

**مَدَاقٌ** [a pl. of which the sing. is not mentioned and app. is not used]. You say, **يَتَّبِعُونَ مَدَاقِي** [and **دَقَاتِي** + *They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of,] the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases.* (TA.) [And + *They pursue, &c., the minutiae of things, affairs, or cases: or small, or little, things &c.; for in the phrase مَدَاقِ الْأُمُورِ (in the S in art. سف) signifies, accord. to the PS, small, or little, things &c.] And you say, أَسَفٌ إِلَى مَدَاقِ الْكَسْبِ [He pursued small means of gain]. (TA in art. دفع.) And أَسَفٌ إِلَى مَدَاقِ الْأُمُورِ وَالْأَيْمِيَا [lit. + He pursued small, or little, things, and the meanest, or most ignoble, thereof]; meaning he became mean, or ignoble. (M in art. سف.)*

**مُدَقِّقٌ**: see **مُدَقٌّ**, near the end of the paragraph.

**مُسْتَدَقٌّ** *The slender, or thin, part of anything.* (M, TA.) And [hence,] *The fore part of the سَاعِدٌ [or fore arm], next the wrist.* (M, K.) [And *The lower part of the سَاقِ, or shank, next the ankle.*]

## دقر

**دَقْرَارَةٌ** and **دَقْرَارَةٌ** *A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed; (TA:) i. q. تَبَانٌ (S, K:) also the latter, trousers of the ordinary kind; syn. سَرَاوِيلٌ; and so دَقْرُورَةٌ and دَقْرُورَةٌ: pl. دَقْرَارِيٌّ.*

**دَقْرُورَةٌ** and **دَقْرُورَةٌ**: see above; and the latter, in what follows.

**دَقْرَارَةٌ**: see **دَقْرَارَةٌ**. — Also, *A short man: (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) — Also A calamity; a misfortune: pl. as above. (S, K.) — And An alomitable lie: (TA:) foul language: calumny; slander: (K:) forgery of tales. (TA.) You say **فُلَانٌ يَفْتَرِي الدَّقَارِيرَ** *Such a one forges lies, (S,) or abominable lies, (TA,) and foul language. (S, TA.) — Also Contrariety; opposition; and so دَقْرُورَةٌ: and contention, or altercation, (K, TA,) that wearies one: (TA:) pl. as above. (K.) — And An evil, or a bad, habit: pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejāwee slave, أَخَذْتُكَ دَقْرَارَةً أَهْلُكَ* *The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee. (TA.) — Also A calumniator; a slanderer: (S, K:) as though meaning دَقْرَارَةٌ, i. e., دَوْنِيْمَةٌ: (TA:) pl. as above. (K.)**

## دفع

1. **دَفَعَ**, (S, Msb, K,) aor. ٤, (Msb, K,) inf. n. **دَفْعٌ**, (Msb,) *He (a man, S) clave to the dust, or earth, (S, Msb, K,) by reason of abasement, or abjectness; (S, Msb;) or, as some say, by reason of poverty: or he clave to the dust, or earth, and became poor; as also دَفَعٌ: or he clave to the dust, or earth, or some other thing, by reason of anything whatever: (TA:) and he became lowly, humble, or submissive, and clave to the dust, or earth. (S, TA.) It is said in a trad. [cited voce **خَجَلٌ**] **إِذَا جَعُنَّ دَفْعَتْنِ**, *When ye [women] are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S, TA;) or ye bear poverty ill. (TA in art. خجل.) — He was, or became, grieved, unhappy, or disquieted in mind; as also دَفَعَ, inf. n. دَفْعٌ and دَفُوعٌ; and lowly, humble, submissive, or abased. (TA.) — He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently. (TA.) — He was, or became, content with mean sustenance. (K; but only the inf. n., namely دَفْعٌ, of the verb in this sense, is there mentioned.) — [And, as shown above,] *He bore poverty ill. (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says,***

\* وَلَمْ يَدْفَعُوا عِنْدَ مَا نَاهَهُمُ \*

\* لَصْرِفِ زَمَانٍ وَلَمْ يَخْجَلُوا \*

i. e. *They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill: or, as some say, they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence. (TA.) — He (a young camel) turned away with disgust from the milk; was averse from it; loathed, or nauseated, it; syn. بَشَرَعَنَ اللَّبَنَ. (K.) — دَفَعَ, inf. n. دَفْعٌ, [mentioned*

above,] also signifies *He pursued small means of gain*; as also **ادقع**. (TA.)

**ادقع**: see 1; first and last sentences. — **ادقع**, and **ادقع**, *He acted exorbitantly towards him in reviling, &c., [as though he debased himself to him,] not shunning, or preserving himself from, foul speech.* (AZ.) — **ادقع**, inf. n. **ادقاع**, *He caused him to cleave to the dust, or earth; meaning he abased him, or rendered him abject.* (KL; but only the inf. n. is there mentioned.) And **ادقع الفقر** *Poverty caused him to cleave to the dust, or earth.* (Har p. 33.) [See the act. part. n., below.]

Q. Q. I. **دق** *He (a man) was, or became, poor, or needy: the ن being augmentative.* (TA.)

**دق** [part. n. of **دق**; *Cleaving to the dust, or ground, &c.:*] *grieved, unhappy, or disquieted in mind; as also دق; and lowly, humble, submissive, or abased:* (TA.) and **مدق** [is syn. with **دق** as signifying] *cleaving to the dust, or earth, and in a state of poverty:* (TA.) [the pl. of **دق** is **دقعي**; like as **وجعي** is pl. of **وجع**, and **رايت القوم صفعي دقعي** of **هرم**.] You say, *I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] cleaving to the ground.* (TA.)

**الدقعة**:  
**الدقعة**:  
**الدقعة**:  
**الدقعة**:  
see **ادقع**.

**دقوع** *A camel that throws forth his fore legs, and scrapes the dust, or earth, (K, TA,) when he goes the pace, or at the rate, or in the manner, termed دقوع.* (TA.)

**دق**: see **دق**. — **دق**: *Content with what is mean, or vile; as also مدق; and both signify one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things:* (TA.) or the former signifies one who seeks, or pursues, small means of gain. (S, TA.)

**دقعة** *Poverty: and abasement, or abjectness:* (S, K:) and calamity. (TA.) You say, in imprecating, **دقعه الله بالدقعة** [*May God afflict him with poverty: &c.*]: (S:) or **دقعه الله في الدقعة** [*may God cast him into poverty: &c.*]. (TA.)

**دقوع**: see **دقوع**.

**دق** *Vehement hunger; (ISh, K:) as also دقوع. (S, K.) — دقعة [fem. of دقوع] Bad [millet]: (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — دقعة أرض Land having in it no plants, or herbage. (K.) — دقعة, [used as a subst.,] (Lh, S, Mgh, K,) and دقعة, (Lh, S, K,) in which the م is augmentative, as it is in دقعة syn. with دقعة, (S,) and دقعة, and دقعة, (Lh, K,) The dust, or earth: (Lh,*

S, Mgh, K:) or the fine dust or earth upon the face of the ground. (TA.) One says, in imprecating, **دقعه الله بالدقعة**, and **دقعه الله بالدقعة**, and **دقعه الله بالدقعة**, *May the dust, or earth, be in his mouth.* (Lh.)

**مدق**: see **دق**. — **مدق**: *Fleeing: hastening, or going quickly.* (Ibn-'Abbád, K.) — **مدق**: *Lean, or emaciated, in the utmost degree.* (Ibn-'Abbád, K.) — **مدق**: *Causing to cleave to the dust, or earth:* (S, K:) applied in this sense to poverty. (S.)

**مدق**: see **مدق**.

**مدق**: see **دق**. — **مدق**: *Vehemently, or excessively, desirous; eager; or covetous:* (K:) pl. **مدقيع**. (TA.) — **مدق**: *Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity.* (S.)

### دقل

**دقل** (inf. n. **ادقل**, TA.) *The palm-trees produced dates such as are termed دقل: (S, Mgh, K:) or the dates of the palm-trees became دقل.* (Es-Sarakustec, Mgh.) — **ادقلت** *The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders.* (K.)

**دقل** *Weakness of the body (IAqr, K) of a man.* (IAqr, TA.)

**دقل** [A certain kind of palm-trees;] i. q. **دقل** [not as meaning "palm-trees having much fruit," but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call **دقل**: see art. **دقل**]: (S, O, TA:) in the K, **الدقل** is erroneously put for **الدقل**: (TA:) n. un. with ة: (S:) Az says that **دقل** signifies species (أنوان), of which the sing. is **نون**, [but here meaning varieties,] of palm-trees; and the dates thereof are bad, though the **دقل** may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large: (TA:) accord. to AHn, the term **دقل** is applied to any palm-trees [of which the varieties are] unknown: the n. un. **دقل** is syn. with **دقل**, of which the pl. is **دقل**: and what are termed **ادقل** [pl. of **دقل**] are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) — Also [The fruit of the trees thus called; described above;] the worst of dates: (JK, S, Mgh, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to Es-Sarakustec, the fruit of the **دوم**: n. un. with ة. (Mgh.) A rájiz says,

• **لَوْ كُنْتُمْ تَمَرًا لَكُنْتُمْ دَقْلًا**  
• **أَوْ كُنْتُمْ مَاءً لَكُنْتُمْ دَقْلًا**

[If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — Also The mast (سهر) of a ship; (S, K:) from the same word in the first of the senses explained above; (S;) in Pers., **دق**, (MA, PS,) and **دق**;

(MA;) i. e., (or so **دقل** [the n. un.], JK,) the tall piece of wood of a ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which the sail is extended, (T,) or [rather] to which the sail is suspended; (Mgh;) as also **دوقل**. (K.)

**دقل** n. un. of **دقل** [which see throughout]. (T, S, &c.) — **دقل** and **دقل** and **دقل** and **دقل** A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders: pl., of any but the last, **دقل**: (K:) or, as ISd thinks, the pl. of **دقل** is **دقائل**, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.)

**دقل**:  
**دقل**: } see the next preceding paragraph.

**دوقل**: see **دقل**, last sentence.

**مدقل**: see **دقل**.

### دك

1. **دك**, aor. **دك**, (S,) inf. n. **دك**, (S, K,) *He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. دق.* (S, K.) *He threw down, pulled to pieces, or demolished.* (K.) *He broke a wall, and a mountain.* (Lth, TA.) *He beat a thing and broke it so as to lay it even with the ground.* (S.) Hence the saying in the Kur [lxix. 14], **فَدَكْنَا دَكَّةً وَاحِدَةً**, (S,) i. e. *And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground.* (Bd.) [For] **دك الأرض**, (TA,) inf. n. as above, (K, TA,) means *He made even the elevations and depressions of the earth, or ground.* (K, TA.) **إذا دكت الأرض دكا**, in the Kur [lxxxix. 22], means *When the earth shall be made level, without hills, (Ibn-'Arafah, Bd,) and without mountains: or it means, shall become fine dust scattered: (Bd:) or shall be shaken so that every building thereon shall be demolished and non-existent.* (Jel.) See also **دك** below. — **دك** also signifies The spreading (كس) [for which كس is erroneously put in the CK] of earth, and making it even. (K.) When a roof, or flat house-top, has been spread with earth (كس بالتراب), one says, **دك التراب عليه** [*Earth was spread upon it*]: **دك**, inf. n. **دك**, means *He poured earth upon the corpse.* (AZ, AHn.) — Also The filling up a well (K, TA) with earth; and so **دكدك**. (TA.) You say, **دكدت الركي** *I filled up the wells with earth:* (S:) and **دكدك الركي** *He filled up the wells with earth.* (TA.) — And **دك** signifies also *He pushed him, or thrust him; like دك and دك.* (As, TA.) — [Hence,] **دك جاريته**; *He (a man) distressed his young woman, or female slave, by throwing his weight upon her when*

*desiring to compress her.* (AA, TA. [See also دَكَّ.]) And *دَكَ الدَّابَّةَ بالسَّيْرِ* † *He distressed, or jaded, or fatigued, the beast by journeying.* (TA.) And *دَكَ الرَّجُلَ* (S, K,) i. e. *دَكَّنَهُ السَّحَى* (AZ, S,) or *دَكَّهُ الْبَرَضُ* (K,) meaning † *Fever, or disease, weakened the man:* (TA:) or *he became sick, or ill.* (K.) — And *دَكَ* also signifies *The sending forth camels all together.* (Ibn-'Abbād, TA.)

2. *دَكَّنَهُ* *He mixed it; namely, colocynth with dates or some other thing.* (O, L, K.) You say, *دَكُّوا لَنَا* *Mix ye for us.* (L, O.) [See مَدَكَّنَ.]

6. *تَدَاكَ عَلَيْهِ الْقَوْمُ* *The people pressed, or crowded, upon him.* (TA.) It is said in a trad. of 'Alee, *ثُمَّ تَدَاكَثُمُ عَلَى تَدَاكَكَ الْإِبِلُ الْبَيْهَرِ*, i. e. *Then ye pressed [upon me like the pressing of thirsty camels upon their watering-troughs].* (TA.) And one says, *تَدَاكَثَ عَلَيْهِمُ* *The horses, or horsemen, pressed upon them.* (TA.)

7. *اندَكَ* *It (a place) became levelled, its elevations and depressions being made even.* (K.) — *It (a camel's hump) became spread upon the animal's sides, (TA,) or upon his back.* (IDrd, TA.) — *It (sand) became compact.* (TA.)

R. Q. 1. *دَكَدَكَ*, inf. n. *دَكَدَكَ*: see 1, in two places. — One says of the stallion-camel when he covers, *يَدَكَدُكَ السَّاقَةَ* [app. meaning *He distresses the she-camel by his weight: see دَكَ جَارِبَتَهُ*, above]. (Ibn-'Abbād, TA.)

R. Q. 2. *تَدَكَدَكَتِ الْجِبَالُ* *The mountains became* *دَكَوَات*, i. e. *hills of mould or clay.* (S.)

*دَكَ* An even, or a level, place; (K;) [and so *أَدَكَ*, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say *أَرْضُ دَكَ* (Akh, S:) pl. *دَكَوَات*. (S, K.) Hence, in the Kur [vii. 139 and xviii. 98], *جَعَلَهُ دَكَ*, (Akh, S, TA,) i. e. [He made it, in the former instance, and shall make it, in the latter instance,] even, or level, (AZ, Az, Ibn-'Arafah,) without any hill: (Ibn-'Arafah: [this addition relating to the former instance:] or crumbled: (Ksh, Bq:) or, accord. to Akh, *دَكَ* may be here an inf. n.; as though the meaning were *دَكَّنَهُ دَكَ*: [see 1:] or it may be elliptical, meaning *جَعَلَهُ دَا دَكَ*: another reading is *جَعَلَهُ دَكَةً*, (S,) meaning in the former instance a hill rising from the ground like the *دَكَة*: (Ksh:) or meaning *جَعَلَهُ أَرْضًا دَكَةً*, (S,) i. e. *He made it even, or level, ground;* (Ksh, Bq;) because the word *جَبَل* [to which *دَكَة* virtually relates] is masc. (S.) — Also, [as a subst.,] *Even, or level, sand; and so* *دَكَة*: pl. [of either, agreeably with analogy,] *دَكَات*. (K.) — And *A [mound, or hill, of dust or earth, such as is called] تَلٌّ*: (K:) or the like of a *تَلٌّ*: (L:) in some of the copies of the K, *التَلِّ* is erroneously put for *التَلِّ*. (TA.)

*دَكَ* A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (As, TA:) pl. *دَكَة*; (As, S, K;) and *دَكَك* [app. another, though irregular, pl. of the same,] is said to signify *قَبْرَان* [i. e. small isolated mountains, or knolls of mountains, &c., (see قَارَةَ,)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] *هَضَاب*. (TA.) — [See also *أَدَكَ*, of which it is a pl.] — Also *Strong and bulky.* (Ibn-'Abbād, K.)

*دَكَة* A certain thing, (S,) [i. e.] an elevated place, (Msb,) a flat-topped structure, (K,) upon which one sits; (S, Msb, K;) i. q. *مَسْطَبَةٌ* [a kind of wide bench, of stone or brick &c., generally built against a wall]: (Msb:) pronounced by the vulgar *دَكَة* [and commonly applied by them to a long seat of wood]: (TA:) and *دَكَانٌ* signifies the same; (S, Msb, K;) but accord. to some, this belongs to art. *دَكَن* [q. v.]: (S, Msb, TA:) the pl. of the former is *دَكَك*, like as the pl. of *قَصْعَةٌ* is *قَصْعٌ*: (Msb:) and the pl. of *دَكَانٌ* is *دَكَكَيْنِ*. (TA.) [For another modern application, see *مَحْفِلٌ*.] — See also *دَكَ*.

*دَكَة*: see the next preceding paragraph. — [It is also vulgarly used for *تَدَكَّة*, q. v.]

*دَكَك* The state of having no hump, or no prominence of the hump, in a camel. (K.) [See *أَدَكَ*.]

*دَكَك* [a pl. of which the sing. is not mentioned] She-camels having their humps broken, bruised, or crushed. (TA.)

*دَكَكَةٌ* A thing [meaning food] made of *هَبِيد* [i. e. colocynths, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbād, TA.) [See also *مَدَكَّنَ*.]

*دَكَكٌ*, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) *Completes.* (S, K.)

*دَكَةٌ*, fem. of *أَدَكَ* [q. v.], used as a subst., (TA,) A hill of mould or clay, (As, S, M, K,) not rugged, (As, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] *تَلَالٍ*: (TA:) the pl. is *دَكَوَات*, (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is *دَكَةٌ*. (TA.)

*دَكَانٌ*: see *دَكَة*, in two places: and see also art. *دَكَن*.

*دَكَدَكَ* and *دَكَدَكَ*: see what next follows.

*دَكَدَكَ* (As, S, K) and *دَكَدَكَ* and *دَكَدَكَ* (K) Sand that is compact, and cleaving to the ground, (As, S, K,) not elevated, (S,) or not much elevated: (As, TA:) or sand containing dust or earth, compacted together: (AHn, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K:) or a low, or depressed,

and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with *ة*: (ISh, T in art. *دَكَوَات* and *دَكَدَكَ*. (S, K.)

*دَكَ*, and its fem. *دَكَة*: see *دَكَ*. You say also *دَكَةٌ*, meaning A hill wide [and app. flat, or nearly so,] in its top: (TA:) or an expanded hill: (Msb:) pl. *دَكَوَات*, which is extr. in this case, because *دَكَة* is here an epithet. (TA.)

And *دَكَ*, [its regular pl.,] applied to sands, *Even and compact.* (AHn, M in art. *دَكَة*.) — [Hence,] A horse contracted [in make] and broad in the back; (S;) or a horse broad in the back, (Ks, A 'Obeyd, Mgh, K, TA,) and short (Ks, A 'Obeyd, Mgh, TA) therein; (TA:) of the sort called *بَرَادِين*; (A 'Obeyd, TA:) pl. *دَكَ*. (S, Mgh, K.) — And the fem. signifies A she-camel having no hump: (S, K:) or whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. *دَكَوَات* and *دَكَوَات*, (S,) said in the S to be like *حَمَرَوَات* and *حَمَرَوَات*, but one does not say *أَحْمَرَوَات*, like as one does not say *أَحْمَرُونَ*: (IB:) and in like manner the masc. is applied to a he-camel: (K:) or *دَكَةٌ* [in the sense here explained] has no masc., and therefore it is allowable to say *دَكَوَات*. (IB.)

*مَدَكَ* A strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K;) and the fem., with *ة*, is applied in this latter sense to a female slave. (S, K.) — Also a dial. var. [now vulgarly used] of *مَدَكَ* [q. v.]. (TA.)

*مَدَكَةٌ* *Colocynth eaten with dates or other things.* (K.) [See also *دَكَة*.]

*مَدَكُوكٌ* [Broken, crushed, or bruised, &c.: see its verb, 1]. — *أَرْضُ مَدَكُوكَةٍ* Land having no *أَسْنَاد* [or elevations (in the CK, erroneously, *إِسْنَاد*), producing [the shrub called] *رَمَث*. (AHn, K.)] — *مَدَكُوكٌ* applied to a horse, *Having no prominence of his حَجَبَةٌ* [or crest of the hip or haunch]; (K;) and so *مَدَكُوكٌ*. (K in art. *دَكَة*.) — Applied to a man, *Weakened by fever, (S, TA,) or by disease: or sick, or ill.* (TA.) — See also what follows.

*مَدَكُوكَةٌ*, i. q. *مَدَكُوكَةٌ*, (K, TA,) meaning Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also *مَدَكُوكَةٌ*. (TA.)

#### Quasi دَكَر

*دَكَرٌ* and *دَكَرٌ*: see *دَكَرٌ*.

#### دَكَن

1. *دَكَنَ الْمَتَاعَ*, (Msb, K,) aor. *دَكَنَ*, (K,) inf. n. *دَكَنٌ*; (TA;) and *دَكَنَهُ*; (K;) *He put the goods, household-goods, or furniture and utensils, one upon another.* (Msb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, *He made the goods,*

&c., like a دُكَّان, or bench upon which one sits: see 2.] — دُكَّنَ, aor. دُكَّنَ, (S, Mṣb, K,) inf. n. دُكْنُ, (S, Mṣb,) It (a thing, TA, or a garment, S, or a horse, Mṣb) was, or became, of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and أَدُكَّنَ [originally اُدُكَّنَ] signifies the same as دُكَّنَ [app. دُكَّنَ]. (TA.) And دُكَّنَ said of a garment, It became dirty and dust-coloured. (TA.)

2. دُكَّنَ الدُّكَّانَ He made [or constructed] the دُكَّان. (TA.) — See also 1.

8: see 1.

دُكَّنَ and دُكْنُ: see what next follows.

دُكْنُ (S, K) and دُكْنُ and دُكْنُ [which last is the inf. n. of دُكَّنَ] (TA) A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.)

دُكْنَاءُ [dim. of دُكْنَاءُ fem. of اُدُكَّنَ] A certain small reptile (دُوبَّة), of such as are termed اُحْشَاش. (K.)

دُكَّانَ A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick;] syn. حَانُوتُ: (S, Mṣb, K:) and دُكَّةُ [or kind of wide bench, of stone or brick &c., generally built against a wall], (Mṣb, TA,) upon which one sits, (Mṣb,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (As, AHāt, Mṣb:) if used as syn. with حَانُوتُ, it is masc. and fem.: (Mṣb:) En-Nūwawee affirms it to be masc.: (TA:) accord. to some, (Mṣb,) a Persian word, [originally دُكَّانَ] (S,) arabicized; (S, Mṣb, K;) and if so, the ن is a radical letter: (MF, TA:) IKt and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakussee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase دُكَّاءُ أَكْبَةُ meaning "an expanded hill:" (Mṣb:) the pl. is دُكَّائِنُ. (S, K.)

أُدُكَّنَ A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Mṣb,) of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Mṣb, TA:) and a garment dirty and dust-coloured: (TA:) fem. دُكْنَاءُ; (Mṣb, TA;) applied also to a serpent: pl. دُكْنُ, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S;) or a blackish, or black, wine-skin: (EM p. 169:)

\* أَغْلَى السِّبَا بِكُلِّ أَدُكَّنَ عَاتِقٍ \*  
\* أَوْ جَوْنَةٍ لَدَبَتْ وَفَضَّ خِتَامَهَا \*

(S, EM:) i. e. I buy wine at a high price, together with every blackish, or black, old, wine-skin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken. (EM.) — ثُرَيْدَةٌ دُكْنَاءُ [A mess of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.)

## دل

1. دَلَّ, aor. يَدُلُّ, He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction. (IAṣr, T.) And دَلَّ He (a man) was directed, directed aright, guided, &c. (IAṣr, T.) You say, دَلَّهْ عَلَيْهِ (S, M, K,) aor. as above, (S, M,) inf. n. دَلُّ, (M,) or دُلُوْهُ, (S, K,) and دَلَّاهُ, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Mṣb, and so is دُلُوْهُ in the M,] and دَلَّاهُ, (S, K,) which is of higher authority than دَلَّاهُ, (S,) and دَلَّاهُ, (K,) and [perhaps] دَلَّاهُ, [which see below, voce دَلَّاهُ] (K,) or this is a simple subst., (M,) He directed him, or rightly directed him, or guided him, to it; (S, M, K;) namely, the way, (S,) or a thing: (M:) or he showed him it; namely, the way. (TA.) And دَلَّاهُ الطَّرِيقَ [He directed him to the way; or showed him the way]. (TA.) And دَلَّ الشَّيْءَ, and دَلَّاهُ [or عَلَيْهِ], aor. as above, inf. n. دُلُوْهُ, [He indicated the thing, by a word &c.,] said of a man; as also دَلَّ [i. e. ادَلَّ الشَّيْءَ, &c.]. (Mṣb.) You say also, of a word, يَدُلُّ عَلَى كَذَا [It denotes, or signifies, such a thing]. (The lexicons passim.) = Accord. to Sh, you say, دَلَّلْتُ بِهَذَا الطَّرِيقِ, [aor. اَدَلُّ,] inf. n. دَلَّاهُ, i. e. I knew this way; and دَلَّلْتُ بِهِ, aor. اَدَلُّ, inf. n. دَلَّاهُ: accord. to AZ, you say, اَدَلَّلْتُ بِالطَّرِيقِ, [I was, or became, directed, or rightly directed, or guided, in the way:] and [AZ says,] I heard an Arab of the desert say to another, اَمَّا تَدُلُّ عَلَى الطَّرِيقِ [meaning Wilt thou not be directed, or rightly directed, to the way?]: (T:) [for] دَلَّ signifies he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA:) and IAṣr cites as an ex., (T,)

\* مَا لَكَ يَا أَحْمَقُ لَا تَدُلُّ \*  
\* وَكَيْفَ يَدُلُّ أَمْرٌ عَوِلُّ \*

[What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA: but in the M, يَا أَعْوَرُ; and in the TA, يَا فُلَانُ,] And sometimes دَلَّ is quasi-pass. of الطَّرِيقَ استَدَلَّ [explained above: see 10 below]. (TA.) = دَلَّتْ, [sec. pers. دَلَّلْتُ,] aor. تَدَلَّ, (S, Mṣb, K,) inf. n. دَلُّ; (S, M, Mṣb, K;) and دَلَّتْ of the class of تَعَبَّ, [sec. pers. دَلَّلْتُ, aor. تَدَلَّ,] (Mṣb, MF, TA,) inf. n. دَلَّلَ; (Mṣb;) and تَدَلَّلْتُ; (S,

M, Mṣb, K;) She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S;) she behaved with boldness (M, Mṣb, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Mṣb, K:) [and دَلَّتْ also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise: and in like manner دَلَّ is said of a man with his wife: see دَلَّ, below. See also 4.] — دَلَّ also signifies He gloried in, or boasted of, certain properties, or peculiar qualities. (IAṣr, T.) — Also, aor. يَدُلُّ, He favoured with, or conferred, a gift. (IAṣr, T.) = And دَلَّ, [aor., accord. to rule, يَدُلُّ,] He emboldened: so in the phrase, مَا دَلَّكَ عَلَى [What emboldened thee, or hath emboldened thee, against me?]: and in the saying of Keys Ibn-Zohayr,

\* أَطْنُ الْحِلْمَ دَلَّ عَلَى قَوْمِي \*  
\* وَقَدْ يُسْتَجْبَلُ الرَّجُلُ الْحَلِيمَ \*

[I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant]: (T:) and دَلَّ signifies the same. (T and TA in art. دَلَّ.)

2: see what immediately precedes: — and for a meaning of التَّدَلُّلِ [inf. n. of دَلَّلَ], see جَلَدٌ جَلَدٌ, in the first paragraph of art. جَلَدٌ.

4. ادَلَّ: see 1. = ادَلَّ عَلَيْهِ He acted, or behaved, with boldness, or presumptuousness, towards him; syn. اِنْبَسَطَ عَلَيْهِ; (M, K;) as also تَدَلَّلَ: (M, Mgh, K:) and هِيَ تَدَلَّلَتْ عَلَيْهِ [and تَدَلَّلَتْ] She emboldens herself against him. (T.) Imracl-Keys says,

\* أَنَاظِرُ مَهْلًا بَعْضَ هَذَا التَّدَلُّلِ \*  
\* فَإِنْ كُنْتَ قَدْ أَرْمَعْتَ صُرْمِي فَأَجْبِلِي \*

[O Fāṭimeh (فَاطِمَةُ being a contraction of فَاطِمَةُ), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1;) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — Also He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K.) In the copies of the K, اُوْتُقِ is here put in the place of وَتَّقِ. (TA.) [And in the CK, وَتَّقِ بِمَحَبَّتِهِ is put for اُوْتُقِ بِمَحَبَّتِهِ] Hence, (TA,) one says, اَدَلَّ فَأَمَلَّ [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — One says also, هُوَ يَدُلُّ بِلَانٍ, meaning [simply] He confides in such a one. (S.) — And اَقْرَانَهُ اَدَلَّ, (S, M, K,) meaning أَخَذَهُمْ مِنْ قُوَّتِي [i. e. He overcame, or overpowered, his adversaries], (M, K,) in war, or battle: (S:) and so عَلَى الْبَايِ صَيْدِهِ [the hawk, his prey, or quarry]. (S, M, K.) = ادَلَّ said of a wolf, He became mangy, or



scabby, and lean, or emaciated, and small in body. (Sgh, K.)

5: see 1, and 4; the latter in three places. تدل also signifies *He exalted himself*; or *was*, or *became*, *haughty*, *proud*, or *disdainful*: you say, هُمْ يَتَدَلُّونَ عَلَى السُّلْطَانِ [They exalt themselves against the Sultān; or behave haughtily to him]. (S in art. دكل.)

7. اندل: see 1, in three places. — Also It poured out or forth; or *was*, or *became*, *poured out* or *forth*. (Sgh, K.)

8. ادل, first pers. ادلت: see 1.

10. استدل *He desired, or sought, an indication, an evidence, a proof, or an argument*: [this is the primary signification: and hence,] *he adduced an indication, &c.*: and *he drew an inference, or a deduction*: (KL:) or *he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated*: and sometimes it is quasi-pass. of دله الطريق [explained above, so that it signifies *he was*, or *became*, *directed*, or *rightly directed*, to the way]. (TA. See 1.) [You say, استدل بشئ على شئ آخر *He desired, or sought, to be directed, or guided, by a thing, to another thing*: *he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing*: *he inferred, from a thing, another thing*: *he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing*: *he was*, or *became*, *directed*, or *guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing*. الدليل ما يستدل به, occurring in the S, means *The دليل is that whereby one is directed, or guided*.]

R. Q. 1. دندل, (M,) inf. n. دندنة and دندال, (M, K,) *He put in motion or in a state of commotion, or moved about*, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K,) said of a man. (M.) = دندل في *He went away into the country, or in the land*. (T.)

R. Q. 2. تدندل *It was*, or *became*, in a state of motion or commotion, or it moved about, (T, S, K,) hanging down; i. e. it dangled: (S, K:) it hung down loosely. (M, K.) — [Hence,] تدندلوا بين أمرين فلم يستقيموا [+ They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course]. (Lh, T, K.)

دل *Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition*; as also دلان: (S, M:) the former is an inf. n., [see 1,] and دلان the latter is a simple subst.; (Mgh;) both signifying a woman's boldness of behaviour (M, Mgh, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Mgh, K;)

as also دلان, (K,) and دلانة: (Har p. 567:) or دل signifies a woman's *pleasing talk and jesting and mien or guise*; as also دلان: (Sh, T:) and *pleasing talk and jesting* of a man with his wife: (TA in art. سميت:) and also, (K,) accord. to A'Obeyd (T, S) and Hr, (M,) like هذنى, (K,) or nearly the same as this word, (T, S, M,) both signifying a certain calm or placid or grave manner of deportment, with pleasingness of mien or guise or aspect, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M:) and boldness [or presumptuousness]; (T in art. دلو;) as also دلان and دلانة: (Mgh, and Har p. 243, and T ubi suprā in explanation of the last:) or this last signifies a kind of boldness (IAgr, T, M, K\*) towards a person in whose estimation one holds a high place, (IAgr, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from ادل; (S;) syn. with دلان; (Har p. 243;) as is also دلانة. (Fr, T.) One says, هِيَ حَسَنَةُ الدَّلِّ [She is pleasing in respect of her amorous gesture &c.]. (S.) = It is also an arabicized word, from the Pers. دل, signifying *The heart, or mind*: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as دل; wherefore they changed it to دل, which has the first of the meanings assigned to it above. (M.)

[دلانة, to which Golius assigns a meaning partly belonging to دلانة, an inf. n. of دندل, and partly to other words of this art, ("Capitis membrorumve motus seu gestus, extrinsecus gravitatem prae se ferens, profectus tamen ab eo qui amat favetque,") as on the authority of the K and KL, I do not find in either of those works.]

دلانة *A favour, or benefit, conferred, or bestowed*. (Fr, T.)

دل: see دل.

دلان: see دل, in five places.

دل i. q. دلان; (S, Mgh, TA;) i. e. [A director; or] a right director (Mgh, Kull, TA) to that which is sought or desired; a guide; (Kull;) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Mgh:) and a thing by which one is directed, or guided, (ما يستدل به, S, TA,) or by which one is rightly directed; (TA;) [an indication; an evidence; a proof; and an argument;] a sign set up for the knowledge of a thing indicated; (whence smoke is called دليل على النار [an indication of fire];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and دلانة is used in the sense of دليل, because a thing is called by the inf. n. of its verb: (Kull:) and so is دلانى, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because

this last word is an inf. n.; for the inf. n. is used in the sense of the act part n., almost by a general rule, as it is also in the sense of the pass. part n.: (MF, TA:) the pl. of دليل is أدلة [generally restricted to rational beings, or always so restricted,] and أدانة [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, دلان, (Kull,) or this is pl. of دلانة [fem. of دليل], or of دلانة, as is also دلان. (TA.) يا دليل المتحيرين means *O guide of those who are perplexed to that by means of which their perplexity will depart*. (Kull.) The saying of a poet,

شدوا المطى على دليل دائب

means, as some say, بدليل [i. e. *They bound the saddles upon the camels for riding, with, or by means of, a toiling guide*]: or, accord. to IJ, it may be elliptical, for دلانة دليل, and is like the phrase سار على أسير الله; as though he said, معتبدين على دليل دائب [relying upon a toiling guide]. (M.)

دلانة: see the next paragraph, in four places; and see its pl. in the same:—see also دليل, in two places. — As a conventional term, (TA,) it means *A word's signification, or indication of meaning*: (Mgh, TA:) this is of three kinds: thus إنسان signifies, or indicates, "an animal endowed with reason" بالبطاقة, i. e. by complete correspondence; and "an animal" or "a being endowed with reason" بالتضمن, i. e. [by partial inclusion, or] partially; and "a being capable of knowledge" بالالتزام, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.)

دلانة a subst. signifying *Direction, right direction, or guidance*; (Fr, T, M, Mgh;) as also دلانة, (Fr, T, Mgh,) or the former only accord. to IDrd, (M,) and دلونة and دليلى; (M;) or this last is an inf. n. like دلانة; (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.) A poet says,

إني أمرا بالطريق ذو دلالات

[Verily I am a man possessing varied skill in guiding in the roads, or ways]. (A'Obeyd, S.) — The occupation of the دلان [q. v.]; (M, K;) as also دلانة: (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) — The hire that one gives to the دليل, or [so in the M, but in the K "and"] to the دلان: (M, K:) and so, sometimes, دلانة. (K.)

دلونة an inf. n. of دل [q. v.]; (S, Mgh, K:) or a simple subst.: (M:) see the next preceding paragraph.

دليلى: see دليل:—and see also what next follows.

دلى *A conspicuous road or beaten track*. (IAgr, K.) In the T, at the end of art. دل, it is

said that **دَلِيلَةٌ** signifies *A white road or beaten track*; on the authority of **AA**. (TA.)

**دَلَّالٌ** *A broker; or one who acts as an intermediary between the seller and the buyer, for effecting the sale; because he directs the purchaser to the merchandise, and the seller to the price; also called سَمَّارٌ; (TA in art. سَمَّارٌ); one who brings together the seller and the buyer.* (M, K.)

**دَلَّالَةٌ**: see **دَلِيلٌ**: — and see also **دَلَّالَةٌ**.

**دَلَّالٌ** (Lh, T, K) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course.* (Lh, T, K.) You say also, **جَاؤُوا دَلَّالًا**, meaning *They came wavering; not inclining to these nor to those.* (ISk, T, S.) **دَلَّالٌ** also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable.* (K.) You say, **وَقَعَ الْقَوْمُ فِي الدَّلَالِ** [*The people, or party, fell into that which was a case of great magnitude &c.*]. (TA.) [See also a similar phrase in the next paragraph.] — Also, (S, M, K,) and **دَلْدُولٌ**, (K,) *The قَنْدُ [or hedge-hog]: (IAar, T, K:) or a species of قَنْدُ having long prickles: (M:) or a large قَنْدُ: (S, K:) or the male قَنْدُ: (MF:) or an animal like the قَنْدُ; (M, K:) it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the قَنْدُ is like that between قَرْظَان and the ox-kind and buffaloes, and Arabian camels and those called بَخَاتِي: (M:) or a certain large thing, larger than the قَنْدُ, having long prickles. (Lth, T.) — Also, the former, without the article ال, (M, TA,) incorrectly written in the K with that article, (TA,) the name of *A certain mule, (M, K, TA,) of a colour in which whiteness predominated over blackness, (TA,) belonging to the Prophet.* (M, K, TA.)*

**دَلْدَالٌ** [*Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking;*] a subst. from **دَلَّالٌ** in the first of the senses assigned to this verb above: (M, K:) *agitation, convulsion, tumult, or disturbance.* (S, K.) [Hence,] one says, **وَقَعَ الْقَوْمُ فِي دَلْدَالٍ** *The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs.* (Lh, T.) [See a similar phrase in the next preceding paragraph.] — See also another signification in the next preceding paragraph.

**دَلْدُولٌ**: see **دَلْدُولٌ**.

**دَالٌ**: see **دَلِيلٌ**.

**دَالَةٌ**: see **دَلٌّ**, in two places.

**دَالَةٌ**: see **دَلٌّ**.

**أَدُلٌّ** *Very bountiful or beneficent.* (IAar, T.)

**إِسْتِدْلَالِيٌّ** [*Inferential, illative, or deductive, knowledge;*] a term opposed to **ضَرُورِيٌّ** as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and

intellectual examination of an evidence or a proof. (Kull p. 232.)

**مُدِلٌّ** [*Acting, or behaving, with boldness, or presumptuousness: &c.: see its verb (4.)*] *Trusting in himself, and in his weapons and apparatus.* (Ham p. 383.) And **مُدِلٌّ بِالشَّجَاعَةِ** [*Presuming by reason of courage: or*] *bold, daring, or brave.* (T.)

**فُلَانَةٌ مُدَلَّةٌ فُلَانٍ**, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.)

**مُدَلِّلٌ** *One who accuses of a crime, an offence, or an injurious action, wrongfully.* (IAar, T.)

**مَدْلُولٌ** [pass. part. n. of **دَلَّ**; *Directed, directed aright, or guided: and indicated, denoted, or signified.* Hence, **مَدْلُولٌ لَفْظٌ** *The indicated meaning, or signification, of a word: pl. مَدْلُولَاتٌ.* — Also] *Emboldened.* (T.)

## دلب

**دَلْبٌ** *A kind of tree; (S, and so in some copies of the K;) the tree called the عَيْثَم [or عَيْثَم], (T,) or the غَيْثَان [probably a mistranscription for عَيْثَم]: (M:) or the صِنَار or صِنَار [i. e. the plane-tree]; (T, M, K, accord. to different copies; in some copies of the K explained as the صِنَار; in other copies, as a kind of tree, and the صِنَار; which is most like to it [referring to the عَيْثَم]; (T;) or which is most likely; (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian صِنَار [or rather چِنَار]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHn,] the [tree called] صِنَار, which is a Persian word that has become current in the language of the Arabs: it grows large and wide: and some say that it is called the عَيْثَم: (TT:) accord. to Ibn-El-Kutbee, it is a great, well-known, tree, the leaves of which resemble those of the خَرْجُوع [or palma Christi], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's "Abdallatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ة. (S, M, K.) The نَوَاقِيس [pl. of نَاقِوس, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, **هُوَ مِنْ أَهْلِ الدَّرْبَةِ بِمَعَالِجَةِ الدَّيْبَةِ** [*He is of the people who are accustomed to ply the wood of the plane-tree*], meaning he is a Christian. (A.) — **الدَّيْبُ** [or, as in a copy of the T, accord. to the TT, **الدَّيْبُ**] *A certain race of the blacks, (T, K,) of Es-Sind: [said to be] formed by transposition from الدَّيْبِيل.* (T.)*

**دَبَّةٌ** n. un. of **دَبٌّ** [q. v.]. (S, M, K.) — And *Blackness, (IAar, T, K,) like لَعْنَةٌ [q. v.]. (TA.)*

**دَالِبٌ** *A coal that will not become extinguished.* (K.)

**دَوْلَابٌ**, (S,) or **دَوْلَابٌ**, (A, Mgh,) or each of these, (M, Mgh, K,) of which the latter is the more chaste, (Mgh,) an arabicized word, (S, M, A, Mgh, K,) from the Persian [دَوْلَاب dól-áb]; (S, M, Mgh;) but some say it is Arabic; (Mgh;) [*A kind of water-wheel; a machine that is turned by a horse or the like; (Mgh, Mgh;) a thing formed like the نَاعُورَةٌ, with which water is drawn, (M, A, K,) for irrigating land [&c.]: (A:) or, more correctly, the same as the نَاعُورَةٌ; vulgarly called سَاقِيَةٌ: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthen pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِبٌ; (S, M, A;) for which دَوَالِي occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَّة.] — It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine: particularly any machine with a rotatory motion. — A cupboard. — And A machination; an artifice; a trick; or a fraud.*]*

**أَرْضٌ مَدْلَبَةٌ** *A land containing, (S,) or abounding with, (K,) the kind of trees called دَلْبٌ.* (S, K.)

## دلج

1. **دَلَجَ**, (S, L, K,) aor. **دَلَجَ** (S, L) and **دَلَجَ**, (L,) inf. n. **دَلُوجٌ**, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein: (S, K:) or he took the bucket, when it came forth, and went with it whithersoever he pleased.* (TA.) One says also, **هُوَ يَدْلُجُ** and **يَدْلُجُ بِهَا**: the latter verb being formed by transposition. (Fr, TA in art. دَجَل.) — And *He transferred the milk, when the camels had been milked, to the [large bowls called] جَفَان.* (K.) — [See a remark of IF at the end of art. دَلَج.]

4. **أَدْلَجَ**, (inf. n. **أَدْلُجٌ**, Mgh, TA,) *He journeyed from the beginning of the night: and, **أَدْلَجَ** he journeyed from the latter part of the night: (Th, S, K:) or the former signifies he journeyed all the night: and **أَدْلَجَ** the latter, he journeyed in the latter part of the night: (A, Mgh, TA:) or the former, he journeyed in the night, at any hour from the beginning to the end thereof: (Th, from Aboo-Suleymán El-Aarabee:) or, accord. to El-Fárissee, **أَدْلَجَ** both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify he journeyed in the night, at any time, in the beginning or middle or end thereof:*

therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلَج given to a hedgehog: (TA:) [agreeably with this explanation,] 'Alee says,

• اَصْبِرْ عَلَى السَّيْرِ وَالْإِذْلَاجِ فِي السَّحْرِ •  
[Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce أَصْبَحَ.]

8: see 4, in three places.

دَلَج: }  
دَلَج: } see the next paragraph.  
دَلَجَة: }

دَلَج and دَلَجَة and دَلَج, (S, K,) all subst., (S,) A journeying from the beginning of the night: (S, K:) and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad., عَلَيْكُمْ بِالدَّلَجِ فَإِنَّ الْأَرْضَ تُطَوَّى بِاللَّيْلِ [Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and دَلَج occurs in the L in the sense of دَلَجَة &c.:] the pl. of the first is دَلَج. (Ham p. 521.) One says also, اَلدَّلَجَةُ قَبْلَ الْبُلْجَةِ [Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce بُلْجَة.] — Also, the same three words, and دَلَج and دَلَجَة, An hour, or a time, or a short portion, (سَاعَة,) of the latter part of the night: (ISd, TA:) or دَلَج signifies the whole of the night, from the beginning to the end. (Th, from Aboo-Suleymán El-Aqrábec.)

دَلَجَة: }  
دَلَج: } see the next preceding paragraph.

دَلَج One who takes the bucket and goes with it from the mouth of the well to the watering-trough, to empty it therein. (S, K.) — And One who transfers the milk, when the camels have been milked, to the [large bowls called] جَفَان. (K.)

دَلَج (S, K) and مُدْلَجَة (K) A wild animal's, (S, K,) or gazelle's, (TA,) covert, or hiding-place, among trees: (S, K, TA:) the former word like دَلَج: (S:) the د in دَلَج is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) — Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. سَرَب. (S, K.) — And A closet; a small chamber within a large chamber. (TA.)

دَلَج and مُدْلَجَة The space between the well and the watering-trough. (S, A, K.)

Bk. I.

أَبُو الْمُدْلَجِ (K) and الْمُدْلَجِ (K) The hedgehog; syn. الْقَنْفَذ: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.)

دَوْلَج: see مَدْلَج: and see also دَوْلَج.

مَدْلَجَة A large milking-vessel in which milk is transferred [to the جَفَان, or large bowls: see 1]. (K.)

سَحَابَة مَدْلَاج [A cloud that comes in the latter part of the night]. (A voce بَكُور, q. v.)

### دلس

1. دَلَس, inf. n. دَلَس: see the next paragraph, in three places.

2. دَلَس, (M, A, Mgh, K,) inf. n. تَدْلِس, (S, M, Mgh, Mgh, K,) He concealed, or hid, a thing; he did not make it known; as also تَدْلَس. (TA.) — He concealed a fault, or defect, in an article of merchandize, from the purchaser, (S, Mgh, Mgh, K,) in selling; (S, Mgh;) as also دَلَس, aor. ٢, inf. n. دَلَس; but the former is the more common: (Mgh;) and he did not show a fault, or defect; without restriction to a case of selling. (TA.) You say, دَلَس عَلَى الرَّجُلِ فِي الْبَيْعِ, (M, A,) and دَلَس لَهُ فِي الْبَيْعِ, (A,) He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A;) he did not show the fault, or defect, to the man in selling. (M.)

And دَلَس فِي الْبَيْعِ وَغَيْرِهِ He did not show his fault, or defect, in selling, and in other cases. (M.) And دَلَس عَلَيْهِ He concealed, disguised, or cloaked, from him his fault, or defect. (A.) And Az heard an Arab of the desert say, نَيْسَ فِي الْأَمْرِ, There is not in the affair treachery nor deceit: (Mgh;) or مَا لِي فِيهِ وَلَسَ وَلَا دَلَسَ I have not, with respect to it, treachery nor deceit; (K, TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلَس, we find دَلَس.] — Hence تَدْلِس in the ascription of a tradition to its relater or relaters; which is, †One's relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K;) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (Az, TA;) which has been done by several persons in whom confidence is placed: (K:) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him. (A.)

3. دَلَس, (M,) inf. n. مُدَالَسَة (S, M) and دَلَس, (M,) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, فَلَنْ لَا يَدَالِسَكَ Such a one

will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See دَلَس.] And فَلَنْ لَا يَدَالِسَ وَلَا يَوَالِسَ Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.)

5: see 2, first signification: and see also 7, in two places.

7. اندلس It (a thing) was, or became, concealed, or hidden; as also تَدْلَس: (TA:) and † the latter, he (a man, TK) concealed, or hid, himself; (TK;) syn. تَكْتُم. (K.)

دَلَس The dark; or darkness; (S, M, A, K;) as also دَلَسَة: (A, Mgh, K;) and the confusedness of the darkness, or of the beginning of night; expl. by اِخْتِلَاطُ الظَّالِمِ. (A, K.) You say, أَتَانَا دَلَسُ الظَّالِمِ He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And خَرَجَ فِي الدَّلَسِ وَالْغُلَسِ [He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night]. (A, TA.)

دَلَس: see دَلَس. — Hence, Deceit, guile, or circumvention. (IF, Mgh.)

### دلس

1. دَلَس, aor. ٢, (TK,) inf. n. دَلِيس, (M, K, TK,) It (a thing, TK) shone, or glistened. (M, K, TK.) — دَلَسَتِ الدَّرْعُ, (S, K, TA,) with fet-h, (S,) or دَلَسَتْ, (so in a copy of the M,) aor. ٢, (S,) inf. n. دَلَاصَة, (S, M, K,) with which دَلَس is syn., (TA,) [the former a reg. inf. n. of دَلَسَتْ, and the latter of دَلَسَتْ, which is the form given in the TK, and is perhaps a dial. var.,] The coat of mail was, or became, soft, (S, M, K,) and smooth, (M, K,) and shining, or glistening. (S, M, K.) — دَلَسَتِ النَّابُ, aor. ٢, The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA;) as also دَرِصَتْ and دَلِصَتْ. (TA.)

2. دَلَس, (S, M, A,) inf. n. تَدْلِيس, (S, K,) He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA;) for التَّلْيِيسُ in [some of] the copies of the K is a mistake for التَّلْيِيسُ: (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S, M, A, K:) and he gilded a thing, so that it shone, or glistened. (A, TA.) [Hence,] دَلَسَتْ جَبِينَهَا She (a woman) plucked out the hair upon the sides of her forehead [and so rendered it smooth or glistening]. (M, TA.) [See also Q. Q. 1.] — Coivit circa vulvam; membro in vulvam non immisso: (A:) vel extra vulvam: (K:) the action which it denotes is termed تَدْلِيس as well as تَلْيِيس. (A.)

7. اندلس It fell, or dropped: (S, K:) or went

forth quickly; as also **انلص**: (Lth:) or *went forth, and fell, or dropped*: (M:) or *went forth quickly, or slipped out by reason of its smoothness, (انلص), and fell, or dropped*: (A:) **مِنْ يَدِي** (Lth) [from my hand]; (S, A, K;) or **مِنْ الشَّيْءِ** (Lth) or **عَنِ الشَّيْءِ** [from the thing]: (M:) IF says that the **د** is app. a substitute for **م**. (TA.)

Q. Q. 1. **دَلَّصَ** and **دَمَلَّصَهُ**, *He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture*. (M.) [But some hold the **م** to be a radical letter. See also 2, above.]

Q. Q. 2. **تَدَلَّصَ** *It (the head) became bald in the fore part*. (K. in art. **دلص**.)

**دَلَّصَ**: see **دَلَّصَ**, in three places.

**دَلَّصَ** *Shining, or glistening; as also* **دَلَّصَ**, (A,) and **دَلَّصَ**, (S and M in this art., and K in art. **دلص**.) with an augmentative **م**, (S,) of the measure **فَعَالِلَ** accord. to Sb, but **فَعَالِلَ** accord. to others, (M,) [see an ex. in a verse cited voce **خَبِيصَة**,] and **دَلَّصَ**, (S, M, K,) which is a contraction of that next preceding, (S, M,) and in like manner **دَمَلَّصَ**, and **دَمَلَّصَ**, (S in this art., and K in art. **دلص**.) which last two are formed by transposition from the two next preceding: (TA in art. **دلص**.) or, as also **دَلَّصَ**, (S, M, K, TA) and **دَلَّصَ** and **دَلَّصَ**, (M, TA,) *shining, or glistening, and smooth*; (M;) or *soft, and shining, or glistening*, (S, K, TA,) and *smooth*. (TA.) You say, **دَرَّعَ دَلَّصَ**, (S, M, A, K) and **دَلَّصَ** (A) *A coat of mail smooth*, (M, A, K,) *soft*, (S, M, A, K,) and *shining, or glistening*: (S, M, A:) pl. **دَلَّصَ**, (S, M, A, K,) like the sing., (S,) and **دَلَّصَ**. (Lth, M, A.) And **دَلَّصَ** **ذَهَبَ دَلَّصَ** *Glittering gold*. (K.) And **دَلَّصَ** **امْرَأَةً دَلَّصَةً** *A shining, or glistening woman*. (TA.) And **دَلَّصَ** **رَأْسَ دَلَّصَ** *A head bald in the fore part*. (K.) And **دَلَّصَ**, (El-Moheet, and so in some copies of the K,) or **دَلَّصَ**, (as in other copies of the K,) and **دَلَّصَ**, applied to a man, signify i. q. **أَزَلَّ**; (K;) i. e., *Hairless and glistening in body*: (TK:) fem. of the last, **دَلَّصَاءَ**. (K.) **دَلَّصَ**, also, applied to a man, signifies *Very smooth*: (TA:) and applied to a she-camel, and to land (أَرْضَ), *smooth*: (K:) but it is not applied to a he-camel. (Ibn-'Abbád.) And **دَلَّصَ** and **دَلَّصَ**, applied to land, signify *Even, or level*: pl. **دَلَّصَ**. (K.)

**دَلَّصَ**: see **دَلَّصَ**, in three places. — Also **دَلَّصَ** *The water, or lustre, (مَاءَ), of gold*: (K:) or, as some say, *glistening, or glittering, gold*. (TA.)

**دَلَّصَ**: see **دَلَّصَ**, in two places.

**دَلَّصَ** *That wabbles, or moves to and fro*; (S;) or *moves about*; (K;) as, for instance, a sinew does when chewed by an old woman. (S.)

**دَلَّصَ**: }  
**دَلَّصَ**: } see **دَلَّصَ**, in several places.  
**دَلَّصَ**: }  
**دَلَّصَ**: }

**دَلَّصَ**; fem. **دَلَّصَاءَ**: see **دَلَّصَ**, near the end of the paragraph. — Applied to an ass, *To which new hair has grown*; as also **أَدَلَّصَ**. (Ibn-'Abbád, K.) — And the fem., applied to an aged she-camel, *Whose teeth have fallen out* (K, TA) *by reason of extreme age*; (TA;) as also **دَرَّصَاءَ** and **دَرَّصَاءَ**. (TA.)

**أَدَلَّصَ**: see the next preceding paragraph.

**صَخْرَةً مَدَلَّصَةً** *A rock made smooth* (A, TA) *by torrents*. (A.)

### دلع

1. **دَلَّعَ** **لِسَانَهُ**, (Lth, S, K,) aor. **لَعَّ**, (K,) inf. n. **دَلَّعَ**, (Lth, K,\*) *He (a man, S, [and a dog,] and a tired wolf, TA) lolled, lolled out, put forth, or protruded, his tongue*; (Lth, S, K;) as also **أَدَلَّعَ**; (Lth, IAr, S, K;) but the latter is of rare occurrence, though chaste. (Lth.) = And **دَلَّعَ** **لِسَانَهُ**, (Lth, S, K,) the verb being intrans. as well as trans., (S,) aor. **لَعَّ** and **لَعَّ**, (K,) inf. n. **دَلَّعَ**, (Lth, K,) like as **رَجَّعَ** has **رَجَّعَ** for its inf. n. when intrans., but **رَجَّعَ** when trans., (Lth,) *His tongue lolled, or protruded*; (Lth, S, K;) as also **أَدَلَّعَ**, (S, K;) and **أَدَلَّعَ**, [originally **أَدَلَّعَ**,] of the measure **فَعْلَلَّ**: (Ibn-'Abbád, K:) [said of a man,] *his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog*; (TA;) and [in like manner,] **أَدَلَّعَ**, *it protruded and hung down, by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, like that of the dog*. (TA.)

4: see 1.

7: see 1, in two places. — [Hence,] **أَدَلَّعَ بَطْنَهُ** *And his belly became prominent, or protuberant*: (S:) or *became large and flabby*: (K:) said of a man: (S:) or, accord. to Nageer, as related by Abou-Turáb, the verb has the latter signification said of the belly of a woman; as also **أَدَلَّعَ**. (TA.) — And **أَدَلَّعَ السَّيْفَ مِنْ غَمْدِهِ** *The sword became drann, or it slipped out, from its scabbard*; (K, TA;) as also **أَدَلَّعَ**. (TA.)

8. **أَدَلَّعَ**: see 1.

**أَحْمَقَ دَالِغَ** *Stupid in the utmost degree*; (El-Hujeymee, K;) *who ceases not to lol out his tongue*. (El-Hujeymee, TA.) — **أَمْرٌ دَالِغٌ** *An affair in the way to the attainment of which there is nothing intervening as an obstacle*; expl. by **لَيْسَ دُونَهُ شَيْءٌ**. (K.)

**أَدَلَّعَ فَرَسٌ** *A horse that lolled out his tongue in running*. (Ibn-'Abbád.)

**مَدَّلَعَ** [pass. part. n. of 4]. It is said in a trad., **يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ الْقِيَامَةِ مَدَّلَعًا لِسَانَهُ فِي النَّارِ** [The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire]. (TA.)

### دلف

1. **دَلَّفَ**, (T, S, M, K,) aor. **لَفَّ**, (T, M, K,) inf. n. **دَلَّفَ** (T, S, M, K) and **دَلَّفَ** (T, M, K) and **دَلَّفَ** (K) and **دَلَّفَانِ** (M, K) and **دَلَّفَ**, (M, TA,) *He walked, or went, gently, or leisurely*: (S, M:) said of an old man, (As, T, S, K,) *he walked, or went*, (As, T, S, M, K,) *with short steps*, (S, M,) or *in the manner of him who is shackled*, (K,) as some say, (M,) *at a rate above that which is termed* **دَلَّيْبٌ**, (As, T, M, K,) *like as does the army, or body of troops, to the [other] army, or body of troops*. (As, T.) You say, **وَلَفَّتِ الْكَتِيبَةُ**, (T, S,\*) **إِلَى الْكَتِيبَةِ فِي الْحَرْبِ** meaning *The army, or body of troops, went gently, or leisurely, to the [other] army, or body of troops, in war*: (M:) or *advanced, or went forward*; syn. **تَقَدَّمَتْ** (S, K:) [for] **دَلَّفَ** (T, M) accord. to A'Obeyd, or **دَلَّفَ** accord. to AA, (T,) signifies the act of *advancing, or going forward*; syn. **تَقَدَّمَ**: (T, M:) and one says **دَلَّفْنَاهُمْ**, (S, K,) or **دَلَّفْنَا لَهُمْ**, (M, and so in one place in the TA,) meaning [as is implied in the S and K] *we advanced to them*; syn. **تَقَدَّمْنَا**: (M:) and **دَلَّفَ** **إِلَيْهِ** *he drew near to him, or it*. (TA.) **وَلَفَّتْ** also signifies **مَشَيْتٌ** [i. e. *I walked; or went on foot, whether quickly or slowly*]: (Ham p. 678:) and [in like manner,] **إِلَيْهِ** **تَدَلَّفَ** signifies **مَشَى** [he walked, &c., to him, or it]: (O, TA:) or this latter signifies **تَشَقَّى** [said in the TA, in art. **مشى**, to be syn. with **مَشَى**; but it rather signifies *he walked with slow steps to him, or it*]; and *approached, or drew near*: (S, K:) but A'Obeyd says that **تَرَلَّفَ** is more common. (M.) — Hence, the saying of a poet,

**دَلَفْتُ إِلَى صَبِيحِكَ بِالْقَوَائِي**

meaning *I have wounded thy heart with rhymes*. (Ham ubi supr.) — [The verb seems to bear two contr. significations; for it is said that] **دَلَّفَ لِاتِّزَامِي** means *He hastened to take me by the hand and embrace me*. (Har p. 368.) — **دَلَّفَ** **بِحِمْلِهِ**, aor. **لَفَّ**, inf. n. **دَلَّفَ**, *He (one carrying a thing) was heavily burdened, or overburdened, by his load [so that he went slowly]*. (M.) — You say of a she-camel, **تَدَلَّفَ بِحِمْلِهَا**, meaning *She rises [app. with difficulty (see **دَالَفَ**)] with her load*. (T,\*) Ibn-'Abbád, K.) — And **دَلَّفَ الْهَالَ**, aor. **لَفَّ**, inf. n. **دَلَّفَ**, *The camels, or cattle, clave to the ground by reason of emaciation*. (M, TA.)

4. **أَدَلَّفَهُ** *It (old age) made him to walk, or go, gently, or leisurely; with short steps; [or in the manner of him who is shackled; (see 1);] at a rate above that which is termed* **دَلَّيْبٌ**. (IAr, M.) = **أَضْحَرَ لَهُ** i. q. **أَدَلَّفَ لَهُ الْقَوْلَ**, (Ibn-'Abbád, K,\*) *He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner*. (TK.)

5: see 1.



7. اندلف عَلَى i. q. انْصَبَ [app. as meaning *It poured out, or forth, upon me*]. (Ibn-'Abbād, K.)

دَقَّ Courageous; brave; strong-hearted. (AA, T, K.)

دَقَّ A she-camel (Ibn-'Abbād, K.) that rises [app. with difficulty (see دَالَف)] with her load. (T, Ibn-'Abbād, K.) — It is also a pl. of دَالَف: (K:) and of دَوَّق. (TA.)

دَلْفِين [The dolphin;] a certain fish, (T,) or beast, (S, K, [app. thus termed because it is a mammal,]) of the sea, (T, S, K,) that saves him who is drowning; (S, K;) also called دَخْن; and abounding in the Sea of Dimyāt [or Damietta]. (TA.) — [The constellation Delphinus;] one of the northern constellations, which comprises ten stars, and follows النُجُومُ الطَّائِرُ [α and β and γ of Aquila]: the bright star on its tail is called دَنْبُ الدَّلْفِين. (Kzw.)

دَوَّق † A fat camel, that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness: pl. دَوَّق, with two dammehs. (TA.) — And † A palm-tree (نَخْلَةٌ) having much fruit. (TA.) — Also † A swift eagle: (IAar, M, K:) pl. دَوَّق [perhaps a contraction of دَوَّق, an analogous form of pl.]. (K.) [Thus it bears two contr. significations]

دَالَف An old man that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled: (TA:) walking with a heavy load, with short steps; (S, K;) like دَالَح: (S:) pl. دَوَّق (S, K) and دَوَّق (K) and دَوَّق (S): (TA:) and دَوَائِف [as pl. of دَالَف] is applied to old women. (TA.) — † Old, and rendered lowly, humble, or submissive, by age. (M.) — † An arrow that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof. (S, K, TA.)

مُتَدَلِّف: see what follows.

مُتَدَلِّف and مُتَدَلِّف A lion walking at his ease, (K, TA,) without haste, and with short steps, because of his presumptuousness, and lack of fear. (TA.)

## دلق

1. دَلَق as an intrans. verb: see 7, in three places. — دَلَقَ (S, K,) aor. ʔ, (TA,) inf. n. دَلَقٌ, (S,) He made it (a sword) to slip forth from its scabbard: (S:) or he drew it forth, or made it to come forth; namely, a sword, from its scabbard: (K:) and [in like manner] دَلَقَهُ he drew it forth, or made it to come forth; (K:) namely, a sword, &c.; (TA:) as also دَلَقَهُ استَدَلَقَهُ (K) and استَدَلَقَهُ (TA.) Hence, in a trad. of 'Alee, المَطَرُ جَاءَ وَدَلَقَ أَذْقَنِي I came, the rain having drawn me forth, or having made me to come forth. (TA.) And الحُشْرَاتُ دَلَقَتْ The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from

their holes; as also يَسْتَدَلِقُنَا. (TA.) — You say also, جَاءَ وَقَدْ دَلَقَ لَجَامَهُ, [as to the letter and the meaning like جَاءَ وَقَدْ لَقَّ لَجَامَهُ,] i. e. † He came harassed, or distressed, by thirst and fatigue. (TA.) — And دَلَقُوا عَلَيْهِمُ الْغَارَةَ They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses. (TA.) — And دَلَقَتْ بَابَهُ, inf. n. as above, He opened his door vehemently. (TA.) — دَلَقَتْ النَّابُ The aged she-camel lost her teeth by reason of extreme age; like دَلَصَتْ. (TA in art. دَلَص.)

4: see 1, in two places.

5: see the next paragraph.

7. اندلق It (a sword) came forth (S, Mṣb, K) from its scabbard (Mṣb) without being drawn: (S, Mṣb, K:) or became loose, and so came forth, and came forth quickly: (TA:) and in like manner, its scabbard became slit, (S,) or it slit its scabbard, (K,) so that it came forth from it: (S, K:) or it fell from its scabbard, and came forth, without being drawn; (Har p. 386;) and so دَلَقَ, inf. n. دَوَّق (TA, and Har ubi suprā) and دَلَقَ: (TA:) which also signifies it (a thing) came forth, or issued, from its place of egress quickly: (TA:) and [in like manner] the former verb signifies it (a thing) came forth, or issued, from its place: (A'Obeyd, K:) it (anything) came forth, or issued, or fell out. (S.)

You say, طَعَنَهُ فَأَنْدَلَقَتْ أَقْتَابُ بَطْنِهِ He pierced him, and the intestines of his belly came forth. (S.) And اندلقت الخيل (S, TA) The horses, or horsemen, came forth, or issued, and hastened: (TA:) and دَلَقَتْ الخيل The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly. (TA.) — It (a torrent) came suddenly, or unawares, عَلَى قَوْمٍ upon a people, or party: (S:) or rushed, or became impelled, or poured forth as though impelled, (K, TA,) عَلَيْهِمْ upon them; (TA:) as also دَلَقَ: (K:) or came, or advanced: (Mṣb:) and [in like manner] دَلَقَ عَلَيْهِمْ. (JK.) — He preceded: (S:) or went before and away. (TA.) You say, اِنْدَلَقَ مِنْ بَيْنِ أَصْحَابِهِ He went before and away from among his companions. (TA.) — It was, or became, flabby and prominent; said of a belly; (TA in the present art. ;) or, accord. to Naṣeer, said of the belly of a woman, like اندلع, meaning it became large and flabby. (TA in art. دَلَع.) — It (a door) shut again (انْصَفَقَ) when opened; would not remain open. (TA.)

10: see 1, in two places.

دَلَقَ, a Persian word (S, Mṣb) arabicized, (S, Mṣb, K,) originally دَلَقَ; (Mṣb, K;) [A species of weasel; accord. to some, app., the common weasel;] a certain small beast (دَوَيْبَةُ, S, Mṣb, K) like the سُر [or sable], (K,) or like the cat, having a long back, [of the coat] of which are made fur garments: some say that it is the [animal called] اِبْنُ مِقْرَض [q. v.; and this is agreeable with the description of Kzw, who says that it is "a certain wild animal, an enemy to pigeons,

likened to the cat, which, when it enters a pigeon-house, leaves not in it anything, and abundant in Egypt;"] a description altogether applicable to the common weasel, now generally called اِبْنُ نَمِس [or ichneumon]: some say that it resembles the نَمِس [or ichneumon]: some, that it is the Greek ichneumon (نَمِس رُومِي) (Mṣb in the present art. :) accord. to IF, the [common] نَمِس. (Mṣb in art. نَمِس.) — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, دَلَقَ and دَلَقَ and (now generally by the vulgar) دَلَقَ; the third being perhaps a contraction of the first, like as شَعَرٌ is of شَعْرٌ, or, as also the fourth, of the second, like as كَتَفٌ and كَتَفٌ are contractions of كَتِفٌ; A certain kind of garment; first probably applied to one made of the fur of the animal so called: then applied to a kind of garment formerly worn by the ḥāḍees and other 'ulamā and the ḥaṭeebs of mosques, (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267—269,) and by other persons of religious orders: and lastly, to a kind of patched garment worn by many devotees, reputed saints, and darveeshes; also called مُرَقَّعَةٌ (q. v.) and خَرَقَةٌ. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ʔ quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.]

دَلَقَ: see دَوَّق = and see also دَلَقَ.

دَلَقَا: see دَوَّق, in four places.

دَلَقَمَ: see what next follows, in three places.

دَوَّق A sword that comes forth easily from its scabbard; as also دَالَقَ (S, K) and دَلَقَ (IDrd, K) and دَلَقَا: (K:) [which last is strange, and requires consideration; being fem., whereas سَيْف (a sword) is masc.:] all, applied to a sword, signify that comes forth from its scabbard without being drawn; and that which does so is the best of swords. (TA.) [For the pl., see what follows.] — دَلَقَ (S, K) and دَلَقَ (TA,) and دَلَقَ (S,) [Horsemanship making a sudden attack and engaging in conflict, or horsemen urging their horses, and simply horsemen, or horses,] rushing vehemently: (S, K, TA:) دَلَقَ is pl. of دَوَّق and of دَالَقَ having the same signification. (TA.) — Also, and دَلَقَمَ, with an augmentative م, (S, K,) like as one says دَلَقَمَ and دَلَقَمَ, and دَرَدَمَ and دَرَدَمَ, (S,) and دَلَقَمَ (TA,) A she-camel having her teeth broken by old age (S, K) so that she spirts out water [after drinking]. (S, TA.) A poet, cited by Yaḥkoob, says,

• شَارِفٌ دَلَقَا ۖ لَا سِنَّ لَهَا  
• تَحْمِلُ الْأَعْبَاءَ مِنْ عَهْدِ إِرَمَ

[Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem, i. e. Aram the son of Shem the son of Noah]: and شَارِفٌ دَلَقَا occurs in a

trad. as meaning *having the teeth broken so that water falls from her mouth when she drinks*: (TA:) [but] AZ says that one applies to the she-camel, after what is termed *بُزُول*, the epithet *شَارِب*; then, *عَوَزَر*; then, *لُطْلُط*; then, *جَحْمَرَش*; then, *جَعْمَا*; and then, *دَقِير*, when *having her teeth (أضراس) fallen out by reason of extreme old age*. (S, TA.) [See also art. *دلقر*.]

*دَاقِي*: see *دَلُوق*, in two places. — Also *Preceding; going before*. (TA.)

*دَلُوق*: see *دَلُوق*.

#### دلقر

*دلقر* A she-camel (S, K, &c.) whose teeth are consumed by old age; (S;) aged, and having broken teeth; (K;) having her teeth broken by old age, (S and K in art. *دَقِي*), so that she spirts out water [after drinking]; (S in that art.) like *دَلُوق* and *دَلَقَا* (S and K in that art.) and also written *دَلَقَر*: (TA in that art.) or whose teeth are broken, and whose saliva flows: (Aq, TA in the present art.) or having her teeth (أضراس) fallen out by reason of extreme old age: (S in art. *دَقِي*) and by some applied to the male: the م, accord. to J and some others of the learned, is augmentative: or it may be from *الدَقَر*, which means “the breaking of the teeth;” and the ل may be augmentative. (TA.) [See also *دَلُوق*.] — Also † *An old woman*. (M, K.)

#### ذلك

1. *دَلَكَه* (S, Mq̄b, K,) aor. ʔ, inf. n. *دَلَك* (S, Mq̄b,) *He rubbed it, or rubbed it and pressed it*, (M, Mq̄b, K,) with his hand: (S, M, Mq̄b, K:) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] *دَلَك* signifies the act of rubbing, or rubbing and pressing, well: (KL:) or the act of pressing, or squeezing, and rubbing: (Ham p. 798:) [and in like manner, *دَلَكَه*, inf. n. *دَلَك*, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, *he rubbed it, or rubbed it and pressed it, much or well*: Golius explains it as signifying *he rubbed it much or well* on the authority of the KL; but it is not in my copy of that work.] You say, *دَلَكَ الثَّوبَ* *He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it*. (TA.) And *دَلَكْتَ الشَّيْبَ حَتَّى* [I rubbed the ears of corn until their husks rubbed off from their grain]; (TA;) and *دَلَكْتَهُ* [signifies the same]. (K in art. *رَهو*, &c.) And *دَلَكَ عَيْنَهُ* [He rubbed his eyes]; i. e., a man looking at the setting sun. (Z, TA.) And *دَلَكَتِ الْمَرْأَةُ الْعَجِينَ* [The woman kneaded the dough]. (TA.) And *دَلَكْتُ التُّعْلَ* *I wiped the sandal with [meaning upon] the ground*. (Mq̄b.) — [Hence,] *دَلَكَهُ الدَّهْرُ* *Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him*.

(K,\* TA.) And *دَلَكْتُهَ الْأَسْفَارَ* *Journeys inured him to them; namely, a camel*. (TA.) And *دَلَكَ بِالْأَسْفَارِ*, said of a camel, (A, O, L, K,) *He was inured by journeyings, and habituated thereto*: (A, L:) or *he was fatigued, or jaded, by journeyings*; like [دَلَك and] *كُدَّ*. (O, TA.) — [Hence also,] *دَلَكْتُ الْأَرْضَ* [The produce, or herbage, of] *the land was eaten, or consumed*. (IAq̄r, TA.) — See also 3. — *دَلَكْتُ الشَّمْسَ* (S, Mgh, Mq̄b, K, &c.) aor. ʔ, (Mq̄b,) inf. n. *دَلُوك* (S, Mgh, &c.) *The sun set*; (S, Mgh, Mq̄b, K, &c.) accord. to Z, because he who looks at it rubs (يَدْلُوكُ) his eyes, so that it is as though it were the rubber; (TA;) and in like manner, *الشُّجُومُ* the stars: (Mq̄b:) or *became yellow*, (K, TA,) and inclined to setting: (TA:) or declined (K,\* TA) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after mid-day: (Ibn-'Omar, TA:) or it signifies (or signifies also, Mq̄b) *the sun declined from the meridian, or midheaven*, (I'Ab, Fr, Zj, Az, S,\* Mgh,\* Mq̄b, K, &c.) at noon; (I'Ab, Fr, Zj, Az;) and in like manner, *الشُّجُومُ* the stars. (Mq̄b.) Az says that, in his opinion, the words of the Kur [xvii. 80] *أَقِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ* (TA) mean *Perform thou prayer from the declining of the sun at noon*: so that the command expressed by these words with what follows them includes the five prayers: (Mgh,\* TA:) for by the *دُلُوك* are included the first prayer [of noon] and that of the *عَصْر*; and by the *غَسَق* of night, the two prayers [of sunset and nightfall] of which each is called *عِشَاء*; and by the *فَجْر* of the *فَجْر*, the prayer of daybreak: if you make the *دُلُوك* to be the setting, the command is restricted to three prayers: in the language of the Arabs, *دُلُوك* is said to be syn. with *زَوَال*; and therefore the sun is said to be *دَالِكَةٌ* when it is declining at noon and when it is setting. (TA.) [Respecting the phrase *دَلَكْتُ بَرَاجَ* or *براج*, accord. to different readings, occurring at the end of a verse, see *براج*, and see also *رَاخَةٌ* in art. *روح*.] It is said in [one of the works entitled] the “Nawādir el-Aḡrāb,” that *دَلَكْتُ الشَّمْسَ* signifies *The sun became high*; like *دَمَكْتُ* and *عَلْتُ* and *اعْتَلْتُ*. (TA.)

2: see 1, first sentence. — Accord. to AA, *دَلَكَهَا*, inf. n. *دَلَكْهَا*, signifies *غَذَّاهَا* [He fed, nourished, or reared, her (if relating to a woman or female), or them (if relating to irrational creatures)]. (TA.)

3. *دَالِكَةٌ* (S, K,) inf. n. *دَلَكَةٌ* (TA,) *He delayed, or deferred, with him, or put him off, (namely, his creditor, S, TA,) promising him payment time after time*; (S, K, TA;) as also *دَاعَكَةٌ*. (TA.) El-Ḥasan (El-Baḡree, TA) was asked, *أَيُّدَالِكَ الرَّجُلُ أَمْرَاتَهُ* [May the man delay, or defer, with his wife?], meaning, in the matter of the dowry; and he answered, “Yes, if he be in a state of bankruptcy,” or “poor.” (A'Obeyd, S, TA.) And you say likewise, *دَلَكْتُ الرَّجُلَ حَقَّهُ* *He deferred, or put off, by repeated promises, giving the man his right, or due*. (TA.) — The

inf. n. also signifies *The vying in patience: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt*. (TA.)

5. *دَلَكَ* *He rubbed, or rubbed and pressed, his body in washing himself*: (S:) or *he rubbed, or rubbed and pressed, himself well in the hot bath*. (MA.) And *دَلَكَ بِهِ* *He rubbed himself over with it; i. e., with دُلُوك [q. v.]*. (K, TA.)

8: see 1, third sentence.

*دَلَكَ* The time of the setting of the sun: or of its declining from the meridian: one says, *أَتَيْتَكَ عِنْدَ الدَّلَكِ*, meaning *I came to thee in the evening, or afternoon*. (TA.) — Also *A looseness, or laziness, in the knees of a camel*. (Sgh, K.)

*دَلَكَةٌ* A certain little beast or animal or creeping thing or an insect (دَوْبَةٌ): (K:) mentioned by IDrd: but he says “I am not certain of it.” (TA.)

*دُلُوكٌ* A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning perfume, or some other thing, (S, TA,) of what are termed *غَسُولَات*, such as [meol of] lentils, and kali, or potash, (TA,) with which one is rubbed. (S, TA.) Also applied to [The depilatory called] *نُورَةٌ* [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And The foot-stone [or foot-rasp] that is used for rubbing in the hot bath. (MA.)

*دَلِيكٌ* Dust which the wind carries away [as though it were rubbed from the ground]. (S, K.) — A certain food, prepared of butter and dates, [app. kneaded, or mashed, together,] (S, K,) like *ثريد* [q. v.]: I think [says J] that it is what is called in Persian *چَنگالِ خُشت* [or *چَنگالِ خُشت*?]: (S, TA:) accord. to Z, *دَلِيكٌ* signifies *مَرِيَس* [i. e. dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk]. (TA.) [See also *دَلِيكَةٌ*.] — *دَلِيكٌ* (K, TA) rendered firm, or sound, in judgment, by experience; (TA;) one who has exercised himself diligently in the management of affairs, (K, TA,) and known them: (TA:) pl. *دَلِكٌ* (K,) which is explained by IAq̄r as signifying intelligent men. (TA.) — A certain plant: (K:) n. un. with ʔ. (TA.) — And The [hip, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower,] (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria *الدَّيَك* (K, TA:) n. un. with ʔ: (TA:) or [the fruit of] the mountain-rose [a name now given to the wild rose, or sweet brier], like wheat (بُر) [in the CK (بُر)] in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present: (K, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irāq] so as to form thickets. (TA.)

**دَلَقَّة** *What is drawn from the udder before the first فَيْقَة [or milk that collects in the udder between two milkings], (K,) and before the second فَيْقَة collects. (TA.)*

**دَلِيَّة** *i. q. حَيْس [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called أَلَط, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دَلِيك.]*

**دَلَّك** *One who rubs, or rubs and presses, the body in the hot bath. (TA.)*

**دَلُون** *A case, or an affair, of great magnitude, or gravity, or moment: pl. دَالِيك. (Ibn-'Abbád, K.) You say, تَرَكْتُهُمْ فِي دَلُونِك [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) — See also what next follows.*

**الدَّوَالِيك** *The act of urging, or pressing forward, and striving, (تَحَفُّزٌ) in gait, or pace, (Ibn-'Abbád, K,) and parting the legs widely (تَحْيِك) [therein]; (Ibn-'Abbád, TA;) as also دَالِيك. (Ibn-'Abbád, K.) A poet uses the phrase يَنْشِي الدَّوَالِيك [Walking, or going, with urging, &c.]. (TA.) [See also دَوَالِيك, in art. دَوَل.]*

**مَذْلَك** [so in the TA, but probably it should be مَذْلَكٌ, agreeably with analogy.] *Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.)*

**مَذْلُوك** [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — and] polished. (TA.) — [Hence,] applied to a horse, *i. q. مَذْكُوك*; (K, TA;) *i. e. † Having no prominence of his حَنْجَة*: (TA:) or so *حَنْجَة*: (S:) and [so] *مَذْلُوك الحَرْقَة*. (TA.) — Applied to a camel, it means *بَالَأَسْفَار*, (K,) *i. e. † Inured by journeyings, and habituated thereto*: (A, L:) or *fatigued, or jaded, by journeyings*: (O, TA:) or *having a looseness, or laxness, in his knees*. (Sgh, K.) — *أَرْض مَذْلُوكَة* † *Land [of which the produce, or herbage, is] eaten, or consumed. (IAqr, TA.)*

**مَذَالِك** *Any one who delays, defers, or puts off, by repeated promises. (TA.) — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.)*

IF says, in the “Maḳáyees,” [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.)

## دله

1. **دَلِم**, (M, K,) aor. -, (K,) inf. n. **دَلَمَ**, (M,) *He, or it, was, or became, intensely black, and smooth*; (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also **ادلامر**: (K:) or the latter, inf. n. **دَلِمَامَر**,

*he, or it, was, or became, black*; said of a man and an ass [&c.]. (S.) [Golius erroneously assigns this signification to **ادلمر**, as on the authority of the S.] And **ادلامر اللیل** [so in the TA and in my MS. copy of the K, but in the CK **ادلامر**]; *i. q. ادلمر* [i. e. *The night was, or became, black; or intensely dark*]; (K;) the *ء* being a substitute for *ء*. (TA.) — **دَلِمَتْ شَفَاهُ**, inf. n. **دَلَمَ**, *His lips were, or became, flaccid and pendulous*. (K, TA.) [Golius assigns this signification also to **ادلمر**, but without indicating any authority.] [See also **دَلَمَ** below.]

9: see 1. [Also mistaken by Golius for **ادلامر**.]

11: see 1, in two places.

Q. Q. 4. **ادلامر**: see 1.

**دَلَمَر** *A certain thing resembling the serpent, found in El-Hijáz: (K:) or resembling what is termed the طَبُوع; not a serpent: (TA:) or it signifies, (TA,) or thus **دَلَمَر**, (so in the T accord. to the TT,) the young one of a serpent: and the pl. is **ادلامر**. (T, TA.) Hence the prov., **هُوَ أَشَدُّ مِنَ الدَّلَمَرِ** [He is more distressing than the دَلَمَر]: (K:) and one says also, **هُوَ أَشَدُّ مِنَ الشَّفَةِ الدَّلَمَرِيَّةِ**, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.)*

**دَلَمَر** *The elephant; (K;) because of his blackness. (TA.) — See also دَلَمَر.*

**دَلَمَة** *Intense blackness, with smoothness; like غَيْشَة; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غَيْش.)*

**دَلَامَر** *Blackness. (Seer, M, K.) — And the same, (K,) or **دَلَامَر**, (M, accord. to the TT, in two places,) Black: (M, K:) mentioned by Sb. (M.) [See also **ادلمر**.]*

**دَلَامَر**: see what next precedes.

**دَلِيمَر** *The blacks, or negroes. (T, TA. [But **الدَلِيمَر** is more commonly known as the name of a certain people to be mentioned in what follows.]) — The Abyssinian, i. e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — † *An army; likened to ants in respect of its numerosness: (TA:) or a numerous army. (T.) — † An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — Camels [collectively]. (TA.) — † *Enemies: (ISK, T, S, M, K:) and an enemy: pl. دِيَالِمَة: so called because the people named الدَلِيمَر are notorious for evil and enmity: (Z, TA:) because the دَلِيمَر are enemies to the Arabs: (M:) they***

*are a certain people, (T, S, M, K,) well known; (M, K;) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;] called by Kr the تَرْك [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the Ajam [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or **الدَلِيمَر** is a surname of the Benoo-Dabbeh, (S, K,) because of their blackness, (K,) or because they, or the generality of them, are **دَلِمَر** [pl. of **ادلمر**]. (S.) — [Hence, perhaps,] **دَلِيمَر** also signifies † *A calamity, or misfortune. (S, K.) — Also The male of the ذَرَّاج [i. e. attagen, francolin, heath-cock, or rail]. (Ktr, Kr, S, M, K.) — And A species of [the bird called] the قَطَا: or the male thereof [like **دَلِيمَر**]. (K.) — Also The trees called سَلَامَر, (T, K,) which grows in the mountains. (T.)**

**ادلمر**, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) *Black: (S: [see also دَلَامَر:]; or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K “and,”) i. q. ادلمر [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAqr, i. q. ادلمر [q. v.]: (T:) pl. **دَلِمَر**, (S, TA,) which is also applied to mules as meaning black. (TA.) — Also A black serpent. (T.) — And i. q. اَرْتَدَج [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah,*

وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِي لَيْلَةٍ  
سَوْدَاءَ حَابِكَةٍ كَلَوْنِ الْأَدَمَرِ

[And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — [Hence,] by way of comparison, one says **لَيْلٌ أَدَمَر** [meaning † *Black, or intensely dark, night*]. (TA.) — **الدَّلَمَاءُ** [fem. of **دَلَمَر**] † *The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.)*

## دلمص

**دَلَامِص**, and **دَلَمِص**, and **دَلَمِص**: and **دَلَمِص**: see art. دلمص.

## دله

1. **دَلِه**, aor. -, (TK,) inf. n. **دَلَمَ** (JK, K, TK) and **دَلَوَه**, (K, TK,) *He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K, TK;) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, (يدله, [app. for يَدَلُهُ]) in consequence of excessive love of a woman, or from some other cause; (TA;) or like as is the woman for her child (كَأَنَّ نَدْلَهُ) when she has lost it: (JK:) and **دَلِه**, also, (JK,) inf. n. **دَلَمَ**; (JK, S;) and*

تَدَلَّه (K;) signify *he became bereft of his heart, or mind, or reason*, (JK, S, \*K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دَلَّه, aor. -, (S, K,) inf. n. دَلَّه (TA;) and تَدَلَّه (TA;) *he became confounded, or perplexed, and unable to see his right course*, (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies *he became insane, or bereft of reason*, in consequence of excessive love of a woman, or from grief: (K:) and تَدَلَّه, *he (a man) was caused to become confounded, or perplexed, and unable to see his right course*. (TA.) — دَلَّه, aor. -, (M, K,) inf. n. دَلَّوْهُ, (M, TA,) or دَلَّه (TK,) *He became free from care, or thought; or became diverted [عَنْ شَيْءٍ from a thing] so as to be free from care [respecting it]*. (M, K.) And دَلَّهَتْ عَنْ إِيَّاهَا, and دَلَّهَتْ عَنْ وَلَدِهَا, (so in three copies of the S,) or دَلَّهَتْ, (thus in one of my copies of the S,) aor. -, inf. n. دَلَّوْهُ, *She (a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one*. (AZ, S.)

2. دَلَّه, inf. n. تَدَلَّيْهُ, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) *It bereft him of his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course*. (S, TA.) See also 1, in four places.

5: see 1, in two places.

دَلَّهَ دَهَبَ دُمُهُ دَلَّهَ *His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct*. (S, K.)

دَلَّوْهُ A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the "Book of Camels." (S.)

دَالَّة and دَالَّة, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] *Weak-minded*. (K.)

مَدَلَّه *Bereft of his heart, or mind, or reason, in consequence of anxiety [&c.]: (JK:) or heedless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, (لا يَحْفَظُ) what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course*. (TA.)

#### دلہر

Q. 4. اَدْلَهْ It (the night) was, or became, black; (TA;) or intensely dark: (Mgh:) and اَدْلَهْ signifies the same; (K and TA in art. دلہر;) the ا being a substitute for ء. (TA in that art.) And *It (darkness) was, or became, dense, or thick*. (K.) See the next paragraph. — Also *He (a man) was, or became, aged; and so اَدْلَهْ*. (K in art. دلہن.)

دَلَّهْر Dark. (K.) You say دَلَّهْر لَيْل Dark

night: (TA:) and لَيْلَةٌ مُدْلَهَةٌ A dark night. (S, TA.) — And *Deprived of his reason by love: (K:) a signification which shows the م to be augmentative; for it is from الدَّهْل: or, accord. to IKt and others, the ل in اَدْلَهْ is augmentative; for, they say, it is from الدَّهْلَة: either opinion is allowable. (TA.) — Also The wolf. (K.) — And The male of [the bird called] the قَطَا [like دَيْنَهْر]. (K.)*

دَلَّهْر A man who is penetrating, sharp, vigorous, and effective. (K.) — And A lion. (K.)

اَسْوَدٌ مُدْلَهْر Densely black. (TA.) And اَسْوَدٌ مُدْلَهْر Intensely black. (Lh, K.) See also دَلَّهْر. — فَلَآةٌ مُدْلَهَةٌ [A desert, or waterless desert,] in which are no signs of the way. (TA.)

#### دلو

1. دَلَّوْهُ, (Mgh, K, [in the CK, erroneously put for دَلَّاهَا,]) [and دَلَّوْهُ بِالْأَلْوِ] first pers. دَلَّوْتُ الدَّلْوِ, (T, S, Mgh,) and دَلَّوْتُ بِالْأَلْوِ, (Mgh,) aor., first pers., اَدَّلُوْهُ, inf. n. دَلَّوْهُ; (T;) and اَدَّلُوْهُ, (Mgh; [the only authority that I find for the latter verb in the sense here explained;]) *He pulled the دَلْو [or bucket] up, or out, (T, S, Mgh, Mgh,) from the well, (T, Mgh,) full: (T, Mgh:) or he pulled the دَلْو to make it come forth. (K.) Hence, i. e. from ادلى الدلو as explained above, the saying, in a trad., if it be correct, وَرَدُوا مَاءً فَسَأَلُوا أَهْلَهُ أَنْ يُدْلُوهُمْ عَنْ الْمَاءِ [They came to water, and they asked its owners to draw for them from the water]; for يُدْلُوْهُم, or يُدْلُوْهُم. (Mgh.) And اَدَّلُوْهُ حَاجَتِي, from اَدَّلُوْهُم explained above, means + I seek, or demand, the accomplishment of my want: (Ham p. 500:) or دَلَّوْهُ حَاجَتَهُ means + He sought, or demanded, the object of his want. (TA.) And دَلَّوْتُ بَفْلَانٍ إِيَّاكَ, (S, TA,) inf. n. as above, (TA,) + I begged, or beg, such a one to make intercession for me to thee. (S, TA.) — [Hence also,] دَلَّوْهُ + He drove, or urged on: (IAqr, T:) or did so gently; for دَلَّوْهُ [the inf. n.] means the driving, or urging on, gently. (M.) You say, دَلَّوْتُ النَّاقَةَ, (S, K,) aor. اَدَّلُوْهُ, (TA,) inf. n. دَلَّوْهُ, (S, TA,) + I made the she-camel to go gently, or leisurely. (S, K, TA.) — And دَلَّوْتُهُ and دَلَّيْتُهُ + I was gentle with him; namely, a man; (S, K, TA;) treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; (S, TA; and K in art. دَلَّوْهُ [in which, as is said in the TK, دَلَّوْتُهُ is erroneously put, in some copies, for دَلَّيْتُهُ;]) endeavoured to conciliate him. (TA.) — See also 4, in three places.*

2. تَدَلَّيْهُ [inf. n. of دَلَّيْهُ] signifies The lowering a thing; like اَدَّلَا [inf. n. of 4]. (Bd in vii. 21.) You say, دَلَّيْتُ الشَّيْءَ فِي مَبْوَاةٍ He let down the thing, made it to hang down, or let it fall, into a pit or the like. (T, \*M, TA.) And دَلَّيْتُهُ دَلَّاهُ مِنْ سَطْحٍ بِحَبْلٍ He let him, or it, down from a house-top by means of a rope. (Mgh.) And

دَلَّيْتُ رِجْلَيْهِ مِنَ السَّرِيرِ [He hung down his legs from the couch]; and اَدَّلِي occurs in the same sense. (Mgh.) It is said in a trad., دَلَّيْتُ عَلَى جَرَابٍ مِنْ شَحْمٍ مِنْ بَعْضِ حَصُونِ خَيْبَرٍ, meaning [A bag, or provision-bag, of fat] was let down, or let fall, upon me [from one of the forts of Kheyber]. (Mgh.) See also 4. — And دَلَّيْتُ الشَّيْءَ He made, or brought, or drew, the thing near to another thing (مِنْ غَيْرِهِ); like اَدَّلَا الدَّلْوِ. (Har p. 173.) — دَلَّاهُ بِغُرُورٍ + He caused him to fall into that which he desired [to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; from الدَّلْوِ. (S.) [In the Kur vii. 21,] فَدَلَّاهُمَا بِغُرُورٍ means + And he caused them to fall (فَدَلَّاهُمَا) into disobedience by deceiving, or beguiling, them: so says Abou-Is-hāk [Zj]: or + he excited their cupidity [with deceit, or guile]; originating from the case of a thirsty man's being let down (يُدَلَّى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile; originally دَلَّاهُمَا. (T.)

3. دَالَّيْتُ: see 1.

4. اَدَّلَيْتُ, [in the CK, erroneously, اَدَّلَيْتُ] and اَدَّلَيْتُ الدَّلْوِ, (T, S, M, Mgh, Mgh, K,) inf. n. اَدَّلَا; (T, Mgh;) and دَلَّوْتُ الدَّلْوِ, (T, \*M, Mgh;) aor. اَدَّلُوْهُ, [inf. n. دَلَّوْهُ;] (T, Mgh;) I let down the دَلْو [or bucket] (T, S, M, Mgh, Mgh, K) into the well, (T, S, Mgh, K,) to fill it, (T,) or to draw water with it. (M, Mgh.) اَدَّلْ دَلْوَكَ فِي الدَّلَاةِ [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. — Hence, (Mgh,) اَدَّلِي بِحُجَّتِهِ + He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly; (T;) or he defended himself by adducing it or urging it: (S:) or he established his plea, or the like, and so obtained his claim or demand or suit. (Mgh.) And in like manner you say, اَدَّلِي بِحَقِّهِ [He urged, or established, his right or due]. (TA.) — And اَدَّلِي بِأَمَالِهِ + He gave, (دَفَعَ, M, K, TA,) or presented, or offered, (رَفَعَ, S, TA,) his property, (S, M, K, TA,) [to him], (M,) or اَدَّلِي إِلَى الْحَاكِمِ [to the judge]. (S.) Hence, in the Kur [ii. 184], وَتَدَّلُوا بِهَا إِلَى الْحُكَّامِ, (S, K,) i. e. + And [do not] give it, or offer it, as a bribe to the judges: (S, \*TA:) or and do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T:) or and do not throw it to the judges to be decided by them, (Mgh, Bd, Jel,) or as a bribe. (Jel.) And in a letter of 'Omar فَاقْبُرْ إِذَا أَدَّلِي إِلَيْكَ And understand thou



when an application is made to thee by litigants for the decision of a cause. (Mgh.) — And ادلى برحبه † He sought to bring himself near, to approach, or to gain access, [إلى غيره, to another,] by means of his relationship: (S, K, TA:) and he pleaded, or made intercession, thereby. (TA.) وَقَدْ دَلُّوا بِهِ إِلَيْكَ, in a prayer for rain, of 'Omar, referring to El-'Abbās, i. e., accord. to the "Ghareebeyn," † And we have sought to approach, or to gain access, to Thee by him, app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلْو [or bucket]. (M.) One says also, أَدْلَى إِلَى الْمَيِّتِ بِالْبَنُوَّةِ وَنَحْوَهَا, meaning † He was united to the dead by sonship, and the like; from الدَّلْو. (Msb.) And فَلَانٌ يُدَلِّي إِلَى إِدْلَاءِ الدَّلْو. (Msb.) Such a one is united with the dead by a male. (Mgh.) — ادلى فيه † He said of him what was evil, or foul. (M, K.) — And ادلى said of a horse &c., He put forth his yard, for the purpose of staling or covering; (M, K;) as also دَلَّى said of an ass, as is also the former verb. (M.) — See also 1, first and second sentences.

5. تَدَلَّى It was let down or lowered; it hung down, or dangled; it was let down; (T, M, Mgh;) into, and over, a pit or the like; (M;) it hung (K) from (مِنْ) a tree; (S, K;) it hung down as a fruit [from a tree]. (Bd in liii. 8.) [Hence,] تَدَلَّى عَلَيْنَا مِنْ أَرْضٍ كَذَا [He, or it, came down, or descended, upon us from such a land]. (TA.) And تَدَلَّى بِالشَّرِّ He descended upon one with evil, or mischief. (TA.) — Also He drew near, or approached: (K in art. دَلَّى) or he drew near, or approached, [from above, or] after being high. (IAqr, T.) Accord. to Fr, ثُمَّ تَدَلَّى فَدَنَا [in the Kur liii. 8] means ثُمَّ تَدَلَّى فَدَنَا (T,) i. e. Then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, then he drew near to the Prophet, and he clung to him: (Bd:) but accord. to Zj, it means then he drew near, and drew nearer; and is like the phrase وَقَرَّبَ مَنِيَّ وَفَرَّبَ دَنَا فَلَانٌ مَنِيَّ وَفَرَّبَ. (T. [See also another explanation in what follows.]) — And He was, or became, lowly, humble, or submissive; or he lowered, humbled, or abased, himself. (IAqr, T; and K in art. دَلَّى.) — In the saying of a poet,

\* كَأَنَّ رَاكِبَهَا غُصْنٌ بِمَرْوَحَةٍ \*  
\* إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ نَبِيلُ \*

تَدَلَّت may be quasi-pass. of دَلَّى, inf. n. دَلْو, signifying "he drove, or urged on, gently:" or it may be for تَدَلَّتْ: [so that the meaning may be, As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker: or, when she emboldened herself with him, &c.:] (M:) [for] تَدَلَّى is also syn. with تَدَلَّت: (S, K;) and [J says that] this

in its meaning in the saying in the Kur [otherwise explained above] ثُمَّ دَنَا فَتَدَلَّى: being like يَتَطَلَّى in the Kur [lxxv. 33], i. e. يَتَطَلَّى. (S.)

12. اِدْلُوْى, of the measure اَفْعُوْل, He hastened, made haste, sped, or went quickly; (S;) [like اِدْلُوْى]

دَلَّى: see what next follows.

دَلْو [A bucket, generally of leather;] a certain thing with which one draws water; (S, TA;) a vessel with which one draws water from a well; (KL;) well known; (T, K;) in Pers. دُول [i. e. دُول, pronounced "dól":] (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Msb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, S, Msb) اَفْعُل, (T, S, M, Msb, K,) of the measure اَفْعُل, [originally اَدْلُوْى,] (S,) and (of mult., T, S, Msb) دَلْو, (T, S, M, Msb, K,) and دَلْوِي, (S, M, Msb, K,) which is of the measure فَعُوْل (S, Msb) originally, (Msb,) and دَلْوِي (T, M, K, omitted in the CK) and دَلْوِيَّة, omitted here by the author of the K but mentioned by him in art. نَحْو, (TA,) and دَلَّى; (K;) [there said to be like عَلَى; but correctly دَلَّى;] or دَلَّى is syn. with دَلْوِيَّة, and its sing. [or n. un.] is دَلْوِيَّة; (S, M;) like as that of فَلَا is فَلَاة; (M;) [for] دَلْوِيَّة is syn. with دَلْو: (T:) or دَلْوِيَّة signifies, (K,) or signifies also, (M,) a small دَلْو. (M, K.) [But in the M, in one place, it seems to be stated that, accord. to some, دَلْوِيَّة and دَلَّى signify the same, in a pl. sense: for, after the pls. of دَلْو, it is added, وَهِيَ الدَّلْوِيَّةُ وَالْأَلْوِيَّةُ. I think, however, that he who first said this meant thereby that الدَّلْوِيَّةُ and الدَّلْوِيَّةُ signify, respectively, the same as الدَّلْوِيَّةُ and الدَّلْوِيَّةُ &c.] [Hence the saying, اَتَّبِعِ الدَّلْوِيَّةَ وَشَاةَهَا, see 4 in art. تَبَعَ.] As masc., it has for its dim. دَلْوِيَّة: as fem., دَلْوِيَّة. (Msb.) See also دَلْوِيَّة. — And hence, (M,) الدَّلْوِيَّةُ † [The sign of Aquarius;] one of the signs of the Zodiac. (S, M, K.) — And † The hopper of a mill. (Golius on the authority of Meyd.) — And † A certain mark made with a hot iron upon camels; (S, K;) app. in the form of a دَلْو [properly so called]. (TA.) — And † Calamity, misfortune, or mischief. (S, K.) So in the saying, جَاءَ فَلَانٌ بِالدَّلْوِيَّةِ † [Such a one brought calamity, &c.]. (S.)

دَلْوِيَّة: see the next preceding paragraph. — [Hence,] † A share, or portion: so in the saying of a rájiz,

\* أَلَيْتَ لَا أُعْطِي غُلَامًا أَبَدًا \*  
\* دَلْوَانَهُ إِنِّي أُحِبُّ الْأَسْوَدَا \*

meaning [I have sworn, or, emphatically, I swear, I will not give a boy, ever,] his share, or portion, of love, or affection: [verily I love El-Aswad:] El-Aswad was the name of his son. (S, TA.)

دَلْوِيَّة: } see دَلْو, of which they are dims.  
دَلْوِيَّة: }

دَلَّى Pulling up, or out, دَلْو [or bucket] from

a well: (T:) and occurring in poetry in the sense of مَذَل [meaning letting down a دَلْو into a well]: (S:) pl. دَلْوِيَّة. (TA.)

دَلْوِيَّة A [water-wheel, or machine for irrigating land, such as is called] مَنَجْنُون, (S, M, K,) that is turned by an ox or a cow: (S:) and [such as is called] a نَاعُورَة: (K:) or the نَاعُورَة is turned by water: (S:) and a thing made of palm-leaves (M, K) and pieces of wood, with which water is drawn [for irrigating land] by means of ropes, or cords, (M,) [app. held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk: (M, K:) it is a bucket (دَلْو), and the like, with pieces of wood made in the form of a cross, [i. e. with two pieces of wood placed across and so tied together,] the two arms of which are bound to the top [or rim] of the bucket; then one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well: and one irrigates [land] with it [app. by drawing and swinging it up by means of another, or of the same, rope]: the word is of the measure فَاعِلَة in the sense of the measure مَفْعُوْلَة [because it is pulled up]: the pl. is دَلْوَالِي: El-Farábee deviates from others, by explaining it as meaning a مَنَجْنُون; and J follows him: (Msb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قُطُوَّة and دَلْو: it consists of a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench: accord. to Mtr,] the دَلْوِيَّة is a tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husks], having at its head a large bowl, with which water is drawn [for irrigating land]. (Mgh.) — Also Land that is irrigated by means of the دَلْو [or bucket] or the [machine called] مَنَجْنُون [mentioned above]. (M, K.) — And the pl., دَلْوَالِي, Unripe dates hung, and eaten when they become ripe. (T, K.) Hung fruit. (Bd in liii. 8.) [But perhaps الشَّمَر is there a mistranscription for الشَّمَر.] — Also (i. e. the pl.) Black grapes, but not intensely black, (AHn, M, K,) the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried. (AHn, M.) [See also دَلْوِيَّة, in art. دُول.] — [The sing. also signifies A grape-vine itself: and a shoot of a grape-vine: pl. as above.]

دَلَّى

1. دَلَّى, (IAqr, T, K,) aor. ʿ, inf. n. دَلَّى, (TK,) He was, or became, confounded, or perplexed, and unable to see his right course. (IAqr, T, K.)

3 and 5, mentioned in this art. in the K: see art. دَلْو.

دَمَر

1. دَمَر, (S, M, Msb, K, &c.) aor. ʿ, (S, M, Msb,) inf. n. دَمَر, (T, M, Msb,) He smeared, or

did over, (S, M, Mṣb, K,) a thing, (S, M, K,\*) or the face, (Mṣb,) with any kind of dye [or the like]: (S, Mṣb:) and a house, or chamber, with [plaster of] gypsum, (T, M, K,) or with mud or clay, (T,) and with [a wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) with a دَمَام, (Lth, T, M, K,) i. e. any medicinal liniment, (Lth, T,) such as aloes, and saffron; (TA;) as also دَمَر: (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَت, aor. and inf. n. as above, said of a woman, she smeared the parts around her eye with aloes or saffron: (M:) or دَمَتِ الْعَيْنَ she applied a collyrium to the eye; or smeared it with a دَمَام. (Mṣb.) You say also, دَمَر الْقَدْر, aor. and inf. n. as above, He smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see دَمِير,)] after repairing it: (Lth, M:) and دَمَتِ it (the [stone] cooking-pot) was smeared, or done over, with blood or spleen [or liver], after it had been repaired: (T:) or was plastered with mud or clay, and with gypsum. (TA.) And دَمَر الصَّدْع, aor. and inf. n. as above, He smeared over the crack with blood and burnt hair mixed together; as also دَمَمَ. (M.)—[Hence,] دَمَر بالشَّحْم, said of a camel &c., † He was, or became, loaded [or overspread] with fat; syn. أَوْقَر or أَوْقَر. (So accord. to different copies of the S.) And دَمَر [alone], inf. n. as above, † He (a camel) had much fat and flesh, so that one could not feel in him the prominence of a bone. (T, TA.) And دَمَر وَجْهَهُ حَسَنًا † His face was [flushed,] as though it were overspread, with beauty. (M.)—[Hence also,] بِرَمَدَمَتِ عَيْنَاهَا, [so I find it written, but I think it should be دَمَت,] meaning † What did she bring forth? or what has she brought forth? a male or a female? and دَمَتِ فَلَانَةٌ بِغَلَامٍ [the verb (here written without any vowel-sign) being app. دَمَت, meaning دَمَتِ عَيْنَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دَمَام,] † Such a woman brought forth a boy. (TA.)—دَمَر الْأَرْضَ, (M, K,) aor. and inf. n. as above, (M,) He made the earth, or ground, even, (M, K,) as is done after turning it over for sowing. (M.) And دَمَر جُحْرَهُ, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) It stopped up the mouth of its hole with its نَبِيَّة [or earth which it had extracted]: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K.) And دَمَر الْأَكْبَاةَ He made the earth, or dust, even over the truffles. (K.) And دَمَتِ عَلَى الشَّيْءِ I covered over the thing; (T, TA;) as also دَمَتِ الشَّيْءَ: (Ham p. 461: [see also R. Q. 1:] and in like manner, دَمَتِ عَلَيْهِ الْقَبْرَ [I covered up the grave over him]: and دَمَمْتُ عَلَى الشَّيْءِ I buried the thing, making the ground even over it. (T, TA.)\*—دَمَمَ, (K,) or دَمَر رَأْسَهُ, (T, M,) aor. and inf. n. as above, (M,) † He broke his head: (M, K:) or he struck, or beat,

and broke, his head: (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) he struck, or beat, his head, (M, K,) whether he broke it or not. (M.) And دَمَر ظَهْرَهُ, aor. and inf. n. as above, † He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.)—دَمَمَ, (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) † He crushed them (طَحَنَهُم), and destroyed them; (Lh, T, M, K;) as also دَمَمَهُم, and دَمَمَ عَلَيْهِم: (M, K:) or this last (دَمَمَ عَلَيْهِم) signifies He (God) destroyed them: and دَمَمْتُ الشَّيْءَ, I made the thing to cleave to the ground, and scattered it, or broke it, destroying it. (S.) دَمَمَرُ رَبِّهِمْ, (M, TA,) in the Kur [xc. 14], (TA,) means And their Lord crushed them (طَحَنَهُم), and destroyed them: (M, TA:) or made punishment to fall, or come, upon them in common, or universally; expl. by أَطْبَقَ عَلَيْهِمُ الْعَذَابَ: (Zj, T, Bd, Jel, TA:) or made the earth to quake with them: (Fr, T, TA:) or was angry with them: (IAmb, T:) or spoke to them in anger: (TA:) for [the inf. n.] دَمَمَ signifies the being angry: (M, K:) and the speaking so as to disquiet, or agitate, a man: (T, TA:) and دَمَمَرُ عَلَيْهِ he spoke to him in anger. (M, K.) You say also, دَمَرُ فَلَانًا, meaning He (a man, IAqr, T) punished such a one fully, or completely; (IAqr, T, K;) as also دَمَمَهُ: (TA:) [or perhaps دَمَمَرُ عَلَيْهِ; for Az says, in another place, at the close of this art.,] IAqr says that دَمَمَرُ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.)—دَمَرُ الْحَجَرِ, (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, He leaped the mare. (K.)—دَمَر, (M, K,) aor. and inf. n. as above, (M,) also signifies He hastened; syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدْمَرُ, with kesr]. (M, K, TA.) In the CK, [erroneously,] دَمَرُ=أَصْرَعُ: (T, Mṣb;) sec. pers. دَمَمْتُ, (S, M, Mṣb, K,) aor. (Ks, Lh, T, S, M, Mṣb, K) and دَمَمْتُ: (S, M, K;) and دَمَمْتُ, (M, Mṣb, K,) aor. (AZ, T, Mṣb;) and دَمَمْتُ, (T, M, Mṣb, K,) aor. (T, Mṣb;) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ: (S, M, K;) the last of these verbs mentioned by IKht on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Mṣb, TA,) except نَبَتَ and شَرَرْتُ (Mṣb, TA) and نَكَّتْ, mentioned in the K, and عَزَزْتُ الشَّأْنَ, mentioned by IKh; (TA;) He (a man, T, S, Mṣb) was, or became, such as is termed دَمِير [q. v.]: (Ks, Lh, T, S, Mṣb;) or he did evil; syn. أَسَاءَ. (M, K.) [See also 4.]

2: see 1, in two places.

4. اَدَمَرُ He did what was bad, evil, abominable, or foul; syn. أَقْبَحَ (Lth, T, K) and أَسَاءَ: (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers., اَدَمَمْتُ, is explained as

meaning أَقْبَحَ الْفَعْلَ, which is a pleonasm for أَقْبَحَ:] or he had a child, or offspring, borne to him such as is termed دَمِير (K, TA) or قَبِيحٌ دَمِيرٌ (so in the CK) in make. (TA.)

R. Q. 1. دَمَمَرُ, [inf. n. دَمَمَةٌ,] He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing. (Ham p. 461. [But the context there indicates that the verb in these two senses should be correctly written دَمَر.])—See also 1, near the middle of the paragraph, and in five places after that.

دَمَر: see دَمَام:—and دَامَاً. = Also a dial. var. of دَمَر [i. e. Blood: see art. دَمُو or دَمِي]: (K:) but ignored by Ks. (T, TA.)

دَمَر: see دَمِير.

دَمَةً: see دَامَاً. = Also A way, course, mode, or manner, of acting or conduct or the like. (S, K.)—And A certain game. (S, K.)

دَمَةٌ The lodging-place, or nightly lodging-place, (مَرْبُضٌ, [for which Golius appears to have read مَرْبِضٌ,] of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دَمَةٌ of sheep or goats: (M, TA:) but some read, in this instance, دَمَنَةٌ: and some say that دَمَةٌ is originally دَمَنَةٌ. (TA.)—A piece of بَعَر [i. e. camels', sheep's, goats', or similar, dung]: (S, K: [in the CK, الْبَقَرَةُ is erroneously put for الْبَقَرَةُ:] so called because of its despicableness. (TA.)—A louse; (Mṣb, K;) or a small louse: (M, TA:) or (so in the M, but in the Mṣb and K “and”) an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Mṣb.)—And hence, app., (M, TA,) † A short and contemptible man. (M, K. [See also دَمِير.])—And A cat. (K.)

دَمَرُ Blood, or biestings, with which the crevices of stone cooking-pots are stopped up (تُسَدُّ: in the TT and CK, تَسَدُّ). (IAqr, M, K, TA.)

دَمَمَةٌ: } see دَامَاً.  
دَمَمَاءُ: }

دَمَامُ (T, S, M, Mṣb, K) and دَمَرُ (M, K) A thing (S, M, Mṣb, K) of any kind (S, TA) with which one smears, or does over, (S, M, Mṣb, K,) the face [فَح]: (Mṣb:) said by some to be the red pigment with which women redden their faces: (Mṣb:) and particularly, [i. e. both these words,] (K,) or the former, (S,) a medicinal liniment with which one smears the forehead of a child (S, K) and the exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a child is smeared, called حَضَضُ or نُؤُور: and as some say, [the pigment called] نُؤُور: (TA:) and a collyrium, or liniment, that is applied to the eye: (Mṣb:) or any medicament with which the exterior of the eye is smeared; (Lth, T;) such as aloes, and saffron: (TA:) and i. q. بُصْرَتُ, which is applied to the gums. (T.) بُصْرَتُ, said of the feathers of an arrow, means

*They were stuck fast with glue* : (M, TA:) or *they were besmeared with blood*. (§ in art. بصر.) — Also, [i. e. both words,] (K,) or the former word, (T,) + *Clouds in which is no water*; (K, TA;) as being likened to the liniment so called. (TA)

دَمِير, applied to a قدر [or cooking-pot], (§, M, K,) or a بَرْمَة [meaning one of stone, (see دَمِير,)] (T,) *Smeared, or done over, with spleen* (T, S, M, K) or *liver* (M, K) or *blood* [or *bicstings*], (T, M, K,) *after being repaired*; (T, K;) as also دَمِيَّة (T, Lh, M, K) and دَمُومَة: (T, S:) and دَمَر, with damm, [app. pl. of دَمِير,] signifies cooking-pots (قُدُور) [so] *smeared*. (IAqr, TA.) — Also, (§, M, K,) applied to a man, (M, Mgh,) *Foul, or ugly*; syn. قَبِيح: (§, M:) or *contemptible*: (M, K:) or *foul, or ugly, (قَبِيح) in aspect, and small in body*: (Mgh:) *not pleasing to the eyes*: (TA in art. بَشَع:) دَمِير relates to the stature; and دَمِير, to the dispositions: (IAqr, T:) app. from دَمَة signifying “a louse” and “a small ant.” (Mgh:) [see also دَمَة:] fem. with ة: pl. دَمَار and دَمَائِر; the former masc. (M, Mgh, K) and fem., (M, K,) and the latter fem. (M, Mgh, K.)

دَمَا [or دَمَى], and دَمَاء, or دَمَاء: see دَمَاء.

دَمَار One who repairs cooking-pots by cementing them. (Golius from Meyd. See 1.)

دَمَاء and دَمِيَّة and دَمَة (T, S, K) The hole that is stopped up by the jerboa with the earth that it has extracted; (T, TA;\*) and so دَمَا [more properly written دَمَى], or دَمَاء, each with damm, (TA,) or دَمَاء: (T, accord. to the TT:) or one of the holes of the jerboa; (S, K;) like رَاهِطَاء [q. v.]: (§:) [and so, app., دَمَر, accord. to the KL; there explained as signifying سوراخ] and also, (K,) or the first and second, (M,) the earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof; (M, K;) or the earth with which it stops up one of its holes: (M:) and دَمَاء also signifies the دَمَاء of the jerboa: (IAqr, K:) the pl. (of دَمَاء, §) is دَمَائِم. (§, K.)

دَمُومَة and دَمُومَر A wide [desert such as is termed] فَلَاحَة; (M, K, TA;) in which journeying continues long [for it is regarded by some as derived from دَمَر, of which دَمُومَة is also an inf. n.,] by reason of its far-extending: (TA:) or n [desert such as is termed] مَفَاذَة in which is no water: (§:) or a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence: pl. دَمَائِم: which is explained as signifying smooth deserts of which the extremities are far apart: and دَمُومَة signifies a land that is disapproved, disliked, or abominable. (T in art. دُومَر, and TA.)

مَدَمَة A wooden implement with teeth, with which the earth, or ground, is made even, (M, Bk. I.

K,) after it has been turned over for sowing. (M.)

كُر مَدَمَر (§, K\*) [A well] cased with stones or burnt bricks; syn. مَطْوِي. (§, K.)

مَدْمُوم [Smeared, or done over, with any kind of dye &c.: fem. with ة]: see دَمِير. — [Hence,] Red. (§.) — And + *Fat in the utmost degree*; (M, K;) *full of fat*; (S, M, K;) as though smeared therewith: (M:) applied to a camel &c.; (§;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also *Heavily laden*: but the right explanation is probably *laden with fat*: see دَمَر بِالشَّحْم, in the first paragraph of this art.]

### دمث

1. دَمَث, (§, M, A, &c.,) aor. ٤, (§, A, Mgh, K,) inf. n. دَمَث, (§, M, Mgh, Mghb,) sometimes contracted into دَمَث, (Mghb,) *It (a place, A, Mgh, Mghb, K, or other thing, A, K) was, or became, soft and even*: (M, A, Mgh, Mghb, K:) or *it (a place) was, or became, soft and sandy*. (§.) — And دَمَث, (Mghb,) [i. e. دَمَث, or دَمَث as above,] inf. n. دَمَائَة (§, M, A, Mgh, Mghb, K) and دَمُومَة (M, TA) and دَمَث, (A,) or دَمَث, (Mgh,) † *He (a man) was, or became, easy in nature, or disposition*. (§, M, A, Mgh, Mghb, K.)

2. دَمَثَة, (T, M, A, Mghb,) inf. n. تَدَمِث, (§, K,) *He made it even, (T, A,) or soft, (§, K,) or soft and even*; (Mghb;) namely, a place, (T, A, Mghb,) or a bed, or place on which to lie: (§:) and (A) *he macerated it, namely, a thing, and mashed it, (M, A,) with his hand, (A,) in order that it might become soft*. (M, A.) [Hence,]

### دَمَث لِحْنِكَ قَبْلَ اللَّيْلِ مُضْطَجَعًا

(T,) or قَبْلَ النَّوْم, (A,) [lit. *Make soft and even for thy side a bed, or place on which to lie, before night, or before sleeping*]; a prov., meaning † *prepare for an event before its happening*. (T,\* A.) [Hence also,] مَنْ كَذَبَ عَلَى فَاتِنَا يَدْمَثُ مَجْلِسَهُ مِنَ النَّارِ, i. e. [Whoso lieth against me, verily] he will make even, meaning will prepare, his sitting-place in the fire [of Hell]; a saying of Moḥammad. (Mgh.) — [And hence,] دَمَث الْحَدِيث, (T, A,) inf. n. as above, (K,) † *He mentioned (T, A, K) the beginning of (T, A) the tradition, or story*. (T, A, K.) You say, دَمَث لِي ذَلِكَ الْحَدِيثَ حَتَّى أَطْعَنَ فِي خَوْضِهِ † *Mention thou to me the beginning of that tradition, or story, in order that I may know the manner thereof (T, A) and how I should enter upon it [so that I may push on in it]*. (A.)

4. مَا كَانَ أَدَمَثَ فَلَانًا وَالْبَنَةِ How easy in nature, or disposition, was such a one! [and how gentle was he!]. (§, TA.)

دَمَث: see دَمَث, in two places.

دَمَث: see the next paragraph, in three places.

دَمِث Even, or soft; applied to a valley, and to anything: (T:) or a place soft and even; (Mgh, TA;) as also دَمِث, (A,) and دَمِث, or دَمِث; the last also explained as a subst., meaning an even, or a soft, tract of land; app. an inf. n. used as a subst.: (Mgh:) or دَمِث [in one copy of the § erroneously written دَمِث, and in another دَمِث,] signifies a soft and sandy place; and its pl. is دَمَائِم: (§:) or a place soft to the tread; as also دَمِث: and so this last applied to a tract of sand (رَمْلَة); as though it were an inf. n. used as an اسم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] دَمِث signifies also plain, or soft, tracts of land; pl. [of pauc.] أَدَمَائِم and [of mult.] دَمَائِم: (M:) or دَمَائِم has this last meaning; and its sing. is دَمِثَة [with ة added to transfer the word from the category of epithets to that of substantives]; and دَمَائِم consist of sands and of what are not sands: دَمَائِم likewise is applied to what is [or are] even and soft; and its sing. is دَمِثَة [like as دَمِثَة is sing. of خَرَائِب]: (T: [but for دَمِثَة, in this last instance, I find دَمِثَة: if this be right, the pl. is agreeable with analogy; but if دَمِثَة be the sing., the pl. is anomalous:]) and دَمِث is applied to sand, as meaning not cohering. (TA.) It is said in a trad., مَالٌ إِلَى دَمِثٍ فَبَالٍ فِيهِ, (Mgh,) or دَمِث, (A, Mgh,) accord. to different readings, i. e. [He turned to] a soft and even place [and made water upon it]. (Mgh.) And you say, نَزَلْنَا بِأَرْضٍ مَيْثَاءَ دَمِثَاءَ [We alighted, or alighted and abode, in a tract of land even, or soft, or soft and even]. (A.) — Hence, (T,) † A man easy in nature, or disposition, (T, M, TA,) and generous; (T;) as also دَمِث: (TA:) and in the same sense دَمِثَة is applied to a woman; (T;) or دَمِثَة; (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمِث الْأَخْلَاقِ † A man easy in natural dispositions. (A.)

دَمِثَة, as a subst.: see دَمِث, (of which, also, it is the fem.,) in two places.

دَمِث: see أَرْضُ دَمِثَاءَ.

دَمِث: see دَمِث, in two places.

دَمِثَة, as a subst., and as fem. of دَمِث: see دَمِث, in two places.

أَدَمُوث The place of the مَلَّة [or hot ashes] (§, L, K) when bread has been baked there. (§, L.)

### دمج

1. دَمَج, [aor., accord. to a rule of the K, ٤,] inf. n. دَمُوج, (§, A, K;) and دَمِج (S, A, Mgh, K) and دَمِج, as also اِدْمَج; (§, K;) *It (a thing,*

§, A) entered, and became firm, *دَمَجَ* in a thing: (§, K:) or it became firm and consolidated: (A:) or it entered, and became concealed, in a thing: (A'Obeyd, §, Mgh:) and the first and second, he (a wild animal) entered into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also *دَمَجَ*. (L.) — [Hence,] *دَمَجَ بَعْضُهُ فِي بَعْضٍ* [It became intricate]; said of darkness. (A, TA.) — And *دَمَجَ أَمْرُهُمْ* Their affair, or case, was, or became, right, just, or sound, and consistent. (A, TA.) — And *دَمَجَتِ الْأَرْبَابُ* (M, K,) aor. *دَمَجَ*, inf. n. as above, (TA.) The hare went quickly, with short steps: (M, K:\*) and in like manner *دَمَجَ* is said of a camel. (M.) — See also 4.

2: see 1.

3. *دَامَجَ* (A, L,) inf. n. *دَمَجَ* (L,) *He agreed with him, [and he aided him, (see 6,)]* *عَلَيْهِ* [against him, or respecting it, or to do it]. (L, A.) — And *† [He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity: for its inf. n.]* *دَمَاجَةً* is like *مَدَاجَةً*. (§.)

4. *He wrapped a thing in a garment, or piece of cloth.* (§, K. [Said in the TA to be tropical: but for this there is no reason that I can see.]) — *He rolled up tightly* *طَوَارًا* [or scroll]; syn. *شَدَّ إِدْرَاجَهُ*. (A, TA.) — *He twisted: or he twisted well a rope: or he twisted it firmly, making it slender.* (TA.) And *ادمجت*, said of a female comber and dresser of hair, (A, L,) *She rolled, or made round, (أَدْرَجَتْ) and made smooth, the locks of a woman's hair: (A:) or she plaited such locks; as also* *دَمَجَتْ*, inf. n. *دَمَجَ*. (L.) — *† He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly.* (TA.) *إِدْمَاجَ* [as inf. n. of *أَدْمَجَ*, not of *أَدَمَجَ*,] signifies *† The being slender in the waist, or middle.* (KL.) [See also 7.] — *ادمج كلامه* *† He disposed his words in a closely-connected order: (A:) or he made his speech vague.* (Mgh.)

5. *He wrapped himself in his clothes, in consequence of his feeling the cold.* (A.)

6. *They agreed together: (A:) [they conspired together:] they leagued together, (A,) and aided one another.* (§, A, K:\*) You say, *† They aided one another, (S,) or leagued together, and aided one another, (A, TA,) against him.* (§, A, TA.)

7. *اندمج: see 1. — Also, said of a horse, † He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly.* (A, TA.)

8. *إِدْمَجَ: see 1.*

*دَمَجَ* A plaited, or braided, lock of hair. (L, K:\*)

*دَمَجَ* A [friend, or companion, such as is termed] *جَدَن*; and an equal. (K.)

*دَمَجَ* (S, A, K) and *دَمَاجَ* (A, K) *† A peace, or reconciliation, that is secret, or concealed: (K, TA:) or as though secret, or concealed; from مَدَامَجَةٌ* [inf. n. of 3]: (§:) or firmly established: (A, K:) or complete, and firmly established: (Az, §:) or that is not made with any malicious intention. (AA.) And *دَمَاجَ* *† A right, or just, affair or case.* (TA.) The saying of a poet, cited by IAgr,

يُحَاوِلْنَ صَرْمًا أَوْ دَمَاجًا عَلَى الْخَنَى

[which may app. be correctly rendered *Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?*] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from *أَدْمَجَ الْحَبْلَ* signifying "he twisted firmly the rope." (TA.)

*دَمَاجَ: see the next preceding paragraph.*

*دَمَوْجَ* inf. n. of 1. (§, A, K.) — Also *Smoothness; or the being smooth: in this sense extr., inasmuch as it [is an inf. n. that] has no un-augmented triliteral-radical verb belonging to it.* (L.)

*دَمَجَ: see مَدْمَجَ.*

*لَيْلٌ دَامِجٌ* *† Dark night: (S, K,\* TA:) or night of intricate darkness.* (A.)

*مَدْمَجَ*, applied to a man, *† Well knit together, like a rope firmly twisted; as also* *مَدْمَجَ: and in like manner, مَدْمَجَاتُ الْخَلْقِ*, applied to women, *† of a frame well knit together; and so* *دَمَجَ*, of which ISd found no singular. (L.) And accord. to Lth, *مَدْمَجَ*, applied to the back, and to a limb, or member, means *† [Well compacted, or rounded, and smooth;] as though made round and smooth (أَدْرَجَتْ وَتَلَسَّتْ)* as when the female comber and dresser of hair plait the locks of a woman's hair: (TA:) [or this may be a mistranscription for *مَدْمَجَ*; for it is said that] *مَدْمَجَ* signifies round and smooth; syn. *مَدْرَجَ مَعَ مَلَاتِيهِ* (§:) or *مَدْمَجَ* (K:) and, applied to a back, made smooth. (L.) — Also *† An arrow that is used in the game called الْمَيْسِر*. (§, K.) El-Hārith Ibn-Hillizeh says,

أَلْفَيْتَنَا لِلضَّيْفِ خَيْرَ عِمَارَةٍ

إِلَّا يَكُنْ لَيْنٌ فَعَطَفَ الْمَدْمَجَ

[*Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest.* (§.)

*مَدْمَجَ: see the next preceding paragraph.*

*مَدْمَاجَةٌ* A turban; syn. *عِمَامَةٌ*; (AHeyth, K;) a rare instance of the addition of *ة* to the

measure *مِفْعَال*: or it seems to be an epithet applied to a turban, meaning firmly wound. (AHeyth.)

*مَدْمَجَ: see مَدْمَجَ. — Also Round, or rounded; as an epithet applied to a نَصْل [i. e. the head of an arrow or of a spear &c.] (§.)*

دمر

1. *دَمَرَ*, aor. *دَمَرُ*, (T, M, A, Mgh, &c.) inf. n. *دَمَارَ* (T, M, MF, TA) and *دَمَارَةٌ* (MF, TA) and *دَمُور*, (MF,) or *دَمَارَ* is a simple subst., (Mgh,) and *دَمُور* is an inf. n. of *دَمَرَ* in a trans. sense, (TA,) *It (a people, T, M, A, or a thing, Mgh) perished: (T, M, A, Mgh, TA:) or perished utterly.* (TA.) — See also 2. — *دَمَرَ عَلَيْهِمْ*, (S,\* M, A, K,) aor. *دَمَرُ*, (S, M,) inf. n. *دَمُور* (§, M, A, K) and *دَمَرَ* (M,) *He intruded upon them; went, or came, in to them without permission: (S,\* M, A, K:\*) or intruded upon them in an evil manner.* (K.) It is said in a trad., *مَنْ سَبَقَ طَرَفَهُ اسْتِئْذَانَهُ فَقَدْ دَمَرَ* *He whose look precedes his asking permission [does that which is as bad as the act of him who] enters without permission.* (§, TA.) And it is said, *إِذَا دَخَلْتَ الدُّورَ إِيَّاكَ وَالْأَمُورَ* [meaning, desirest to enter them,] beware of entering without permission. (A.)

2. *دَمَرَهُ* (§, Mgh,) and *دَمَرَهُمْ* (T, M, A,) and *دَمَرَهُ* (T, S, Mgh, Mgh,) and *دَمَرَهُ* (M, A,) inf. n. *تَدْمِيرَ* (T, S, M, K;) and *دَمَرَهُمْ* (M, TA,) inf. n. *دَمُور* (K, TA,) and, accord. to the K, *دَمَارَ* [which is omitted in the CK] and *دَمَارَةٌ*, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of *دَمَرَ* in the intrans. sense explained above; (MF, TA;) *He (God, M, TA) destroyed, (S, M, Mgh, Mgh, K,\*) or destroyed utterly, (A, TA,) him, or it, or them.* (§, M, A, Mgh, Mgh, TA.) And *دَمَرَ السَّيْلَ الْكَانَ* *The torrent destroyed the place.* (TA from a trad.) — *دَمَرَ*, (TK,) inf. n. as above, (§, K,) *He (a sportsman) fumigated his قُتْرَةٌ [or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell.* (§, K.) [See also the act. part. n., below.]

3. *دَامَرَ اللَّيْلَ* *† He passed the night sleepless: (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless.* (K.)

*دَمَرَ: see دَامَرَ, in two places.*

*دَمْرَاءُ* A ewe, or she-goat, having little milk. (K.) — And *One short in make.* (TA.) — Applied to a woman, and to others, [i. e. applied also to a company of people, جَمَاعَةٌ, (TK,)] *Went to intrude upon others; to go, or come, in to them without permission.* (K,\* TA.)

*دَمَارَ* (§, A, Mgh,) a simple subst., (Mgh,) and *دَمُورَ* (MF, TA) and *دَمَارَ* (MF, [but see 1,]) *Perdition: (S, A, Mgh, &c.:\*) or utter perdition.* (TA.) You say, *حَلَّ بِهِرَ الدَّمَارِ* *Perdition [or*



utter perdition] befell them. (A.) And مَا رَأَيْتَ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ [What sawest thou of his error and his perdition and his state of destruction?]. (T.)

دُمُور: see the next preceding paragraph.

دَمَارَة: see دَمَار, in two places.

دَمَارِي: see تَدْمَرِي.

دَامِر A man in a state of perdition, in whom is no good. (M.) And رَجُلٌ خَاسِرٌ دَامِرٌ (Yaakooob, T, M, A) and خَسِرٌ وَدَمِرٌ (Lh, T, M) [A man erring and perishing]: Lh says that دَمِرٌ in the latter phrase is an imitative sequent to خَسِر: but [ISd says,] I think that خَسِر is a verbal epithet, and دَمِر a possessive epithet. (M.) [See also art. خَسِر.]

دَامِرِي: see تَدْمَرِي.

دَمِيرِي A sharp and pertinacious man. (K.) [And so دَمِيرِي, q. v.]

تَدْمَرِي, applied to a man, Ignoble, or mean. (M.) — تَدْمَرِي (T, S, M) and تَدْمَرِي and دَمَارِي (M) A jerboa that is small and short: (S:) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, TA:) or the kind called the مَاعِر of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شُغَارِي: (M:) this latter is the ضَان thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — Hence, (TA,) أَذُنٌ تَدْمَرِيَّةٌ + A small ear. (K.) = Any one: so in the saying, مَا فِي الدَّارِ تَدْمَرِي (Fr, T, K\*) and تَدْمَرِي (K) and دَامِرِي (A, TA) [There is not in the house any one]; like تَامِرِي &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتُ تَدْمَرِيًّا أَحْسَنَ مِنْهَا (K, TA,) i. e. [I have not seen] any one [more beautiful than she]. (TA.) = تَدْمَرِيَّةٌ an appellation of Certain dogs, not such as are called سَلَوِيَّةٌ nor such as are called كُرْدِيَّةٌ. (M.)

مَدْمَر A sportsman who fumigates his فُتْرَة [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A.) — And hence, or because he rushes upon the game unperceived, and [as it were] without permission, † A skilful, or skilled, sportsman. (A.)

## دمع

دَمْعٌ, aor. ٤, (S, Mqb, K,) inf. n. دَمَعٌ (S, Mqb) and دَمَعَانٌ and دَمُوعٌ; (TA;) and دَمَعَت (AO, S, Mqb, K,) aor. ٤, (Mqb, K,) inf. n. دَمَعٌ; (AO, S, Mqb, TA; [in one copy of the S, دَمْع, which is a mistake;]) or only دَمَعَت, with fet-h to the م; (AZ, Ks;) The eye shed

tears. (S, Mqb, K.) — دَمَعُ الْجُرْحِ † The wound flowed [with blood]. (TA.) And دَمَعَتِ الشَّجَّةُ † The wound on the head flowed with blood; its blood ran. (Mqb.) — دَمَعَتِ الْجَفْنَةُ † The bowl flowed [or overflowed] with its grease, or gravy. (TA.) And دَمْعٌ also signifies † The flowing from the strainer of the dyer. (TA.) — Aboo-'Adnán says, I asked El-'Okeylee respecting this verse:

وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَنْحَرَهَا  
وَهْنٌ يَخْرُجْنَ مِنْ بَيْدٍ إِلَى بَيْدٍ

[app. meaning † And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts]: and he said, I think [that the poet means] it was the ظَبِيرَة [or midday of summer when the heat was vehement], when what is called نَعَابُ الشَّمْسِ [and مَخَاطُ الشَّمْسِ, which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) = See also 4.

2. تَدْمِيعٌ Vehement flowing of tears from the eye. (KL.)

4. اِدْمَعَةٌ (IAqr,) inf. n. اِدْمَاعٌ (K,) † He filled it, [app. so as to make it overflow,] (IAqr, K,) namely a bowl, (IAqr,) or a vessel; (K;) as also دَمَعَةٌ [if this be not a mistranscription for the former]. (TA.)

5. تَدْمِعٌ [He shed tears; or wept]. (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.)

10. هُوَ يَتَدْمِعُ [app. He draws forth tears]. (TA.)

دَمْعٌ Tears; the water, or fluid, of the eye; (S, Mqb, K;) whether from grief or joy: (K:) originally an inf. n.: (Mqb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دَمُوعٌ (K) and [of pauc.] اِدْمَاعٌ (TA:) and دَمْعَةٌ [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) — دَمْعُ دَاوُدَ [David's tears;] a certain well known medicine: (Sgh, K:) [perhaps the fruits of a species of coix, namely coix lachryma, now called دَمْعُ أَيُّوبَ, or Job's tears, which are hard and stony, and are said to be strengthening and diuretic.] — بَكَتِ السَّمَاءُ دَمْعًا [The sky wept, and the tears of the clouds flowed]. (TA.) — شَرِبَ دَمْعَةً [He drank the tear of the vine;] i. e., wine. (A, TA.) — دَمُوعُ الْجَفْنَةِ † [The tears, meaning] the grease, or gravy, of the bowl. (TA.)

[دَمْعٌ masc. of] دَمْعَةٌ A woman quick to shed tears: (S, K:) or quick to weep, abounding with tears; (L;) as also دَمِيعٌ, without ٤; (Lh, L;) of which latter, which is applied also to a man, the pl. is دَمْعَاءٌ, applied to men, and دَمْعِي, ap-

plied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوع.]

دَمْعٌ A mark made with a hot iron in the part where the tears run, (El-Ahmar, S, K, TA,) of a camel; (El-Ahmar;) said by Aboo-'Alee, in the "Tedhkireh," to be a small line. (TA.)

دَمْعَةٌ: see دَمْع, in two places.

قَدَحٌ دَمْعَانٌ † A bowl that is full so as to overflow (L, K, TA) from its sides. (L, TA.)

دَمَاعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Aboo-Zekereyya, in the margin of a copy of the S. (TA.) — دَمَاعُ الْكُرْمِ (S, A,) or دَمَاعُ, like رَمَان (K,) and thus written by Sgh, with tesheed, (TA.) † What flows from the grape-vine in the days of the [season called] رَبِيع. (S, A, K, TA.)

دِمَاعٌ A mark made with a hot iron upon the فِي النَّاطِرِ [app. a mistake for فِي النَّاطِرِ, meaning upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye,] running down to the nostril, (K, TA,) so says ISh, (TA,) or to the nostrils: (CK:) sometimes there are two such marks. (TA.)

عَيْنٌ دَمُوعٌ An eye that sheds many tears: or quick to shed tears: and عَيْنٌ دَمَاعَةٌ [has the former signification]. (TA.) [See also دَمِيع.] — تُرَى دَمُوعٌ † Earth, or soil, from which water exudes: (TA:) and تُرَى دَمَاعٌ, and دَامِعٌ, † earth, or soil, that exudes moisture; (K;) or that seems as though it exuded moisture, or almost did so. (TA.)

دَمِيع: see دَمِيع.

دَمَاعٌ; and its fem., with ٤: see دَمُوع, in two places. — يَوْمٌ دَمَاعٌ † A day in which is [fine rain such as is called] رَدَاذ. (K, TA.)

دَمَاعٌ: see دَمَاع.

عَيْنٌ دَامِعٌ [act. part. n. of دَمَع]. You say, عَيْنٌ دَامِعَةٌ An eye shedding tears; an eye of which the tears are flowing: (Mqb:) pl. دَمَائِع. (TA.) — شَجَّةٌ دَامِعَةٌ † A wound on the head from which blood flows (A, IAth, Mgh, TA) in small quantity, (A, TA,) or in drops, (IAth, TA,) like tears; (IAth, Mgh, TA;) ranking after that termed دَامِيَّة (S, Mgh, K:) A'Obeid says, (S,) the دَامِيَّة is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دَامِعَةٌ, with the unpointed ٤: (S:) yet the author of the K says, in art. دَمِيع, [as on the authority of A'Obeid,] that the دَامِعَةٌ is before the دَامِيَّة; and charges J with error in saying the contrary. (TA.) [See also شَجَّة.] — جَفْنَةٌ دَامِعَةٌ † A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — دَمُوعٌ: see دَمُوع.

مَدْمَعٌ The channel of the tears; or part where

the tears run: (TA:) or the place where the tears collect in the sides of the eye: pl. دَمَائِع, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (النَّائِي) which are the extremities of the eye [or eyes]. (S.) — The pl. also signifies + Waters which drop, or drip, from the side of a mountain. (Abou-'Adnán.) And it may also signify Flowings of tears. (Ham p. 551.)

مَدْمُوعٌ A camel marked with the mark called دَمْع. (K.)

## دمع

1. دَمَعَهُ, (S, Mgh, Mqb, K,) aor. ٤ (IDrd, Mqb, K) and ٤, (IDrd, K,) inf. n. دَمَعُ, (S, Mqb,) He broke his head so that the wound reached the دِمَاع [or brain]: (S, K:) or he broke the bone of his دِمَاع: (Mqb:) or he struck it, namely, a person's head, so that the stroke reached to the دِمَاع: (Mgh:) and he struck his دِمَاع, (K, TA,) and broke the interior of the skull, next the دِمَاع. (TA.) And دَمَعَتِ الشَّمْسُ The sun pained his دِمَاع. (IDrd, K.) — Also, inf. n. as above, † He overcame, or subdued, and abased, him, or it: like as the truth does falsehood: and hence فِدَمَعُهُ in the Kur [xxi. 18], meaning † so that it may overcome it, or prevail over it, and abolish it: or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA.) And دَمَعَهُ signifies † He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA.) — [Hence, app.,] دَمَعَتِ الْأَرْضُ † [The produce of] the land was eaten. (IAgr, TA.) — And دَمَعَهُ بِخَطْفَةِ الرُّضْفِ † He slaughtered for them a lean sheep or goat: (K:) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-'Abbád and Z: (TA:) or, as some say, a fat sheep or goat. (K.) — دَمَعَتْ حَوْبَتَهَا, [the verb written in the L and TA without tesheed, so that it is app. دَمَعَتْ, but it may be دَمَعَتْ,] She (a woman) made, or put, a دَامِغَة [q. v.] to her حَوْبَة [or stuffed thing whereon she rode upon her camel]. (Ish, L, TA.)

2. دَمَع, inf. n. تَدْمِيعُ, † He made a ثَرِيدَة [or mess of crumbled, or broken, bread,] soft with grease, or gravy. (Ibn-'Abbád, A, K.) — See also 1, in two places.

الدِّمَاعُ a word of which the signification is well known; (S, Mqb;) [The brain;] the marrow of the head; (K;) or the stuffing of the head: (TA:) or [app. a mistake for "and" (what is termed)] أَمْرُ الرَّأْسِ or أَمْرُ الْهَامِ or [in one copy of the K "and"] أَمْرُ الدِّمَاعِ is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, أَمْرُ الْهَامِ and أَمْرُ الرَّأْسِ and أَمْرُ الدِّمَاعِ, appear all to signify the meninx; (see أَمْرُ;) but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations of الدِّمَاع:] the pl.

[of pauc.] is أَدْمِغَة (S, Mqb, K) and [of mult.] دَمْع. (TA.)

دَمِغٌ and مَدْمُوعٌ Having his head broken so that the wound reaches the دِمَاع [or brain]: (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْعِي. (IDrd, TA.) — Also, both words, † Stupid; foolish; or unsound, or dull, or deficient, in intellect: † مَدْمُوعٌ is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.)

دَامِغَة A wound in the head, reaching the دِمَاع [or brain]; (S, Mgh, Mqb, K;) with which there is no living: (Mqb:) it is the last [in degree] of [the wounds termed] شَجَاج [pl. of شَجَة]; these being ten, as follows: [1] قَاشِرَة, also called حَارِصَة (S, K, TA) and حَرِصَة, or, as some think, the قَاشِرَة or حَرِصَة is different from حارِصَة or حارِصَة: (TA:) [2] بَاضِعَة [3] دَامِغَة [4] مَتَلَحِمَة [5] سَبْحَاق [6] أَمَة [7] مُوَضِعَة [8] هَاشِئَة [9] مُنْقَلَة [10] دَامِغَة (S, K, TA,) also termed مَأْمُومَة (TA:) [10] دَامِغَة (S, K, TA:) and A'Obeid adds دَامِغَة, with the unpointed ع, after دَامِغَة; (S;) or, accord. to F, who pronounces J to have erred in saying thus, before دَامِغَة: but J is right in this case. (TA.) [See شَجَة دَامِغَة, voce دَامِغ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَة.] — Also A spadix (طَلْعَة) that comes forth from amid the broken portions of the قَلْب [or heart of the palm-tree], long and hard, and, if left, mars the palm-tree; (S, K, TA;) wherefore, when its existence is known, it is detached. (TA.) — And An iron above the مَوْخِرَة [or hinder part] of the [camel's saddle called] رَحْل; (Aq, K;) also called غَاشِيَة: (TA:) or an iron with which the back of the رَحْل is fastened: (JK:) the pl. is دَوَامِغ: Ish says that the دَوَامِغ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] أَحْصَاء [pl. of حَنْو]; and sometimes they are of wood, firmly bound; and i. q. خَذَارِيف, pl. of خَذَرُوف [q. v.]: [but] Az says that when the دَامِغَة is of iron, it is placed across, or athwart, above the two extremities of the جَوَانِ, and nailed with two nails, the خَذَارِيف being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-'Abbád, K.)

دِمَاعٌ One that wounds so as to reach the

[or brain]; and that breaks the head or the like. (Ibn-'Abbád, K.) And حَجَرٌ دَامُوعَةٌ A stone that does so much, or vehemently: the ٤ denoting intensiveness of signification. (Ibn-'Abbád, K.)

دَمِغٌ: } see دَمِغٌ.  
مَدْمُوعٌ: }

## دمل

1. دَمَلُ الْأَرْضِ, (T, S, M, Mgh, Mqb, K,) aor. ٤, (T, M, Mqb,) inf. n. دَمَلٌ and دَمَلَانُ, (M, K,) He put the land into a right, or proper, state: (M, K:) or he did so with دَمَال, (S, M, Mgh, Mqb, K, TA,) i. e., [he manured it with] سَرْجِين (S) or سَرَقِين (M, Mqb, K,) or سَاد; (Mgh;) or † أَدْمَلَهَا has this latter signification; (M;) and so دَمَلَهَا. (T in art. دمل.) — And [hence,] دَمَلُ الشَّيْءِ, (S in art. دمل, and Mqb,) aor. ٤, inf. n. دَمَلٌ, (Mqb,) † He put the thing into a right, or proper, state; prepared it, or improved it; (S in art. دمل, and Mqb;) as also دَمَلَهُ. (S in that art.) And دَمَلُ بَيْنِ الْقَوْمِ, (S, M, K, TA,) aor. ٤, (M,) inf. n. دَمَلٌ, (TA,) † He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA;) as also دَمَلُ الْجَرْجِ. (Ibn-'Abbád, K.) — دَمَلُ الْجَرْجِ, (T, M, K, TA,) aor. ٤, (M,) † It (a remedy) healed the wound: (T, M, K, TA;) [and † أَدْمَلَهُ has a similar meaning; for] إِدْمَالٌ signifies the healing a wound; and causing it to skin over. (KL.) — دَمِلَ: see 7.

3. مَدَامَلَة, (S,) inf. n. دَامَلَهُ, (T, M, K,) † He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, TA:) مَدَامَلَة is similar to مُدَاجَاة. (S.) Abu-l-Hasan says,

\* شَبَّثْتُ مِنَ الْإِخْوَانِ مَنْ لَسْتُ زَائِلًا  
\* أَدَامِلُهُ دَمَلٌ † السَّقَاءُ الْمَخْرُوقُ

[† I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلُ الْقَوْمِ, (so in a copy of the S,) or أَدْمِلُ الْقَوْمِ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning إِطْوِئَهُمْ عَلَى مَا فِيهِمْ [i. e. † Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them: see a phrase similar to this explanation voce بَلَل]. (S, TA.)

4: see 1, in two places: — and see also 3.

5. تَدَمَلَتِ الْأَرْضُ The land was, or became, put into a right, or proper, state, with دَمَال, i. e. سَرْجِين. (M, K.)

6. تَدَامَلُوا † They made peace, or became reconciled, one with another. (M, K, TA.)

7. ائْدَمَلُ † It (a wound, T, S, M, Mgh, Mqb)

healed; or became in a healing state; (M, K;) as also دَمَلٌ (M, K,) aor. : (K:) or became healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also دَمَلٌ, originally اِدْمَلٌ (AA, TA,) and in a healthy state: (T, Mgh:) from اِدْمَلُ الْأَرْضِ: (Mgh:) or gradually recovered. (Msb.) And † He became nearly recovered from (من) his disease, (T, M,\*) and from a wound, (T,) and from his pain. (M.)

8. اِدْمَلٌ: see 7.

Q. Q. 1. دَوْمَلٌ بَيْنَ الْقَوْمِ: see 1.

دَمَلٌ Gentle treatment. (M, K.) See also 3.

دَمَلٌ: see دَمَلٌ.

دَمَالٌ [Dung, such as is called] سَرْجِينٌ (S) or سَرْجِينٌ (T, M, K,) and the like; (T;) [used for manuring land;] as also دَبَالٌ (M in art. دَبَل:) or compost of dung and ashes, or of dust, or earth, and dung: (Mgh:) and camels' or similar dung, and dust, or earth, trodden by the beasts. (M, K.) — [Hence,] † A means [of kindling] of war; like as دَمَالٌ [signifying dung] is a means of kindling of fire. (S, TA.) — Rotten dates: (Aṣ, T, S:) or rotten, black, old dates: (M, K:) [in the CK, التَّمَرُ is erroneously put for التَّمَرُ:] [and] such are called دَمَالٌ. (M.) — Refuse that the sea rejects, (Lth, T, M, K,) consisting of dead creatures therein, (Lth, T,) and the like, ('Eyn, TT,) such as [the shells, or shell-fish, called] اَصْدَافٌ and مَنَاقِبٌ (Lth, T, TA,) or صَدَفٌ and مَنَاقِبٌ (M,) and نَبَاحٌ. (Lth, T, M, TA. [The last word is erroneously written in one place, in the TT, نَبَاحٌ; and in another place, in the same, نَبَاحٌ.]) — An unsoundness, or infection, in the spadix of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity, (M, Mgh, K,) or before it is fecundated: (IDrd:) also termed دَمَانٌ [q. v.] (Mgh, TA,) from دَمِنٌ meaning سَرْجِينٌ. (Mgh.)

دَمَلٌ (T, S, M, Mgh, K) and دَمَلٌ (S, M, K) A kind of purulent pustule, or imposthume; (T, S;) i. q. خَرَاغٌ (M, K;) well known: (Mgh:) [said to be] an appellation applied as ominating good, (M, O,) like مَفَازَةٌ applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Msb:) by Aṣ said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دَنْبَلٌ and دَنْبَلُ: (MA:) [now vulgarly pronounced دَمَلٌ and دَمَلٌ: and applied to any pimple or pustule, and to a boil: see جَبْنٌ:] the pl. (of دَمَلٌ, T, S) is دَمَائِلٌ (T, S, M, K,) which is anomalous, (M,) or دَمَائِلٌ [agreeably with analogy]. (Msb.)

دَمَالٌ One who manures land with [دَمَالٌ, i. e.] سَرْجِينٌ. (M.)

دَمَائِي The دَامَا [q. v.] of the jerboa. (Ibn-'Abbād, TA.) [See also دَمَائِي.]

### دملج

Q. 1. دَمَلَجَةٌ (JM, TA,) inf. n. دَمَلَجٌ and

دَمَلَجٌ (K, TA,) He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equably, or justly or properly, (K, JM, TA,) and well. (JM, TA.) [And He made a thing round and smooth; like دَمَلَقَهُ: see the pass. part n., below.] It is said in a trad., دَمَلَجَ اللَّهُ نُزُلَهُ [God has made his pearls round and smooth]. (TA.) Accord. to Lh, دَمَلَجَ جَسَدَهُ signifies His body was, or became, rounded, or compacted, (طَوَى) so that his, or its, flesh was firm, or hard. (TA.)

دَمَلَجٌ and دَمَلَجٌ: see the next paragraph, in three places.

دَمَلُوجٌ (S, Mgh, K) and دَمَلُجٌ (S, K) and دَمَلُجٌ (K) An armlet; a bracelet for the arm; syn. مَغْضَدٌ; (S, Mgh, K;) i. e. the ornament thus called: (Mgh, TA:) pl. of the first دَمَائِلُجٌ; (S;) [and of the second and third دَمَائِلُجٌ.] You say, أَلْقَى عَلَيَّ دَمَائِلُجَهُ [He put (lit. cast) upon me his armlets]. (S.) — Also the first and † second A smooth stone. (TA.) — And [the pl.] دَمَائِلُجٌ Hard lands: (K:) so in the L and the Tekmileh. (TA.)

دَمَلَجٌ i. q. مَدْرَجٌ أَمْلَسٌ [Round, as though rolled like a scroll, and smooth]: (S, K:) and a stone, and a solid hoof, smooth and round; as also مَدْمَلُجٌ and مَدْمَلُجٌ. (S in art. دَمَلُج.) A rājiz says, (S, TA,) namely, El-'Ajjāj, (so in a copy of the S.)

كَأَنَّ مِنْهَا الْقَصَبَ الْهَدْمَلَجَا  
سَوْقٌ مِنَ الْبَرْدِيِّ مَا تَعَوَّجَا

[app. describing a certain animal, or animals, and meaning As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked]. (S, TA.)

### دملص

دَمَلِصٌ and دَمَلِصٌ and دَمَالِصٌ: see art. دَلِص.

### دملق

Q. 1. دَمَلَقَهُ He made it smooth and even: [or smooth and round:] like دَمَلَجَهُ and دَمَلَقَهُ. (TA.) And دَمَلَقَ It was made smooth and round: or smooth like the hand, and, accord. to some, hard. (TA.)

مَدْمَلَقٌ and دَمَلَقٌ: see دَمَلَقٌ.

دَمَلُوقٌ: see مَدْمَلُوقٌ, in two places. — Also A sort of truffle, (AḤn, TA,) smaller than the غَرْجُونٌ (JK, AḤn, K, TA,) the shortest thereof (AḤn, TA) found in sands and meadows; (JK, AḤn, K, TA;) it is good, (AḤn, TA,) and seldom becomes black (JK, AḤn, TA) while fresh; (JK;) and it is the sort of which the head is like a مِظْلَةٌ [q. v.]: (AḤn, TA:) pl. دَمَائِلُوقٌ. (JK.)

دَمَائِلُوقٌ: see مَدْمَلُوقٌ. — Also An old man bald

in the fore part of his head. (TA.) And دَمَائِلُوقُ الرَّأْسِ Having the head shaven. (En-Nadr, K.) — Also, applied to a woman's vulva, Wide, (Ibn-'Abbād, K,) and, some add, large. (TA.)

مَدْمَلَقٌ, applied to a stone, (JK, S, K,) and to a solid hoof, like مَدْمَلُوقٌ and مَدْمَلُوقٌ (S,) and دَمَائِلُوقٌ (JK, K) and دَمَلُوقٌ (K) and دَمَلُوقٌ (JK, TA) and دَمَلُوقٌ (JK, K,) Smooth and round: (S, K:) or very round: (JK:) or, accord. to Abou-Kheyr, دَمَلُوقٌ signifies a stone smooth like the hand, and, some add, hard: the pl. [of دَمَائِلُوقٌ and دَمَلُوقٌ and دَمَلُوقٌ] is دَمَائِلُوقٌ and [that of دَمَلُوقٌ is] دَمَائِلُوقٌ. (TA.)

### دملك

Q. 1. دَمَلَكَهُ He made it smooth and round: (S:) or smooth and even: like دَمَلَقَهُ. (TA in art. دَمَلُوق.)

Q. 2. تَدَمَلَكُ It was, or became, smooth and round: (S, TA:) [or smooth and even: see above.] Said of a girl's breast, It became round and prominent: (Lth, K:) one should not say تَدَمَلَقُ. (Lth, TA.)

دَمَلُوقٌ: see what follows.

مَدْمَلُوقٌ Smooth and round; applied to a solid hoof; like مَدْمَلُوقٌ and مَدْمَلُوقٌ; and as applied to an iron head of an arrow or of a spear &c.: (S:) and so دَمَلُوقٌ applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S:) and the former, smooth and even; or made smooth and even; syn. مَخْلَقٌ [in the CK مَخْلَقٌ]; applied to a stone, and to an arrow: (M, K:) and i. q. مَقْتُولٌ مَغْضُوبٌ [app. as meaning compact, or firm, in make; as though twisted]. (K.)

### دمن

1. دَمَنَ الْأَرْضَ (S, K,) aor. ʿ, (TK,) inf. n. دَمْنٌ (TA,) i. q. دَمَلَهَا (S, K;) i. e. He put the land into a right or proper state, prepared it, or improved it, [or manured it,] with [دَمَانٌ, i. e. dung such as is termed] سَرْجِينٌ. (TA.) — دَمِنَ (S, M, K,) aor. ʿ, (K,) inf. n. دَمْنٌ (KL,) † He bore rancour, malevolence, malice, or spite, (S, M, K, TA,) of long continuance, (M, K, TA,) دَمِنَتْ قُلُوبُهُمْ against him: (S, M, TA,) and دَمِنَتْ قُلُوبُهُمْ Their hearts bore rancour, malevolence, malice, or spite, (S, TA,) of long continuance. (TA.) [Perhaps from دَمِنَتْ النَّخْلَةُ said in the TK to signify The palm-tree became rotten and black: see دَمَانٌ, below.] — The inf. n. دَمْنٌ also signifies The being lasting, continual, or permanent. (KL.) [And † اِدْمَنَ app. signifies It was, or became, of long continuance: see a usage of its part. n. مَدْمِنٌ voce دَمْنَةٍ.]

2. تَدَمِنُ الدَّهْشَةَ الْبَكَانَ (M, K,) inf. n. تَدْمِينٌ (K,) The cattle dunged (M, K\*) and staled (M) in, or upon, the place. (M, K.) And دَمِنَ الشَّاةَ The sheep, or goats, dunged in the water.

(S, TA.) — **الْمَوْضِعُ** (S,) or **دَمَنَ الْقَوْمَ الدَّارَ** (S, TA.) *The people, or party, blackened [by the dung of their cattle, or by their cooking,] (S, M,) the house, or abode, (S,) or the place. (M.)* — **دَمَنَ فَلَانٌ فَلَانًا** (T,) or **بَابَهُ** (K,) † *Such a one came, and kept, or clave, to the court, or yard, of such a one, (T, TA,\*) or [simply] kept, or clave, to his door. (K. [Freytag assigns this signification (which he renders "semper stetit ad alicujus portam") to أَدَمَنَ followed by an accus. case, as on the authority of the K.] — And دَمَنَهُ (Kr, M, K,) inf. n. as above, (K,) He granted him, or conceded to him, indulgence, or facilitation. (Kr, M, K.)*

4. **ادمنه** (T, S, M, Mṣb, K,) inf. n. **دَمَانٌ** (Mṣb,) *He did it continually, or perpetually: (S, K:) he kept, or clave, to it (T, M, Mṣb, TA) without desisting from it, or without quitting it, (M,) constantly, perseveringly, or assiduously, (Mṣb,) or inseparably; (TA:) namely, drinking, (T,) and wine, (T, M,) &c. (M.)*

[5. **تدمن** app. signifies *It (water, or a place,) had dung of sheep or goats, or of camels, fallen into it, or upon it: see its part. n. مُتَدَمِّنٌ, below.]*

[7: see 1, last sentence.]

**دَمَانٌ**: see **دَمَنٌ**.

**دَمَنٌ** [Dung, such as is called] **سَرْجِين** (T, M, K,) or **سَرْجِين** (Mṣb,) *that has become compacted, (T, M, Mṣb, K,) and formed a cake upon the ground: (T:) and camels', sheep's, goats', or similar, dung; syn. بَعْرٌ (S, M, K:) also, (T,) or دَمْنَةٌ, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [dung of the kind called] بَعْرٌ, and mud, or clay, that have become mixed together, at a watering-trough or tank, (T, TA,) and compacted, or caked: (T:) and remains of water in a watering-trough or tank. (TA.) See also دَمْنَةٌ, in three places. — **إِذَا مَالٌ دَمَنٌ مَالٌ** is a phrase like **إِذَا مَالٌ مَالٌ** (S, TA,) and means † *Such a one is a manager, or tender, of cattle, or camels &c., (K, TA,) who keeps to them inseparably. (TA.)**

**دَمْنَةٌ**: see the next preceding paragraph. Also *A trace, (M,) or traces, (K,) of a house or an abode: (M, K:\*) and the traces of men [in a place where they have sojourned]; and a place which they have blackened; (S, M, Mṣb, K, TA;) where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA:) [a black, or dark, patch of compacted dung and urine of cattle:] a place near to a house or an abode: (M, K:) a place in which [dung such as is called] **سَرْجِين** has become compacted, or caked: (M, TA:) and a piece of **زَيْل** [i. e. سَرْجِين]: (TA:) pl. **دَمَنٌ** (S, M, K) and **دَمْنٌ** (M, Mṣb, K,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] **دَمْنٌ** signifies *what men have blackened [where they have sojourned, consisting] of the traces of بَعْرٌ &c.; and is a gen. n., and**

also pl. of **دَمْنَةٌ**. (T.) It is said in a trad., **إِبَّاكُمُ وَخَضْرَاءَ الدَّمَنِ**, meaning † *Avoid ye the beautiful woman that is of bad origin: she is thus likened to the herbage that grows in the دَمَن; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M. [See also أَخْضَرُ: and see عَشْبَةُ الدَّارِ, in art. عَشَب.] — Also † Rancour, malevolence, malice, or spite, (T, S, M, Mṣb, K, TA,) of long continuance (صَدِيمٌ M, or قَدِيمٌ K, and ثَابِتٌ TA) in the bosom: it is said that it is not thus termed unless of long continuance: (M, TA:) pl. **دَمْنٌ** (T, K) and [coll. gen. n.] **دَمْنٌ**. (Mṣb, K.)*

**دَمَانٌ** [Dung such as is called] **سَرْجِين** (M) or **سَرْجِين** (K, TA) *with which land is manured; (TA;) [as also دَمَالٌ and دَبَالٌ.] — And Ashes. (M, K.) — Also, (Aṣ, Sh, T, S, M, IATH, K,) or دَمَانٌ, with damm, like other words significant of diseases and the like, as in the "Ghareeb" of El-Khattābee, or, accord. to the "Towsheeh," both of these, and دَمَانٌ (TA,) and دَمْنٌ (M, K,) and دَمَانٌ (Ibn-Ābi-z-Zinād, T, IKṭṭ, K,) *Rottenness and blackness of a palm-tree: (M, K:) or the state of a palm-tree إِذَا أُنْسَغَتْ, as Aṣ says, (T, S, [and the like is said in the M, (أَنْ تَنْسَغِ الشَّخْلَةُ,]) but Sh says, correctly, إِذَا أُنْسَغَتْ [when it splits], (T,) in consequence of rottenness and blackness: (T, S, M:) or, accord. to IATH, corruptness and rottenness of fruits (الشمر [perhaps a mistranscription for التمر i. e. dates]) before their coming to maturity; as also دَمَالٌ (TA:) or دَمَانٌ and دَمَالٌ both signify an unsoundness, or infection, in the spadix of the palm-tree, (Mgh and TA in art. دَمَل,) so that it becomes black, (TA ib.,) before it attains to maturity, (Mgh and TA ib.,) or before it is fecundated. (TA ib.) — Also دَمَانٌ (M, K,) or in this sense it is correctly دَمَانٌ (TA,) *One who manures land with [the dung called] سَرْجِين. (M, K, TA.) — [Golius adds the signification of "Tormentum, supplicium," as from the KL, in my copy of which the only explanation given is "a rottenness that infects a palm-tree:" he seems to have found in his copy of that work عَقَوْتِي, either alone, or followed by some words imperfectly written.]***

**دَمَانٌ** and **دَمَانٌ**: see the next preceding paragraph.

**دَمَانٌ**: see **دَمَانٌ**.

**دَمُونٌ** *Bad, foul, or unseemly. (K.)*

**دُمْنِي** The [hole called] **دَمَاءٌ** of a jerboa: (K:) because of its continuance therein. (TA.)

**أَدَمَانٌ** *A certain tree of the [kind called] جَنْبَةٌ. (K. [Golius read مِنَ الْجَنْبَةِ i. e. "of Paradise," for مِنَ الْجَنْبَةِ.] — Also, accord. to the K, A certain canker, disease, or bane, of palm-trees: but this is دَمَانٌ. (TA.)*

**أَدَمَانٌ**: see what next precedes, and **دَمَانٌ**.

هذا مَدْمَنِي [thus in the TA: app. either مَدْمَنِي, and if so meaning *This is their place of continuance, or مَدْمَنِي, meaning the place where their cattle dung and staled.]*

**مَدْمَنِي الْخَمِيرِ** (S,) or **مَدْمَنِي الْخَمِيرِ** (T,) *A man who is a continual drinker of wine; (S;) an incessant drinker of wine: (T, TA:) likened in a trad. to an idolater. (TA.)*

**مَدْمَنِي** A place in which, or upon which, cattle have dunged and staled. (K, TA.) And water into which the dung of sheep or goats, or of camels, has fallen. (S.)

**مَدْمَنِي**: see **دَمْنَةٌ**, last sentence.

(دمى or دمو)

1. **دَمِي** (T, S, M, MA, Mṣb, K,) [held by some to be originally دَمُو, like دَمِي, (S, K,) which is from الرِّضْوَانُ, being thus [with ي] because of the kesreh, (S,) [but most hold the last radical to be دَمِي, and دَمِي, (TA as from the Mṣb, [but not in my copy of the latter work,]) aor. يَدْمِي, inf. n. دَمَا or دَمِي (T, S, M, MA, Mṣb, K) and دَمِي (S, MA, [but in the Mṣb it seems to be indicated that it is دَمِي,]) said of a thing, (S,) or of a wound, (Mṣb,) and دَمِيَت said of the arm or hand, (T,) *It bled; blood issued from it: (Mṣb:) [and] it was, or became, bloody; i. e., smeared, or defiled, with blood. (MA.)*

2. **دَمِيَّة** (S, M, K,) inf. n. **تَدْمِيَّة** (S,) i. q. **أَدْمِيَّة** (S, M, K,) i. e. [I made him to bleed;] *I struck him, or smote him, so that blood issued from him: (S:) [and I made him bloody; for] دَمَاءٌ signifies [also] he smeared him, or defiled him, or made him to be smeared or defiled, with blood. (MA.) Hence the prov., وَلَدُكَ مِنْ دَمِي, (M, TA,) Thy son is he who made thy two heels to be smeared with blood; (TA in art. وَلَد;) i. e., whom thou thyself broughtest forth; (K and TA in that art;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) — **دَمِي النَّاشِيَةِ** † *It (pasture, or herbage,) fattened the cattle so as to make them like what are termed دَمِي [pl. of دَمِيَّة]. (M.) — دَمِيَّتْ لَهُ, inf. n. as above, † I made a way easy to him. (K, TA.) — † I made, or brought, [a thing] near to him. (K.) You say, **دَمِي لَهُ فِي كَذَا وَكَذَا** † *He made, or brought, near to him [some object of desire in such and such cases]. (Th, M.) — † I appeared to him. (K.) One says, خُذْ مَا دَمِي لَكَ † Take thou what has appeared to thee. (Th, M.)***

4: see 2.

10. **استدَمِي** *He (a man) stooped his head, blood dropping from it; (M;) as also اسْتَدَامَ, formed by transposition from استدَمِي. (Kr, TA in art. دَوْر.) — † استدَمِي غَرِيْبَهُ † He acted gently with his debtor; as also اسْتَدَامَهُ: (Fr, M and K in art. دَوْر:) judged [by ISd] to be formed by transposition from the latter. (M in that art.) —*



استدمى مودته *He looked, or watched, or waited, for his love, or affection: [formed by transposition] from استدارم. (M in art. دومر.)*

دَمْر [Blood;] one of the [four] أَخْلَاط [or humours], (M,) well known: (T, M, K:) accord. to some, (Mgh,) it is originally دَمُو: (S, Mgh:) or it is originally دَمِي: (Zj, Mbr, S, M, Mgh, K;) thus in the correct copies of the K; (TA; [in some copies دَمِي, and in the CK دَمِي;]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is دَمَيَان, (T, S, M, Mgh, K,) whereby [also] the letter gone from it is shown to be ي; (Mbr, S;) but it has also for its dual دَمَان, (T, M, Mgh, K;) and some of the Arabs say دَمَوَان, (S, M;) in which last, however, [accord. to ISd,] the و is substituted for ي, though generally و is changed into ي: (M:) and this original form is used by a poet, [namely, Ḥoseyn Ibn-El-Homám, accord. to one of my copies of the S,] in his saying,

فَلَسْنَا عَلَى الْأَعْقَابِ تَدْمِي كَلُومَنَا  
وَلَكِنْ عَلَى أَدْمَانَا يَقْطُرُ الدَّمِي

[And we have not our wounds bleeding upon the heels; but upon our feet the blood drops]: (S:) or it is originally دَمِي: (Sb, T, S, M, Mgh;) as is shown by its pls., (Sb, S,) which are دَمَا: (Sb, T, S, M, K,) and دَمِي, (Sb, S, M, K,) also pronounced دَمِي: (TA;) like as دَلُو and دَلِي have for their pls. دَلَاء and دَلِي and دَلِي and دَلِي; for if it were like دَلَا and دَلَا, it would not have such pls. (Sb, S.) دَمْر is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دَمْر. (K in art. دومر.) دَمْر has a more special signification than دَمْر, the two words being like بَيَاضَة and بَيَاض; (S;) [i. e.] it signifies *A portion of blood*: (T, M, K:) or it is a dial. var. of دَمْر, (M, K,) accord. to IJ. (M.) The dim. of دَمْر is دَمِي. (S.) [Hence,] رَجُلٌ ذُو دَمِرٍ *A man seeking to obtain, or prosecuting for, [the revenge of] blood.* (TA.) دَمْرٌ فَلَانٌ فِي ثَوْبٍ فَلَانٍ is a saying of the Arabs, meaning † *Such a one is the slayer of such a one.* (Ham p. 632.) الدَّمْرُ الدَّمْرُ, or الدَّمْرُ الدَّمْرُ, is a saying of the Arabs, meaning *If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought*: or, accord. to the latter reading, as is said in the Nh, *and where thou shalt be buried, I will be buried*: or *thine abode shall be mine abode.* (JM in art. هدم, q. v.) See also an ex. voce دَمِيَّة. — دَمِيَّةُ الْخَوَيْنِ. — دَمِيَّةُ الْغَزَالِ [The red, resinous, inspissated juice called dragon's blood;] what is called الدَّمْرُ (S;) i. q. القَاطِرُ الْمَيْكِي now called دَمْرُ الْغَزَالِ; (K; voce مَطَّ) or a species thereof; (TA;) [vulgarly مَكَّة;] and also called دَمْرُ الشَّعْبَانِ; [what is called in Pers. خُونِ سَبَاوْشَان. (K.)] — دَمْرُ الْغَزَالِ *A certain herb, or leguminous plant, having a beautiful*

blossom: (M, K:) accord. to Lth, دَمِيَّةُ الْغَزَالِ is the name of a certain herb, or leguminous plant, having a blossom. (T.) — بَنَاتُ دَمْرٍ *A certain plant, (M, K,) well known; (K;) a certain red plant.* (T in art. بني.) — الدَّمْرُ *The cat: (M, K:) mentioned by En-Nadr in "The Book of Wild Animals."* (M.)

دَمْرَة: see the next preceding paragraph.

الدَّمِي, said to be the original form of الدَّمْر: see دَمْر.

دَمْر *Bleeding; having blood issuing from it: (S, Mgh:) [and] bloody; i. e. smeared, or defiled, with blood: and دَامِرٌ signifies the same [in both senses]. (MA.)*

دَمِيَّة *An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood: (Mgh:) or an image, or effigy, in a general sense: (Kr, M, K:) accord. to Abu-l-'Alá, because originally painted with red, as though from the دَمْر: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to † a woman: (IAar, T:) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دَمِي. (S, Mgh, K.) Accord. to MF, it is also pronounced دَمِيَّة. (TA.) One says, أَحْسَنَ مِنَ الدَّمِيَّةِ, meaning *More beautiful than the image of ivory.* (Har p. 611.) And الدَّمِي is an oath of the Pagan Arabs, meaning *No, by the idols*: or, as some relate, it is لَا وَالِدَمَا, meaning *No, by the blood of what is sacrificed upon the stones set up to be worshipped*: so in the Nh. (TA.) — The pl., دَمِي, also signifies *Garments upon which are pictures or effigies.* (S.) — See also دَمْر, last sentence but two.*

دَمِيَّة: see the next preceding paragraph.

دَمِيَّة, as in the Tekmileh; in the K, erroneously, دَامِيَّة, (TA,) *Good, or good fortune, and prosperity.* (K, TA.)

دَمِي [Of, or relating to, blood;] rel. n. from دَمْر; as also دَمَوِي. (S.) — [In the phrase رَحِمَ مَا دَمِي, in Freytag's Lex., دَمِي is a mistake for دَمِي: see 2, last sentence.]

دَمِي dim. of دَمْر, q. v. (S.)

دَمَوِي: see دَمِي.

دَمِيَّةُ الدَّمِيَّةِ, meaning *Heetie fever* (حَسَى الدَّمِيَّةِ) is a vulgar word of the dial. of Egypt. (TA.)

دَامِر: see دَمْر. [And see the next paragraph.] — دَامِي الشَّفَةِ, (M, K,) applied to a man, (M,) [lit. *Having a bleeding lip.*] means † *poor.* (M, K, TA.) — شَجَرَةٌ دَامِيَّةٌ † *A beautiful tree.* (TA.)

دَامِيَّة, (S, K,) or شَجَرَةٌ دَامِيَّةٌ, (T, M, Mgh,) *A wound in the head that bleeds but does not flow with blood* (T, S, M, Mgh, K) as yet: (M:) such as flows with blood is termed دَامِيَّة. (T, Mgh.) [See شَجَرَةٌ.]

دَمِيَّة: see دَامِيَّة.

مَدْمِي *Red; applied to a garment, or piece of cloth: (M:) or anything in the colour of which is blackness and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, of a sorrel colour (أَشْفَرُ) intensely red, like the colour of blood: (T:) or, so applied, of an intense sorrel colour: (M:) and كَمِيَّتٌ مَدْمِيٌّ of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood: (TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly: and أَشْفَرُ مَدْمِيٌّ of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow [or gilded] bay: (A'Obeid, T:) and لَوْنٌ مَدْمِيٌّ a colour in which is blackness. (M.) سَهْمٌ مَدْمِيٌّ An arrow upon which is the redness of blood (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means an arrow which the archers shoot by turns, one at another; an explanation reducible to that before mentioned: (S:) or an arrow which one shoots at his enemy and the latter then shoots at the former: (M:) or an arrow shot once. (T.)*

مُسْتَدِمٌ *Having blood dropping from the nose, while stooping the head.* (As, S, K.) — † One who drans forth his debt from his debtor with gentleness. (As, S, K.)

## دن

1. دَن: see R. Q. 1, in four places. — دَن is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which دَنَن (q. v.) is the inf. n.; but I find no authority for it: and if دَنَن have a verb, it should, accord. to rule, be دَن, aor. دَنَن.]

2: see R. Q. 1.

4. دَنَن (T, K,) inf. n. دَنَانٌ, (T, TA,) *He (a man, T, TA) remained, stayed, abode, or dwelt, (T, K, TA,) [as though set in the ground like a دَن] أَبْنَى بِالْمَكَانِ in the place; like أَبْنَى: (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-El-Faraj. (TA.)*

R. Q. 1. دَنَدَن *It buzzed, or made a buzzing sound; syn. صَوَّتَ, and طَنَّ, (K,) and طَنَّنَ; (Sh, T, TA;) as also دَنَن, and دَنَن; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنَدَنَةٌ [inf. n. of دَنَدَن] (Lth, T, M, K) and دَنِن [inf. n. of دَن] (Lth, T, M) and دَنِنٌ [a simple subst.] (M) signify*

the *buzzing* (صَوْت, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) — And [hence,] *He* (a man) *spoke in a low, gentle, or soft, tone, so that his speech was not understood*; (A'Obeid, K, TA;) [as also دَنْ; for] دَنْدَنَة [inf. n. of the former] (A'Obeid, T, S, M, K) and دَنْيَن [inf. n. of دَنْ] and دَنْدَن (M, K) signify the *speaking in a low, gentle, or soft, tone*, (A'Obeid, T, S,) or in the manner termed هَيْبَة, (M, K,) so that the speech is not understood: (A'Obeid, T, S, M:) or دَنْدَن signifies [merely] the *speaking in a low, or faint, tone*: (M:) accord. to IATH, it is a little above what is termed هَيْبَة. (TA.) A poet says,

### نَدْنَدْنُ مِثْلُ دَنْدَنَةِ الذَّبَابِ

[We buzz in our speech like the buzzing of the fly]. (Sh, T.) And it is said in a trad., حَوْبًا نَدْنَدْنُ (S,) or حَوْبِيًّا (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَشْبِيْهُ?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَة and the دَنْدَنَة of Mo'adh, I do not approve it:" and the Prophet said, حَوْبِيًّا نَدْنَدْنُ (M, JM,\*) i. e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from دَنْدَنَ حَوْلَ الْيَاءِ *He went round about the water*: [hence it may mean we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies; seeking to enter the one, and to keep outside the other:] Aṣ says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمْ نَدْنَدْنُ [From a consideration of them we utter our prayer with a low, or faint, voice;] i. e. our دَنْدَنَة arises from them; and is because of them: and hence, (JM,) دَنْدَن means also *He* (a man, JM) *went to and fro in one place*. (JM, TA.)

دَنْ A nine-jar: (MA:) a [jar of the kind called] حَبْ (S:) or [a jar] in form like a حَبْ: (Mṣb:) or a large رَاقُوْد [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حَبْ, (M,) but taller; (M; in the K, or taller than the حَبْ;) uniform in make, [tapering to the bottom,] having at the lower end what resembles the قَوْس [or tapering top] of a helmet: (M:) or smaller than the حَبْ, having a pointed lower extremity, [so I render عَصَص, (agreeably with the TḲ,) regarding it as a dial. var., or perhaps a mistranscription, of عَصَص, which properly signifies the "os coccygis,"] (M, K,) so that (M) it will not sit [upright] without one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دَنَان (T, S, M, Mṣb)

[and دَنْدَنَة and (of pauc.) اَدْنَنْ and اَدْن, as appears from the following saying of IḌar, quoted by Az:] one says دَنْ and اَدْنَنْ and اَدْن and دَنَان and دَنْدَن. (T.) [See an ex. in a verse of El-Aqshā cited voce اَرْتَسَام.]

دَنْ A bending, or curving, in the back [so that it resembles a دَنْ: see اَدْن]: (M, K:) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution: it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K:) or shortness, and lowness, or depression, of the neck: (R, TA:) or, in a horse, shortness of the fore legs: or, accord. to Aṣ, in any quadruped, nearness of the breast to the ground; which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHeyth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.)

دَنْدَنَة A certain insect resembling an ant: (K:) so called because of its shortness. (TA.)

دَنْدَنَة The [kind of cap called] قَلَنْسُوَة, of a Kāde; likened to a دَنْ; (K;) a قَلَنْسُوَة worn by Kādees, as though so called in relation to the دَنْ, because high and round: (Har p. 109:) accord. to Esh-Sherreeshee, originally دَنْبِنَة; a قَلَنْسُوَة pointed at the extremity, [in my original the اطراف is erroneously put for الطرف,] worn by Kādees and great men: not a genuine Arabic word, but of the dial. of El-'Irāq. (TA.)

دَنْدَن syn. with دَنْدَنَة: see R. Q. 1, in two places. — Also *Herbage* (S, M, K) and *trees*, (M, K,) or *dry herbage*, (Aṣ, T,) become black, (Aṣ, T, S, K,) or *wasted and black*, (M,) by reason of oldness: (Aṣ, T, S:) or what is broken in pieces of [the species of barley-grass called] بَهْمِي, when it has become black and old: or the stems (أَصُول) of old and wasted trees: (M:) accord. to Lth, the stems (أَصُول) of trees: but the right explanation is that given above on the authority of Aṣ. (T.)

دَنَادَنْ The دَلَال [or lower parts, that are next the ground,] of garments. (K.)

أَدْن One whose back resembles the دَنْ; (IḌar, T;) [i. e.] having a bending, or curving, in the back; (S, M, K;) applied to a man; (S;) hump-backed: (Fr, TA in art. عَجَر:) and having the neck and breast near [to the ground], (M, K,) and stooping, (M,) and low, (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, short in the fore legs: (S:) or, applied to a camel, leaning forward, with shortness of the fore legs: (AZ, T:) or, applied to a horse or the like, short in the fore legs, and consequently having his neck near to the ground: (AHeyth, T:) Aṣ said that no أَدْن ever outstripped except that of the Benoo-Yarbooa: (M:) fem. دَنْدَنَة. (M, K.) [See also دَنْدَن.] — Also, applied to a house, or chamber, or tent, نَبْت, [for which Golius appears to have read

نَبْت,] Low, or depressed, [app. in its roof.] (S, K.)

### دنا

1. دَنَا, aor. ٤; and دَنُو, aor. ٤; inf. n. دَنْوَة, (AZ, Lh, T, S, M, Mṣb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دَنُو, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دَنْوَة; (S, K;) *He* (a man) *was, or became, low, ignoble, or mean, in his actions; and cared not for what he did, nor for what was said to him*: (ISK and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) *he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member* [i. e. in respect of appetite for food and for sexual enjoyment]; not caring for what he did, nor for what was said to him: (AZ, Lh, T, M, K:) and the former verb, (S,) or each, (M, K,) [accord. to some,] *he was, or became, such as is termed دَنْبِي, i. e. خَسِيْس* [app. as meaning contemptible]; (S, M, K;) like دَنَا, aor. يَدْنُو, inf. n. دَنْوَة; (Mṣb;) and destitute of good: (S:) but some make a distinction between the verbs with ٤ and the verb without ٤; saying that the meaning "he was, or became, خَسِيْس" is that of دَنَا, without ٤; (T, Mṣb;) and the truth is, that the verbs with ٤ have the meanings assigned to them by AZ and Lh; (T;) or signify *he was, or became, low, ignoble, or mean*: (Mṣb;) or these two verbs also signify, (K,) or signify as some say, (M,) *he was one in whom was little or no good; contemned or contemptible, mean, paltry, or of no weight or worth*. (M, K.) — دَنْبِي, (M, K,) aor. ٤, (K,) inf. n. دَنْبَا, (S, M,) *He was, or became, hump-backed*. (S, M, K.)\*

4. اَدْنَا *He committed an action such as is termed دَنْبِي*. (M, K.)\*

5. دَنْدَنَة *He, or it, incited him to دَنْوَة* [i. e. low, ignoble, or mean, conduct; &c.: see دَنَا and دَنُو, of which دَنْوَة is an inf. n.]. (K.)

دَانِي (AZ, Lh, T, S, M, Mṣb, K) and دَانِي (Lh, T, S, S, M, K,) applied to a man, Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him: (S:) or bad, corrupt, or foul, in respect of the belly and the genital member [i. e. in respect of appetite for food and for sexual enjoyment]; not caring for what he does, nor for what is said to him: (AZ, Lh, T, M, K:) and [accord. to some,] i. q. خَسِيْس [app. as meaning contemptible]; (S, M, K;) like دَنْبِي, without ٤; (Mṣb;) and destitute of good: (S:) but some make a distinction between دَنْبِي and دَانِي; saying that the latter means خَسِيْس; (T, Mṣb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَانِي means لَئِيْم [i. e. low, ignoble, or mean, as contr. of كَرِيْم]; (Mṣb:) دَانِي is also applied to an action: (M, K.)\* [see 4:] and signifies likewise, (K,) or as some say, and so دَانِي, (M,) one in whom is little or no good;

contemned or contemptible, mean, paltry, or of no weight or worth: (M, K:) the pl. of **دَنْيٌ** is **أَدْنِيَّةٌ**, (AZ, T, M,) or **أَدْنِيَّةٌ**, (Lh, T, TA,) or **أَدْنِيَّةٌ**, (K, TA,) like **أَشْرَافٌ** pl. of **شَرِيفٌ**, (TA,) and **دُنَا**, (K,) which is anomalous, (TA,) or **دُنَا**. (M.)

**دَنْيَةٌ** A low, or base, quality, property, natural disposition, habit, practice, or action; syn. **نَقِيصَةٌ**; (S, K;) or such as is blamed; also pronounced **دَنْيَةٌ**. (TA in art. **دُنُو**, q. v.)

**دَانِيٌ**: see **دَنْيٌ**, in two places.

**أَدْنَى** [More, and most, low, ignoble, or mean, in his actions; &c.]. You say, **هُوَ أَدْنَى مِنْهُ** [He is more low, &c., than he]. (Zj, T.) Fr says that **أَدْنَى** in the **Kur** ii. 58 is [for **أَدْنَى**] derived from **دَنْيَةٌ**: accord. to one reading, it is **أَدْنَى**. (TA.) = Applied to a man, (M,) **Ilump-backed**: (S, M, K:\*) fem. **دُنَايٌ**. (K, \*TA.)

## دنر

2. **دَنْرٌ**, (T, M, K,) inf. n. **تَدْنِيرٌ**; (K;) and **تَدْنَرٌ**; (A;) † **It** (a man's face) glistened (T, M, A, K) like a **دِينَارٌ**. (TA.) — **دَنْرٌ** **He** (a man, TA) had many **دَنَائِرٍ** [pl. of **دِينَارٌ**]. (K.) — See also the pass. part. n., below.

5: see 2.

**دُنْيِيرٌ**: see the next paragraph.

**دِينَارٌ**, an arabicized word, (M, K,) from the Persian [دِينَار], (M,) or from **دِينَ** آر, meaning "the law brought it" [into being or circulation]: (Er-Rāghib:) some say, (TA,) its original is **دِنَارٌ**; one of its **ن** being changed into **ي**, (S, Mgh, K,) to render it more easy to be pronounced, (Mgh,) or that it may not be confounded with inf. ns., such as **كَذَابٌ**; (S, K;) and hence its pl. is **دَنَائِرٍ**, (M, Mgh,) and its dim. **دُنْيِيرٌ**: (M:) this is the opinion generally obtaining: others say that it is of the measure **فَيْعَالٌ**; but this opinion is contradicted by the absence of the **ي** in [the second syllable of] the pl.; for were it so, its pl. would be like **دِيَامِيرٌ**, pl. of **دِيَامٌ**: (Mgh:) [it is the name of A certain gold coin;] its weight is seventy-one barley-corns and a half, nearly, reckoning the **دَانِقُ** as eight grains of wheat and two fifths; but if it be said that the **دَانِقُ** is eight grains of wheat, then the **دِينَارُ** is sixty-eight grains of wheat and four sevenths: it is the same as the **مُتَقَالُ**. (Mgh.)

**شَرَابٌ دِينَارِيٌّ** A kind of wine or beverage, so called in relation to Ibn-Deenār el-Hakeem, or because like the **دِينَارُ** in its redness. (TA.)

**مَدْنَرٌ**, applied to a **دِينَارٌ**, (M, K,) and to gold, (TA.) Coined. (M, K, TA.) — Also A man having many **دَنَائِرٍ** [pl. of **دِينَارٌ**]. (M, K.) — Also † A horse having specks, or small spots, exceeding what are termed **بَرَشٌ**: (AO, T, S, M, K:) or having black and white spots like **دَنَائِرٍ**: (Mgh:)

or having a spotting (**تَدْنِيرٌ**) of black intermixed with whiteness predominating over blackness: (TA:) and of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump: (M:) or of a white hue intermixed with red, (**أَضْبَبٌ**) marked with round black spots. (A.) — Also † A garment, or piece of cloth, with marks, or figures, like **دَنَائِرٍ**. (A.)

## دنس

1. **دَنْسٌ**, aor. **دَنَسَ**, inf. n. **دَنْسٌ** (S, A, K) and **دَنَسَةٌ**, (K,) **It** (a garment, S, A, K) was, or became, dirty, filthy, foul, sullied, defiled, or polluted; (S, M, A, K;) as also **تَدَنَسَ** (S, M, A:) and in like manner † said of a man's honour, (K, TA,) and † of his disposition. (TA.)

2. **دَنْسٌ**, (S, M, A, K,) inf. n. **تَدْنِيسٌ**, (S, K,) **He**, or **it**, made it (namely a garment, S, A, K) dirty, filthy, or foul; sullied, defiled, or polluted, it. (S, M, A, K.) And in like manner, **دَنَسَ** **He** sullied his honour;] he did to him that which disgraced him. (A, K.) And **دَنْسٌ** **He** [The evilness of his disposition sullied his honour]. (A, TA.)

5: see 1.

**دَنْسٌ** Dirt; filth; soil, or pollution: (S, M, A, K:) pl. **أَدْنَانٌ**. (M.) [Hence,] **هُوَ يَتَصَوَّنُ** † [He preserves his honour from pollutions], and **هُوَ يَتَصَوَّنُ** † [from causes of pollution, مَدَانِسٌ being pl. of **مَدْنَسَةٌ**, a noun of the same kind as **مَبْعَلَةٌ** and **مَجْبَنَةٌ**]. (A, TA.)

**دَنْسٌ** Dirty, filthy, foul, sullied, defiled, or polluted: (M, K:) [pl. **أَدْنَانٌ**, agreeably with analogy, and **دَنْسَةٌ**, contr. to analogy; but the latter is perhaps post-classical.] You say, **قَوْمٌ دَنْسٌ** and **مَدَانِيسٌ** [A people dirty, filthy, &c.; both in a proper and in a tropical sense]. (K.) And **الْجَبِيبُ** and **الْتِيَابُ** and **هُوَ دَنْسٌ الْبَرُوءَةُ** and **الْأَوْدَانُ** † [He is foul in character, conduct, or the like]. (A.)

**دَنْسٌ**; and its pl. **مَدَانِيسٌ**: see **مَدْنَسَةٌ**.

**مَدَانِيسٌ**: see **دَنْسٌ**.

## دنف

1. **دَنْفٌ**, (S, M, Mgh, Mgh, K,) aor. **دَنَفَ**, (Mgh, K,) inf. n. **دَنْفٌ**; (M, Mgh;) and **دَنْفٌ**; (S, M, Mgh, Mgh, K;) or, accord. to Sb, one does not say **دَنْفٌ**, though they sometimes said **دَنْفٌ**, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K,) **He** had a constant, or chronic, disease: (Mgh: [see **دَنْفٌ**, below:]) or **he** was, or became, heavy, (S, Mgh, K, TA,) by reason of disease, (Mgh, TA,) and near to death, (Mgh,) or at the point of death: (TA:) or **he** became emaciated by disease so as to be at the point of death. (M.) — And [hence,] **دَنْفَتِ الشَّمْسُ**, and **دَنْفَتِ الشَّمْسُ**, † **The sun** was near

to setting, and became yellow. (S, K, TA.) — And **دَنْفَ الْأَمْرُ** † **The thing, or event, was, or became, near** (K, TA) to passing. (TA.)

4. **ادْنَفَ**: see 1, in two places. — **ادْنَفَ**, said of a disease, (S, Mgh, Mgh, K,) **It** rendered him constantly, or chronically, ill; or claved to him constantly: (Mgh:) or it rendered him heavy [so that he was near to death, or at the point of death: see 1]: (S, Mgh, K:) or, said of God, **He** caused him to become emaciated by disease so as to be at the point of death. (M.) Thus the verb is trans. as well as intrans. (S, Mgh.) — And **أَدْنَفْتُ الْأَمْرَ** † **I** caused the thing, or event, to be near, or brought it near, (K, TA,) to passing. (TA.)

**دَنْفٌ** A constant, or chronic, disease; (S, M, K;) such as infects, or pervades, the person or the inside: or, as some say, any disease, whatever it be. (M.) — Also, (S, M, K,) and **دَنْفٌ**, (S, M, Mgh, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb **دَنْفَ**, (M,) A man having a constant, or chronic, disease; (S, M, Mgh, K;) such as infects, or pervades, his person or his inside: or, accord. to some, having any disease: or emaciated by disease so as to be at the point of death: and **مَدْنَفٌ** and **مَدْنَفٌ** signify the same: (M:) or these two signify rendered heavy by disease [so as to be near to death, or at the point of death: see 1]: (S, Mgh, K:) [and Freytag adds **دَانَفٌ**, explained as meaning "interitui obnoxius," as from the **Ham**; in which I only find (p. 624) authority for **دَنْفٌ**, signifying being at the point of death or destruction:] **دَنْفٌ** is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say **دَنْفٌ**, you vary it for the fem. and dual and pl., (T, \*S, M, K,) saying **امْرَأَةٌ دَنْفَةٌ**, (S, M,) &c., (S,) i. e., saying also **رَجُلَانِ دَنْفَانِ**, (TA,) and **قَوْمٌ دَنْفَانِ**, (M,) or **دَنْفٌ** has a dual form and a pl.; (K;) [i. e.] one may say **إِخْوَتُكَ دَنْفَانِ** and **أَخْوَاكَ دَنْفَانِ**. (Fr, T.) — Applied to the sun, it means † **Near to setting**, (M, TA,) and (TA) **becoming yellow**. (T, TA.) So in the saying (of El-'Ajjāj, T, TA),

\* **وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنْفًا**

† [And the sun had almost become near to setting, and to turning yellow]. (T, M, TA.) [See Q. 2 in art. **زحلف**.]

**دَنْفٌ**: see **دَنْفٌ**, in two places.

**دَانِفٌ**: }  
**مَدْنَفٌ**: } see **دَنْفٌ**.  
**مَدْنَفٌ**: }

## دق

1. **دَقَّ**, aor. **دَقَّ** and **دَقَّ**, inf. n. **دُقُوقٌ**, **He** pursued small, little, or minute, things. (JK, Ibn-'Abbūd,

Z, K. [See also 2.] [Two other significations assigned to دتق in the CK and in the Lexicons of Golius and Freytag belong to دتق.]

2. دتق, (S, Mgh, TA,) inf. n. تَدْتَقِي, (Mgh, K,) *He went to the utmost point [in his dealings &c.]:* (S, K, TA:) *he was minute, observant of small things, nice, or scrupulous:* (Mgh:) *he examined minutely into his dealings and expenses.* (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تَدْتَقُوا فِدْتَقَ [Go not ye to the utmost point against others, for in that case the utmost point may be gone to against you]. (S, TA.) And the saying of El-Hasan, (Mgh, TA,) وَمَنْ دَتَقَ دَتَقَ [May God curse the one who has been minute, &c., in his dealings, or and him who has been minute, &c., therewith;] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, وَأَوَّلَ مَنْ أَحْدَثَ الدَّتَقَ [and the first who innovated the dattiq], meaning El-Hajjaj. (Mgh.) — [Hence,] دتق, metonymically, signifies † *The being niggardly, stingy, or avaricious.* (Az, TA.) — Also *The continuing to look at a thing;* (S, K;) as also تَرْتَقِي [or rather each has this signification elliptically; for] you say, دتق إِلَيْهِ النَّظَرُ [meaning *He continued looking at it*]. (S.) [See رَتَقَ.] And in like manner, *The looking weakly.* (S, TA.) And دتق بَصَرَهُ *He looked hard, and sharply, or intently.* (JK.) — Also † *The approaching of the sun to setting.* (S, K, TA.) You say, دتقت الشَّمْسُ † *The sun became near to setting.* (JK, TA. [See also دتقت.]) — And دتق † *He (a man) died:* (JK, TA:) or † *he was near to dying;* inf. n. as above. (TA.) — And دتقت عَيْنُهُ, (JK, K, TA, [accord. to the CK دتقت, which is wrong,]) inf. n. تَدْتَقِي, (S, TA,) † *His eye sank, or became depressed, in his head:* (JK, S, K, TA:) or, accord. to Az, the more correct explanation is, *the ball, or globe, of his eye became prominent, and apparent.* (TA.) — And دتق وَجْهَهُ, (Lth, K, TA, [in the CK, erroneously, دتق,]) inf. n. تَدْتَقِي, (Lth, TA,) *His face exhibited emaciation, arising from fatigue or disease.* (Lth, K, TA.)

دُنُو [a pl. of which the sing. is not mentioned] *Persons niggardly, or parsimonious, in expenditure, towards their households* (IAqr, K, TA) *and themselves.* (IAqr, TA.)

دَنِي One who alights by himself, (TA,) and eats by himself in the daytime, and in the moonlight by night, lest the guest should see him: (K, TA:) mentioned by IAqr, on the authority of Abul-Mekarim: and so كَيْفُ and صَوْص. (TA.)

دَانِي: see the next paragraph.

دَانِي Foolish; stupid; having little, or no, intellect, or understanding: (K:) and so دَانِي. (TA.) — † *A thief.* (JK, Ibn-'Abbád, K, TA.) — *Emaciated and falling down, or emaciated*

*and tottering; expl. by مَهْزُولٌ سَاقِطٌ:* (AA, S, K:) *or falling down, or tottering, (سَاقِطٌ) by reason of emaciation:* (JK:) applied to a man (AA, K) and to a she-camel. (K.) — *Having a constant, or chronic, disease, and oppressed thereby so as to be at the point of death.* (AA, TA.) — Also, and دَانِي, (JK, S, Mgh, Mṣb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانَكْ or دَانَكْ], (Mṣb,) and دَانِي, (JK, S, K,) like as they said دَرَهْمٌ and دَرَهْمٌ, (S,) [but دَانِي seems to have been disallowed by Sb, either as unused or as post-classical,] *The sixth part of a dirhem (or drachm);* (S, Mṣb, K;) [i. e.] *two carats;* (Mgh;) [i. e.] *two grains of the dirhem [or carob], with the ancient Greeks, for the dirhem with them was twelve grains of the dirhem; but the dattiq of the Muslims is two grains of the dirhem and two thirds of a grain of the dirhem; for the dirhem of the Muslims is sixteen grains of the dirhem:* (Mṣb:) and the *sixth part of the deenár:* (TA: [but this I find nowhere else: see دِينَارٌ: and see also رَطْلٌ:]) the pl. of دَانِي is دَوَانِي and دَوَانِي; (Mgh, TA;) the former is said by Az to be pl. of دَانِي; and the latter, of دَانِي; and it is said that every pl. of the measure فَوَاعِلٌ or مَفَاعِلٌ may be lengthened with ي, so that one may say فَوَاعِيلٌ and مَفَاعِيلٌ: (Mṣb:) or, accord. to Sb, دَوَانِي is pl. of دَانِي; though this be not in their speech. (TA.) [Also *A small silver coin, the sixth part of the coin called دَرَهْمٌ.*] The dim. is دَوْنِي. (TA.)

دَانِي: see the next preceding paragraph, in two places.

دَوَانِي [rel. n. from دَوَانِي pl. of دَانِي], (El-Mekeen, "Hist. Sarac." p. 104,) or دَوَانِي [rel. n. from دَوَانِي pl. of دَانِي], (TA,) [Of, or belonging or relating to, dāniks: and hence,] a surname of the 'Abbāsee Khaleefeh Abou-Ja'far El-Manṣoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.)

دَوْنِي: see دَانِي, last sentence.

مُدَّتَق One who examines minutely into his dealings and expenses: used in this sense by the people of El-'Irāk. (TA.) — عَيْنٌ مُدَّتَقَةٌ *An eye of which the ball, or globe, is prominent, and apparent: so accord. to AZ; and Az holds this to be the correct explanation, rather than an eye sunk, or depressed, in the head.* (TA.)

## دنو

1. دَنَا, (T, M, Mgh, Mṣb, K, &c.) first pers. دَنُو, (T, S,) aor. يَدْنُو, (T, Mṣb,) inf. n. دَنُو, (T, S, M, Mṣb, K) and دَنَاوَةٌ, (M, K,) *He, or it, was, or became, near; drew near, or approached;* (T, M, Mgh, Mṣb, K;) as also † *ادْنَى*; (IAqr, T, K;) and † *تَدْنِي*, inf. n. تَدْنِيَّة; (IAqr, T;) and † *دَانِي*, inf. n. مَدَانَةٌ; (KL, but only the inf. n. is there mentioned;) and † *ادْنَى*, inf. n. اِدْنَا: (TA:) it is either *in person, or substance, or in*

*respect of predicament, and in place, and in time:* (El-Harāllee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Mṣb,) and دَنُوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Mṣb,) and لَهُ, (TA,) and عَلَيَّه occurs in a verse of Sā'idh as meaning مِنْهُ, (M,) *He, or it, and I, was, or became, near, &c., to him, or it:* (T, M, Mgh, Mṣb:) [and in like manner you use the other verbs mentioned above, except † *دَانِي*, which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, *He was near to him in respect of kindred; was related to him:* for] دَنَاوَةٌ is syn. with قَرَابَةٌ (S, M, K) and قُرْبَى: (M, K:) you say, بَيْنَهُمَا دَنَاوَةٌ meaning قَرَابَةٌ [i. e. *Between them two is relationship*]; (S;) مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً [Thou increasest not save in nearness and relationship to us]. (ISK, T, S.) A rijiz says,

مَا بِي أَرَاهُ دَالِغًا قَدْ دَنَى لَدِي

meaning دَنَى لَدِي [i. e. *What hath happened to me that I see him walking gently or with short steps, or rendered lowly by age, having been approached by death?*]: it is from دَنُوْتُ, but the و is changed into ي because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دَنَى except in this instance; and As used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf El-Aḥmar or some other of the Muwalleds. (M.) One says also, دَنَتْ الشَّمْسُ لِلْغُرُوبِ and أَدْنَتْ [The sun was, or became, near to setting]. (M.) — مَا كَانَ دَنِيًا وَلَقَدْ is erroneously put for مَا كَانَ دَنِيًا وَلَقَدْ (T, M, K, TA, [in the CK, دَنِي,]) like رَضَى, (TA,) aor. يَرْضَى, (T,) inf. n. رَضَا; (T, M, K) and دَنِيَّة, (T, K, TA,) or دَنَا; (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows,]) the ي [in دَنِي] being substituted for و because of the nearness of the kesreh; all on the authority of Lh; (M;) and دَنُو, aor. يَدْنُو, without و, inf. n. دَنَاوَةٌ, with و, (ISK, T,) and دَنُو; (T;) or دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; i. q. دَنَاوَةٌ and دَنُو; (Mṣb;) [i. e.] *He (a man, T, M) was, or became, such as is termed † دَنِي; (T, M, Mṣb, K;) and † دَنِي; (Mṣb;) meaning weak; contemptible (خَسِيسٌ); not profitable to any one; who falls short in everything upon which he enters:* (T: [like مُدَّتَق:]) or low, ignoble, or mean; (سَاقِطٌ;) weak; (M, K;) such as, when night affords him covert, will not quit his place, by reason of weakness: (M:) or low, ignoble, or mean, (تَبِيسٌ,) in his actions, or conduct; bad, evil, or foul; accord. to the explanation of دَنَا by Es-Sarakustee: but some distinguish between دَنِي and دَنِي; making the former to signify "low, ignoble, or mean;" (تَبِيسٌ;) and the latter, خَسِيسٌ [app. as meaning contemptible]. (Mṣb, and so the latter is explained in the Mgh.)



2: see 1: — and 4. — It is said in a trad., *سَمُوا وَسَمُوا وَدَنُوا*, i. e. [Pronounce ye the name of God, (i. e. say, In the name of God,) and invoke a blessing upon him at whose abode or table ye eat, (see art. *سَمَت*), and] make your words to be near together in praising God. (M.) And in another trad., *إِذَا أَكَلْتُمْ فَسَمُوا اللَّهَ وَدَنُوا*, i. e. [When ye eat, pronounce the name of God, and] eat of that which is near you: (M:) or *إِذَا أَكَلْتُمْ فَدَنُوا*, i. e. [When ye eat,] eat of that which is next you. (S.) — *دَنَى*, (T, M,) inf. n. *تَدْنِي*, (T,) also signifies *He (a man) sought after mean, paltry, or contemptible things.* (Lh, T, M.) And *دَنَى فِي الْأُمُورِ*, (inf. n. as above, S, K,) *He pursued small matters, and mean, paltry, or contemptible:* (T, S, TA:) in the K, erroneously, and great. (TA.) — Also *He was, or became, weak;* syn. *ضَعُفَ*. (S and TA in art. *دُون*.)

3. *دَانِي*, inf. n. *مُدَانَاةٌ*: see 1, in two places. You say also, *دَانَيْتُ الْأَمْرَ* *I was, or became, near to [doing, or experiencing,] the affair, or event.* (M.) — *دَانَيْتُ الْقَيْدَ لِلْبَعِيرِ* *I made the shackles, or hobbles, strait, or contracted, to the camel.* (M, K.) And *دَانَى الْقَيْدَ قَيْتِي الْبَعِيرِ* (M, TA) *The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.]* (TA.) Dhu-r-Rummeh says,

\* دَانَى لَهُ الْقَيْدُ فِي دِيَوْمَةٍ قَذِفَ \*  
\* قَيْتِيهِ وَأَنْحَسَرَتْ عَنْهُ الْأَنْعَامُ \*

[The shackles, or hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him]. (M.) And you say also, *دَانَيْتُ بَيْنَ الْأُمُورِ* *I made the two affairs, or events, to be nearly uninterrupted;* syn. *قَارَبْتُ*: (T, S, Msh:) or *I made the two affairs, or events, to be connected;* syn. *جَمَعْتُ*. (M.)

4. *إِدْنَاهُ* *He made him, or it, to be, or become, near; to draw near, or to approach; he drew near, or brought near, him, or it;* (S, M, Mgh, K;) as also *دَنَاهُ*, (M, K,) inf. n. *تَدْنِي*. (K.) — [Hence,] *أَدْنَتْ ثَوْبَهَا عَلَيْهَا* *She (a woman) let down her garment upon her, and covered, or veiled, herself with it.* (Mgh.) And *أَدْنَيْتُ السُّتْرَ* *I let down the veil, or curtain, [for the purpose of concealment.]* (Msh.) It is said in the Kur [xxxiii. 59], *يُدْنِينَ عَلَيْنَ مِنْ جَلَابِيبِهِنَّ* [They shall let down upon them a portion of their outer wrapping-garments]; (Mgh;) meaning *they shall let down a portion of their outer wrapping-garments over their faces, when they go forth for their needful purposes, except one eye.* (Jel.) — *أَدْنَى* is also intrans.: see 1, in two places. — [Hence,] *أَدْنَتْ*, said of a she-camel, (S, TA,) and of a woman, (TA,) *She was, or became, near to bringing forth.* (S, TA.) And *أَدْنَتْ عَلَى رَأْسِ الْوَلَدِ* [a phrase similar to *رَأْسُ الْوَلَدِ*, q. v.]. (Occurring in a verse cited in the TA in art. *نَكَهَ*.) — And *أَدْنَى* *He lived a strait life,* (IAqr, T, K,) *after easiness and plenty.* (IAqr, T.)

5. *تَدْنَى* *He (a man, S) drew near, or approached, by little and little.* (S, K.)

6. *تَدَانُوا* *They drew near, or approached, one to another.* (S, K.) — [Hence,] *تَدَانَى* *It (a thing) drew together, or contracted; or became drawn together or contracted.* (M\* and L in art. *قَلَصَ*.) — And *تَدَانَتْ إِبِلُ الرَّجُلِ* *The camels of the man became few and weak.* (M.)

8. *إِدْنَاةٌ*: see 1.

10. *اسْتَدْنَاهُ* *He sought, desired, or demanded, of him, nearness, or approach;* (M, K, TA;) *he sought, or desired, to make him draw near, or approach:* and *he drew him near, or caused him to approach.* (MA. [See also 4.]

*أَدْنَى* inf. n. of *دَنَى*, q. v. (T, M, K.) = *أَدْنَى*: see *أَدْنَى*.

*دُنْيَا* and *دُنْيَا* and *دُنْيَا* and *هُوَ ابْنُ عَمِّ دُنْيَا* mean [He is a son of a paternal uncle] closely related; syn. *لَحَا* [q. v.]: when you pronounce the *د* with *dam*, you do not make the word perfectly decl.: when you pronounce it with *kesr*, you make it either perfectly or imperfectly decl.: but when you prefix *عَمْرَ* to a determinate noun, *دُنْيَا* may not be in the gen. case: for instance, you say, *هُوَ ابْنُ عَمِّ دُنْيَا*, i. e. [He is the son of his paternal uncle] closely related; as also *دُنْيَا*; because *دُنْيَا*, being indeterminate, cannot be an epithet applied to that which is determinate: (S:) and [in like manner] you say, *هُوَ ابْنُ عَمِّ*, or *ابن خَالَتِي*, or *ابن عَمَّتِي*, or *ابن خَالِي*, or *ابن أُخْتِي*, (M, K,) all mentioned by Lh, the last two as on the authority of Aboo-Safwān, but all except the first and second as unknown to Ks and to As, (M,) followed by *دُنْيَا*, (M, K, TA,) the last two without tenween, (TA; [and so written in the M; but in the CK and my MS. copy of the K, in the place of these two is put *دُنْيَا*, which is disallowed by J;]) meaning [He is the son of my paternal uncle, and the son of my maternal uncle, &c.,] closely related: (M, K:) and *دُنْيَا* and *دُنْيَا* and *هُوَ عَمُّ دُنْيَا* and *دُنْيَا* [He is his paternal uncle closely related]: (Ks, T:) Lh says that the *و* is changed into *ي* in *دُنْيَا* and *دُنْيَا* because of the nearness of the *kesreh* and the weakness of the intervening letter, as is the case in *عَلِيَّةٌ* and *فَتِيَّةٌ*: but it seems that these words are originally *دُنْيَا*, i. e., by a relationship, or uterine relationship, nearer to me than others; and that the change of the letter is made only to show that the *ي* is that of the fem. of *أَدْنَى*. (M.) You say also, *هُمُ رَهْطَةُ دُنْيَا*, *They are his people, and his tribe, closely related.* (S and TA in art. *رَهْطَ*.)

*دُنْيَا*: see the next preceding paragraph, in five places.

*أَدْنَى* fem. of *أَدْنَى* [q. v.].

*دُنْيَا*: } see what next follows.  
*دُنْيَا*: }

*دُنْيَاوِي* [Of, or relating to, the present world, or state of existence; worldly:] a rel. n. from *الدُّنْيَا*; (T, S;) as also *دُنْيَاوِي* and *دُنْيَاوِي*. (S.)

*دُنْيَا* i. q. *قَرِيبٌ* [as meaning *Near, in person, or substance, or in respect of predicament, and in place, and in time:* (see 1, first sentence: and see also *دَانٍ*;) and a relation]: (T, S:) and a friend; or a sincere, or secret, or particular, friend; syn. *خُلَصَانٌ*. (T.) It has these significations (of *كُلُّ دُنْيَا دُونَهُ دُنْيَا* in the prov. *كُلُّ دُنْيَا دُونَهُ دُنْيَا* [app. meaning *There is a relation, or a friend, nearer than every other relation, or friend; like another prov., namely, كُلُّ قُرْبَى قُرْبَى*, for the meaning and application of which see art. *قَرَب*: Freytag renders it, "Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus:" (Arab. Prov. ii. 357:) and he adds, "Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius": (T, Meyd:) so says AZ. (Meyd.) — See also *أَدْنَى*. — As an epithet applied to a man, signifying *Weak; contemptible; &c.*: see 1, near the end of the paragraph: [but J says that] as meaning *دُونٌ*, it is [*دُنْيَا*], with *د*: (S:) the pl. is *أَدْنِيَاةٌ*. (T, M.) [In the CK, by a mistranscription mentioned above (voce *دُنْيَا*), (*دُنْيَا*) is made to signify the same.]

*دُنْيَا* A low, or base, quality, property, natural disposition, habit, practice, or action; syn. *نَقِصَةٌ*; (Mgh;) or such as is blamed; originally *دُنْيَاةٌ*: (TA:) pl. *دُنْيَاةٌ*. (Har p. 327.) Hence the saying of Ibn-Hārith, *الْمَيَّةُ لَا الدُّنْيَا*, meaning *I choose death rather than, or not, disgrace.* (Har ubi supr.)

*دَانٍ* [Being, or becoming, near; drawing near, or approaching: and hence, near; like *دُنْيَا*]: act. part. n. of *دَانَا*. (Mshb.)

*أَقْصَى* *Nearer, and nearest;* opposed to *أَقْصَى*: (TA:) fem. *دُنْيَا*; (M, TA;) in which the [radical] *و* is changed into *ي*, as in *عَلِيَا* and *قُصِيَا*: (ISd, TA voce *بَقْوَى*;) [the pl. of the masc. is *أَدْنَانٌ* and *أَدْنُونٌ*; the latter in the accus. and gen. and] the pl. of the fem., *دُنْيَا*, (S, K, TA,) like *كُبْرَى* pl. of *كُبْرَى*, and *صَغْرَى* pl. of *صَغْرَى*; (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutanabbee has been blamed for using it; (MF, TA;) but in the case referred to he has used *الدُّنْيَا* for *الدُّنْيَا*, [not as a pl.,] suppressing the *ي* by poetic license. (TA.) [Hence,] *أَدْنَى* *غَلَبَتِ الرُّومُ فِي أَدْنَى* [The Greeks have been overcome in the nearer, or nearest, part of the land. (Bd, Jel.) And *الْجَمْرَةُ الدُّنْيَا* [The nearest heap of pebbles;] the heap of pebbles nearest to Minā. (TA. [See art. *جَمْرَ*.)] And

الدُّنْيَا [The nearest heaven; i. e. the lowest;] the heaven that is the nearest to us: (T, TA:) also called الدُّنْيَا [which means the heaven of the present world; as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ أَتَنُّ دُنْيَا, in four places. — Also *Former*, and *first*; and *fore*, and *foremost*; opposed to *آخر*. (TA.) [Hence,] نَقِيضُهُ أَذْنَى دُنْيَا (S, K, TA) and أَذْنَى دُنْيَا (K, TA, [in the CK, erroneously, ادنى دنْيَا and ادنى دنْيَا]) i. e. *I met him the first thing*. (S, K.) [And أَذْنَى الْفَمِ The fore, or foremost, part of the mouth.] And الدُّنْيَا [for الدَّارُ الدُّنْيَا, and الْحَيَاةُ الدُّنْيَا, The former dwelling, or abode, and life; i. e. the present world, and life, or state of existence]; contr. of الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered the sub-lunary abode, &c.: and the inferior abode, &c.] It also signifies *The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity, &c.* And sometimes it is with *between*, (K, TA,) when used indeterminately: (TA:) [thus,] IAqr mentions the saying مَا لَهُ دُنْيَا وَلَا آخِرَةُ [as meaning *He has none of the enjoyments, or blessings, of the present world, nor in prospect any enjoyments, or blessings, of the world to come*]; with *between*. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]. (Z, TA in art. بيع.) And ابْنُ الدُّنْيَا means *The rich man*. (Msb in art. بنى.) — Also *More*, and *most*, *apt*, *fit*, or *proper*: thus in the Kur [xxxiii. 59], in the phrase ذَلِكَ أَذْنَى أَنْ يُعْرِفَنَّ [That will be more, or most, apt, fit, or proper, that they may be known]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — Also *Less* [in number or quantity &c.], and *least* [therein]; opposed to *أَكْثَرُ*. (TA.) وَلَا أَذْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ, in the Kur [lviii. 8], means *Nor less in number than that, nor more in number*. (Bd.) And وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ, in the Kur [xxxii. 21, lit. *And we will assuredly make them to taste of the smaller punishment besides the greater punishment*], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) — Also *Worse*, [or *inferior in quality*], and *worst*; or *more*, and *most*, *low*, *ignoble*, *base*, *vile*, *mean*, or *weak*; opposed to *خَيْرٌ*. (TA.) It is said in the Kur [iii. 58], اَتَّخِذُوا الَّذِي هُوَ أَذْنَى بِالَّذِي هُوَ خَيْرٌ [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning *that which is less in value [for that which is better]*? ادْنَى being thus, without *is*: Fr says that it is here from الدُّنَا: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read أَذْنَى. (T.)

مُذْنِيَّةٌ, applied to a she-camel, (M,

K,) and to a woman, (M,) *Near to bringing forth*. (M, K.)

مُذْنٍ, applied to a man, *Weak*; (S, TA;) *con-temptible* (خسيس); *not profitable to any one*; *who falls short in everything upon which he enters*; [like دُنْيٍ]; (TA;) or *falling short of accomplishing that which it behooves him to do*: (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مُذْن. (T.)

## ده

R. Q. 1. دَهْدَه, (JK, S, K,) inf. n. دَهْدَمَةٌ, (JK,) *He rolled a stone down*; (S, K, TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدَاةٌ and دَهْدَاةٌ: (S:) or *he cast stones, or a thing, from a higher to a lower place*. (JK.) — And *He turned over a thing, one part upon another*; (K;) as also دَهْدَى. (TA.) — And *He collected together camels to drive them*. (JK.)

R. Q. 2. دَهْدَه, said of a stone, (S, K,) &c., (S,) *It rolled down*; (S, K, TA;) as also تَدَهْدَى. (S, K.) — And hence, *He, or it, was quick*. (Har p. 108.)

إِلَّا دَهْ فَلَا دَهْ, (JK, and so in some copies of the K,) or إِلَّا دَهْ فَلَا دَهْ, (As, IAqr, S, TA, and so in copies of the K,) a saying of the Arabs, meaning *If this thing be not now, it will not be after the present time*: (As, S, K:) As says, I know not its origin, but I think it to be Pers., and to mean, *if thou strike not him, or it, now, thou wilt not strike him, or it, ever*: (S:) accord. to IAqr, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means *if thou seize not the opportunity now, thou wilt never meet with it*: (K, TA:) accord. to Lth, (TA,) it means, *if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so*. (JK, TA.) Accord. to As, one says also, لَا دَهْ فَلَا دَهْ, meaning *I will not accept either of the two actions proposed*. (TA.) Az says that this saying shows ده to be Pers., and to mean *The act of striking*: you say to a man, دَهْ, meaning *Strike thou*: and he says, I have seen it written with *kesr* in the book of AZ. (TA.) دَهْ in Pers. means *Give thou*: and metonymically, the act of *striking*. (TA.)

دَهْ دَهْ A cry by which camels are chidden; (IAqr, TA;) a cry by which camels are called to their young ones. (K in art. دوه.) دَهْ دَرَيْنَ: see art. دهدر.

دَهْ: see دَهْ, last two sentences.

دَهْدَمَةٌ A hundred camels, and more; (JK, K;) as also دَهْدَمَانٌ and دَهْدَمَانٌ: (K:) or the second of these three words signifies *many camels*. (JK, S.)

دَهْدَمَانٌ: see what next precedes, in two places: and what next follows.

دَهْدَاهُ Small, or young, camels: (JK, S, K:) pl. دَهْدَاهُ. (S, K.) A rájiz says,

• قَدْ رَوَيْتَ إِلَّا دَهْدَمِيْنَا • قُلَيْصَاتٍ وَأَبْيَكِرِيْنَا •

[They had satisfied their thirst, except some small, or young, camels; little young she-camels and little young he-camels]: as though ne formed from دَهْدَاهُ the pl. دَهْدَاهُ; and from this, the dim. دَهْدِيَّةٌ; and from this, the pl. دَهْدَمِيْنَ [in the nom. case دَهْدَمِيُونُ]: (S, TA:\*) and in like manner, أَبْيَكِرِيْنَ as pl. of أَبْيَكِرٍ, dim. of أَبْيَكِرٍ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also *Many small, or young, camels*; and so, as there written, دَهْدَمَانٌ, app. for دَهْدَمَانٌ.] — One says also, دَهْدَمَانٌ or دَهْدَمَانٌ, (TA,) or الدَهْدَمَانُ and الدَهْدَمَانُ, the last on the authority of Ks, meaning *I know not what one of men he is*. (S, TA.)

دَهْدَوَةٌ, (K, [accord. to the TA دَهْدَوَةٌ, but this is a mistake,]) or دَهْدَوَةٌ, (IB,) *The thing which the جَعَل [or species of black beetle called cantharus] rolls*, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form: (TA;) and so دَهْدَوَةٌ and دَهْدِيَّةٌ, [the last of these, for alleviation of the utterance,] also without *teshdeed*. (IAqr, K.)

دَهْدَمَانٌ: see دَهْدَمَةٌ.

دَهْدَمِيْنَ: see دَهْدَاهُ.

## دهدر

دَهْدَرٌ a noun signifying *What is false, or vain*; a lie; syn. كَذِبٌ and باطلٌ: as also دَهْدَرَيْنَ, (K,) its dual, (TA,) or دَهْ دَرَيْنَ, or دَهْ دَرَيْنَ: (as in different copies of the S:) whence دَهْدَرَيْنَ and دَهْدَرِيَّةٌ are epithets applied to a liar; or a great or habitual liar: and accord. to AZ, the Arabs used to say, دَهْدَرَانِ لَا يَغْنِيَانِ عَنْكَ شَيْئًا [Lies will not avail thee aught]: and دَهْدَرٌ signifies the same as دَهْدَرٌ. (TA.) — دَهْدَرَيْنَ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying *He was, or has become, unoccupied, or without work*; syn. بَطَلٌ; (K;) like سَرَعَانٌ for سَرَعَ, and هَبَاتٌ for هَبَّ. (TA.) Hence the prov., دَهْدَرَيْنَ سَعْدَ الْقَيْنِ, (As, K,) without the conjunction وَ [after the first word], and دَهْدَرَيْنَ being written as one word, (TA,) meaning *Saad the blacksmith became, or has become, unoccupied, or without work*; not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA.) Some say سَعْدُ الْقَيْنِ: and Abou-'Obeydeh Maqmar Ibn-El-Muthennà relates it thus: دَهْدَرَيْنَ سَعْدَ الْقَيْنِ, with سَعْدَ in the accus. case, and says that دَهْدَرَيْنَ is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying الباطل, dual دَهْدَرَيْنَ, not a verbal noun, as though the prov. meant *Cast ye away what is false, or vain, and Saad the blacksmith*: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saad

دَھَرُ : sec دَھَرُ.

دَهْرِيّ (S, A, Mṣb, K) and دَهْرِيّ (K) One who deviates from the truth, and introduces into it that which does not belong to it, syn. مُلْحَدٌ; (S, A;) who asserts that the duration of the present world is from eternity, (A, Mṣb,) or that it is everlasting, (K,) and does not believe in the resurrection, (Mṣb,) or in the world to come. (TA.) — And the latter, (S, A, Mṣb, K,) or the former, (IAmb,) An old, or aged, man. (IAmb, S, A, Mṣb, K.) Th says that both are rel. ns. from الدَّهْرُ, though the latter is contr. to rule, [as is also remarked in the Mṣb,] like سَهْلِيّ from الأَرْضِ السَّهْلَةِ. (S.) — Some say also that the latter signifies An acute, or ingenious, or expert, man. (TA.)

دَهْرِيّ: see the next preceding paragraph.

دَهْرَارٌ :  
دَهْرُورٌ :  
دَهْرِيرٌ :  
} see دَهَارِيرٌ.

دَهِيرٌ: see دَاهِرٌ.

دَهَارِيرٌ, n. pl. without a sing.; (K, TA;) or its sing. is دَهْرٌ, like as the sing. of مَذَاكِيرٌ is ذَكْرٌ, and that of مَشَابِهٌ is شَبَةٌ; or its sing. is دَهْرُورٌ, or دَهْرَارٌ, [in the TA written by mistake دَهَرَاتٌ], or دَهْرِيرٌ; (TA;) Misfortunes; calamities: as in the phrase وَقَعَ فِي الدَّهَارِيرِ He fell into misfortunes, or calamities. (A, TA.) — Also Severe, or calamitous. (S.) It is said in a trad. of Saṭeḥ, فَاِنَّ ذَا الدَّهْرِ أَطْوَارًا دَهَارِيرٌ

[For verily this age is at times calamitous]. (TA.) دَهْرٌ دَهَارِيرٌ, A severe, or calamitous, age, is a phrase like لَيْلَةٌ لَيْلَاءٌ, and نَهَارٌ أَنْهَرٌ, &c.: (S;) [see also دَاهِرٌ:] and it also signifies a time of two states, adverse and prosperous: (TA;) and دَهْرُورٌ دَهَارِيرٌ, various, or varying, times: (K;) or long times. (A.) [See دَاهِرٌ.] — Also دَهَارِيرٌ [or rather, as Ibn D says, دَهْرُ الدَّهَارِيرِ, for this has the signification immediately following,] The beginning of time past: and [absolutely] preceding, or past, time. (K, TA.) You say فِي ذَلِكَ كَانَ دَهْرُ الدَّهَارِيرِ [That was in the beginning of past time: or in the time of by-gone ages]. (TA.)

دَهْرٌ دَهْرٌ (S, K) and دَهْرٌ دَهِيرٌ (K) are phrases in which the epithet has an intensive effect, [meaning A long, or an endless, period, or course, of time,] (K,) like أَبَدٌ أَبَدٌ (S, TA) and أَبَدٌ أَبَدٌ: (TA;) or a severe, or calamitous, age. (TA.) [See also دَهَارِيرٌ.] — لَا آتِيكَ دَهْرُ الدَّاهِرِينَ I will not come to thee, ever: (S, K;) similar to the phrase أَبَدٌ الْآبِدِينَ. (TA.)

دَهْرٌ مَدْمُورٌ, and مَدْمُورُونَ, They are afflicted with an evil event. (K.)

## دهش

1. دَهْشٌ (S, A, Mṣb, K,) aor. ٤, (S, Mṣb, K,) inf. n. دَهَشٌ; (S, Mṣb;) and دَهَشٌ (S, A, K,) which is said to be formed by transposition from

شَدِه, but Az denies this, and says that دَهْشٌ is the superior form; (TA;) He became confounded, or perplexed, and unable to see his right course: (S, K;) or he became bereft of his reason or intellect (Mṣb, K) in consequence of shame, or of fear, (Mṣb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like: (TA;) and دَهَشٌ, inf. n. تَدْهِيْشٌ, signifies the same: (K, TA;) or this last is trans., like ادْهَشَ. (TK.) — دَهْشَةٌ: see 4.

2: see 1: — and 4.

4. ادْهَشَهُ He, (God, S, TA, or a man, Mṣb, K,) or it, (shame, A, TA, and an affair, TA,) confounded, or perplexed, him, so that he was unable to see his right course: (S, K;) or bereft him of his reason or intellect; (Mṣb, K;) as also دَهْشَةٌ, aor. ٤, inf. n. دَهَشٌ; but some disallow this; (Mṣb;) and دَهْشَةٌ. (TK.)

دَهْشٌ (A, K) and مَدْمُورٌ (S, A, Mṣb, K) and دَهْشَانٌ [whether with or without tenween is not indicated] (TA) Confounded, or perplexed, and unable to see his right course: (S, K;) or bereft of his reason or intellect (Mṣb, K) in consequence of shame, or of fear, (Mṣb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like. (TA.)

أَصَابَتْهُ دَهْشَةٌ [A fit of confusion, or perplexity, so that he was unable to see his right course, or a fit of alienation of mind in consequence of shame or fear, &c., befell him]. (A, TA.)

دَهْشَانٌ :  
مَدْمُورٌ :  
} see دَهْشٌ.

## دهقن

Q. 1. دَهَقْنُوهُ: see the next paragraph. — دَهَقْنُوهُ (inf. n. دَهَقْنَةٌ, TK,) They made him a دَهْقَانٌ. (K.) El-'Ajjāj says,

دَهَقْنٌ بِالتَّاجِ وَبِالتَّوْبِرِ

[He was made a دَهْقَانٌ by receiving the تاج (meaning either crown or turban) and by being decked with bracelets]. (TA.) — دَهَقْنٌ الطَّعَامَ, (A 'Obeyd, TA,) inf. n. دَهَقْنَةٌ, with which دَهْمَقَةٌ is syn. (Aṣ, TA,) He made the food soft, or delicate: (Aṣ, A 'Obeyd, TA;) because softness, or delicacy, of food is from الدَهْقَنَةِ [as meaning التَّنْدَقْنُ]. (Aṣ, TA.)

Q. 2. دَهْقَانٌ He was, or became, a دَهْقَانٌ (S, K, Mgh, TA;) or he had, or possessed, much wealth; as also دَهَقْنٌ [app. in both of these senses]: (Mṣb;) derived from دَهْقَانٌ. (Mgh.) — Also He affected, or feigned, or made a show of, sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence; syn. تَكَبُّسٌ. (TA.)

دَهْقَنَةٌ [inf. n. of Q. 1: and signifying The state, or condition, of a دَهْقَانٌ] a subst. from دَهْقَانٌ

(JK, K;) derived from the latter word. (Mgh.) You say, لَهْ دَهْقَنَةٌ بِمَوْضِعٍ كَذَا [He has a state, or condition, which is that of a دَهْقَانٌ in such a place. (S.)

دَهْقَانٌ (S, Mgh, Mṣb, K, &c.,) also written دَهْقَانٌ (JK, Mṣb, K,) in [some of] the copies of the S written [دَهْقَانٌ and دَهْقَانٌ] with kear and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قرطاس, which is written with each of the three vowels, (TA,) an arabicized word, (S, Mṣb, K,) from the Pers. دَهْ “a town or village” and خَان “a prince or lord”; (TA;) if derived from تَدْمَقْنٌ (Kh, Sb, S,) i. e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but if derived from الدَهْقُ, imperfectly decl. [and written دَهْقَانٌ &c.], because of the measure فَعْلَانٌ; (S;) [but this statement relates especially to the measure فَعْلَانٌ, with fet-h to the ف; except in the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دَهْقَانٌ does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دَهْقَانٌ is of the measure فَعْلَانٌ, from تَدْمَقْنٌ, and there is no instance, in the language, of the measure تَفْعَلُنٌ; (Har p. 102;) it signifies The headman, or chief, of a village or town: (Es-Sem'ānee, Mṣb, TA: [agreeably with the Pers. original:]) or the proprietor thereof, in Khurāsān and El-'Irāk: (Es-Sem'ānee, TA:) or, as used by the Arabs, a great man of the unbelievers of the 'Ajām [or Persians]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to such of them as was of the people of the districts of cultivated land and of villages or towns: and then to any one possessing much land or other immoveable property: (Mgh:) [it signifies generally a dweller, or one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman:] or it signifies a chief, headman, or person in authority, over the husbandmen, or peasants, of the 'Ajām [or Persians]: and the headman of a province: (K:) and a possessor of land or other immoveable property: (Mṣb:) and a merchant: (Mṣb, K:) and one who manages affairs firmly, or strongly, with sharpness: (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهْقَانِينَ (Mṣb, K) and دَهْقَانَةٌ. (K.) [See a verse cited voce جَدَا in art. جَدُو. The same verse, but with قَرِيْبِي (my village or town) in the place of قَرِيْبَةٍ, is also cited in the TA in the present art.]

## دهليز

دَهْلِيْزٌ [An entrance-passage of a house; an entrance-hall; a vestibule;] what is between the [outer] door or gate and the house; (S, K;) the place of entrance to a house: (Mṣb:) a Persian word, (S, Mṣb,) originally دَالِيْج, and دَالِيْز, and دَالَان, and, as some say, دَلِيْج, (Lth,) arabicized: (Lth, S, Mṣb:) [also, in modern Arabic, an ante-



chamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. جَيْتَة: accord. to some, حَنْيَة, which reading is preferred by the author of the TK, who explains دهليز, from the "Burhān," as meaning "absurd words:" accord. to some, حَنْيَة, which I think the right reading, meaning a bowed, or curved, structure: Golius seems to have found another reading in the K, namely, حَيْتَة: pl. دَهَالِيْز. (S, Mgh, K.) — [Hence,] اَبْنَاءُ الدَّهَالِيْز + Foundlings, (K, TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.]

## دهم

1. دَهْمِيْر (S, Mgh) and دَهْمِيْر (Mgh), aor. -, (S, Mgh), inf. n. دَهْمَر, (TA,) It (an event, S, Mgh) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares: (Mgh:) or دَهْمَك and دَهْمَك, aor. -, it (anything) came upon thee so-as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دَهْمَتِ الْخَيْلُ [The horsemen came upon them suddenly, &c.]: and AO says that دَهْمَتِ is a dial. var. thereof. (S.) See also دَهْمَر, below.

2. دَهْمَتِ النَّارُ الْقِدْرَ, inf. n. تَدَهِيْم, The fire blackened the cooking-pot. (ISh, K.)

4. ادْهَمَ It (an action done to him, Th, TA) displeased, grieved, or vexed, him, (Th, K,) and angered him. (Th, TA.)

5. [دَهْمَر is said by Golius, as on the authority of the K, to be syn. with تَدَام (meaning تَدَام); but app. on no other ground than that of his finding it there said that التَدَهِيْم is syn. with التَدَام.]

9. ادْهَمَ, inf. n. ادْهِيَام, He (a horse) became دَهْمَر (S, K,) i. e. black. (S, K, TA.) And ادْهَمَ, inf. n. ادْهِيَام, It (a thing) was, or became, black. (S, K.) [Hence,] ادْهَمَ الزَّرْعُ The seed-produce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, ادْهَمَتِ الرَّوْضَةُ [The meadow became of a dark green colour, &c.]. (JK.) And ادْهَمَتِ الْخُضْرَةُ The greenness became intense [so as to appear blackish, or so as to appear black when viewed from a distance]. (TA.)

11. ادْهَمَ: see the next preceding paragraph, in four places.

دَهْمَر A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) — Also, (S, TA,)

or دَهْمَر, (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA:) or a multitude: pl. دَهْمَر. (S.) A rājiz says,

جِئْنَا بِدَهْمَرٍ يَدَهْمِرُ الدَّهْمَوَا  
مَجْرٍ كَأَنَّ فَوْقَهُ النُّجُومَا

[We came with a numerous company that would overwhelm the other numerous companies; a great army, as though the stars were above it]. (S, TA.) [See also دَهْمَا, voce دَهْمَر.] And one says, رَأَى دَهْمَرٌ آلَهُ هُوَ, مَا أَدْرَى أَيُّ الدَّهْمَرِ هُوَ (JK, K, TA,) and رَأَى الدَّهْمَرِ هُوَ, (so in the CK and in my MS. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, TA.)

دَهْمَر: see the next preceding paragraph, in three places. — Also pl. of ادْهَمَر [q. v.]. (TA.)

دَهْمَا Blackness: (JK, S, Mgh, K:) and a deep ash-colour [without any tinge of white: see ادْهَمَر]. (ISd, TA.) — Also A brown ewe (نَعْجَةٌ حَمْرَاءُ): [see also دَهْمَا, voce ادْهَمَر:] and sing. of دَهْمَر signifying a certain sort [or breed] of sheep or goats. (JK. [But I do not find either of these two significations in any other lexicon.])

الدَّهْمَانُ The night: opposed to الْوَضَاحُ meaning "the day." (L in art. وَضَح.) [Hence,] ثَنَى دَهْمَانُ The prayer of nightfall: opposed to بَكَرُ الْوَضَاحُ meaning "the prayer of morning." (L and K in that art.: but in the CK and in a MS. copy of the K, instead of دَهْمَانُ we find دَهْمَان.)

دَهَامِيَّة: see ادْهَمَر: — and see دَهَامِيَّة.

الدَّهْمِيْر Calamity, or misfortune; (JK, S, K;) as also الدَّهْمِيْر; (S, K;) and الدَّهْمِيَّة, (JK, S,) dim. of الدَّهْمِيَّة [fem. of ادْهَمَر], so called because of its darkness: (S, TA:) or الدَّهْمِيَّة signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and الدَّهْمِيَّة signifies black, dark, calamity or misfortune: (TA:) calamity, or misfortune, is termed الدَّهْمِيْر because of its darkness: (TA:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbān Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbān: (TA:) whence the saying, أَثْقَلُ مِنْ حِمْلِ الدَّهْمِيْرِ [Heavier than the burden of Ed-Duheyim]: (S:) and أَثْمَرُ مِنَ الدَّهْمِيْرِ [More unlucky than Ed-Duheyim]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheyim; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) — دَهْمِيْر also signifies Foolish, or stupid. (K.)

إِبِلُ دَهَامِيَّة Certain camels: so called in relation

to الدَّهَامَر, the name of a certain stallion-camel. (TA.)

الدَّهْمِيَّة: see الدَّهْمِيْر.

ادْهَمَر Black; (JK, S, Mgh, Mgh, K;) as also دَهَامَر: (K:) the former is applied in this sense to a horse, (S, Mgh, Mgh, TA,) and to a camel, &c.: (TA:) or, applied to a camel, of a deep ash-colour without any tinge of white; (Aq, S, Mgh, K;) when of a deeper hue, so as to be very black, he is termed جَوْن: (S:) or, as some say, applied to a camel, like أَصْفَر, [in this case meaning black with some intermixture of yellow:] but less black: (TA:) fem. دَهْمَا; which, when applied to a sheep (S, M, Mgh, K) or goat, (S, Mgh,) means of a pure or an unmixed brown colour (خَالِصَةٌ): (S, M, Mgh, K:) pl. دَهْمَر. (TA.) The Arabs say, مَلُوكُ الْخَيْلِ دَهْمِيَّة [The kings of horses are the black thereof]. (TA.) And فَرَسٌ ادْهَمَرٌ بَيْهِيْمٌ A black horse in which is no intermixture of colours. (TA.) And لَا آتِيكَ مَا حَنَّتِ الدَّهْمِيَّة [I will not come to thee as long as she (among the camels) that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one; meaning, ever]. (Lh, TA.) And حَدِيقَةٌ دَهْمِيَّة Black ashes. (TA.) — مَدْهَامَةٌ and مَدْهَامَةٌ [A walled garden] green inclining to black. (K.) Hence, (K,) مَدْهَامَتَانِ (S, K,) in the Kur [lv. 64], (S, TA,) [Two gardens of which the greenness inclines to blackness; for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or black by reason of intense greenness arising from abundant moisture, or irrigation; and everything that is green (أَخْضَر) the Arabs term أَسْوَد. (S, TA.) — رِبْعٌ ادْهَمَر [A place of alighting or abode] recently occupied by the tribe; [because blackened by their fires &c.]: pl. أَرْبَعٌ دَهْمَر. (TA.) And أَثَرٌ ادْهَمَر A new, or recent, mark, trace, or vestige: (Aq, K:) and أَغْبَر means one that is "old, becoming effaced:" (Aq, TA:) and the former means also old, becoming effaced; (K;) as some explain it; (TA;) thus having two contr. significations. (K.) And وَطْأَةٌ دَهْمِيَّة A new, or recent, footstep, or footprint: and أَغْبَر means "becoming effaced:" or the former means one that is becoming effaced, because it has become obscure to him who seeks it; (JK;) or an old footstep, or footprint: and أَغْبَر means one that is "new, or recent." (S.) [See also أَغْبَر.] — الدَّهْمِيَّة also signifies † The cooking-pot: (JK, S, A, K:) or the black cooking-pot: (ISh, TA:) and the old cooking-pot. (K.) [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of الْقِدْرُ الْقَدِيْمَةُ, (in the CK الْقَدِيْمَةُ,) we should read, الْقِدْرُ وَالْوَطْأَةُ الدَّهْمِيَّة, explained above. Accord. to Golius, on the authority of a gloss in the KL, أَبُو الدَّهْمَرِ signifies The great cooking-pot in which a whole sheep is cooked at once.] — And The twenty-ninth night of the [lunar] month: (JK, K:) because of its blackness. (TA.) And

[the pl.] **الدَّهْمُ** *Three nights of the [lunar] month [during which is the change of the moon]:* (K:) because they are black. (TA.) — See also **الدَّهْمُ**. — [Used as a subst.,] **أَدْهَمُ** signifies also *A shackle or fetter, or a pair of shackles or fetters; syn. قَيْدٌ* (S, K:) because of the blackness thereof: accord. to AA, of wood: (TA:) or *a heavy shackle or fetter or pair of shackles or fetters:* (JK:) pl. **أَدَاهِمُ**: (JK, S, K:) it has this form of pl., which is proper to substs., because the quality of a subst. is predominant in it. (TA.) — And [the fem.] **دَهْمَاءٌ** signifies *† A multitude, or large number:* (K:) and *† a company of men;* (Ks, S, K;\*) and *multitude thereof:* (Ks, TA:) or *† the generality, the common mass, or the main part [thereof]:* (Z, TA:) or *† the commonalty, or common people.* (Mbr, Har p. 671.) [See also **دَهْمٌ**.] = Also, **دَهْمَاءٌ**, *The aspect, appearance, mien, guise, or garb, of a man.* (JK, S,\* K.) = And **الدَّهْمَاءُ** *A certain herb, or tree, green, and broad in the leaves;* (JK:) or *a certain broad herb, (K,) having leaves and twigs, resembling the قَرْوَةُ;* (TA:) *with which one tans.* (JK, K.)

**مُدَاهَنَةٌ**: see the next preceding paragraph, in two places.

**مُتَدَهِّمٌ** *A catumite; i. q. مَائُونٌ and مَيْتَرٌ and مَيْفَارٌ* (AA, TA in the present art. and in art. دثر,) and **مُتَدَاهِمٌ**. (K, TA.)

### دهن

1. **دَهْنَةٌ**, (S, Mgh, Msh, K, &c.) aor. ٢, (S, Msh,) inf. n. **دَهَنُ** (MA, Msh, K, KL) and **دَهْنَةٌ**, (K,) *He anointed it* (MA, Mgh, Msh,\* KL) *with oil* (Mgh, Msh,) i. e., (Msh,) *with oil* (MA, Msh, KL) *oiled it; or greased it;* namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Msh:) or *he moistened it; namely, his head, &c.:* (K:) and **دَهْنَةٌ**, inf. n. **تَدَهِّنُ** signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and **إِدْهَانٌ** [inf. n. of **أَدْهَنُ**] is like **تَدَهِّنُ**. (AHeyth, TA.) — [Hence,] **دَهْنُ الْأَرْضِ**, said of rain, (S, K,) *† It moistened the ground slightly, or a little:* (S, TA:) or *it moistened the surface of the ground.* (K.) — And [hence also,] **دَهْنَتْهُ** (S, K\*) *† I struck him* (S, K, TA) *gently* (TA) *with the staff, or stick;* (S, K, TA:) like as one says, **مَسَحَهُ بِالْعَصَا** and **بِالسَّيْفِ**. (TA.) And **دَهْنَتْهُ بِالْعَصَا** *† I struck him [gently] with the staff or stick [some gentle strokes:]* being pl. of **دَهْنَةٌ**, which is the inf. n. of un.]. (So in a copy of the S.) — [Hence, likewise,] **دَهْنٌ** signifies also *He (a man, TA) played the hypocrite.* (K, TA.) And you say, **دَهْنٌ فَلَانًا**, aor. ٢, inf. n. **دَهَنُ**, meaning *He acted with such a one hypocritically.* (TK.) [See also 3.] = **دَهْنَتْ**, (K, and so in more than three copies of the S,) and **دَهْنَتْ**, aor. ٢; (K, and so in some copies of the S in lieu of **دَهْنَتْ**;) and **دَهْنَتْ**, aor. ٢; (AZ, K;) inf. n. [of the first] **دَهَانَةٌ** (S, K) and [of the second or third or of both] **دِهَانٌ**;

(K;) *† She (a camel) had little milk.* (AZ, S, K, TA.) [See **دَهِينٌ**.] — And **دَهِنٌ**, inf. n. **دَهْنٌ**, [or, as appears to be probable from what follows and from general analogy, **دَهْنٌ**,] said of a man, *† He was, or became, weak:* and also, *foolish, or stupid:* and [app. soft, flaccid, or flabby; for] **دَهْنٌ** signifies the *being soft, flaccid, or flabby; or softness, flaccidity, or flabbiness.* (JK.) [See **دَهِينٌ**.]

2: see 1, first sentence.

3. **مُدَاهَنَةٌ** and **إِدْهَانٌ** signify the same; (S, Msh, K;) i. e. *† The endeavouring to conciliate;* syn. **مُصَانَعَةٌ**: (S, TA:) or *the making peace with another; or becoming reconciled with another:* (Msh:) or *the pretending the contrary of, or what is different from, that which one conceals in his mind:* (K:) and the former signifies also *the acting with dishonesty, or dissimulation:* or *† the latter has this signification;* and the former signifies *the striving to outwit, deceive, beguile, or circumvent;* syn. **مُؤَارَبَةٌ**: (TA:) or **دَاهَنْتُ** signifies *I hid, concealed, or covered;* syn. **وَارَيْتُ** [accord. to four copies of the S; but probably this is a mis-transcription for **وَارَيْتُ**, meaning *I strove to outwit, deceive, beguile, or circumvent, as is indicated in the TA]; and **أَدْهَنْتُ** signifies *I acted with dishonesty, or dissimulation:* (S:) or **إِدْهَانٌ** is [originally] like **تَدَهِّنُ** [as has been stated above]: but is used as denoting the act of *treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding; and abstaining from restraint or prohibition:* (AHeyth, TA:) or it originally signified the *anointing such a thing as a hide with some oil or the like:* and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the *treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding, was termed مُدَاهَنَةٌ*: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word [**مداهنة** or **إدهان**, or rather each of these words,] was tropically used as signifying the *holding a thing in light, or little, or mean, estimation, or in contempt:* so in the 'Ināyeh. (MF, TA.) It is said in the Kur [lxviii. 9], **وَدُّوا أَنْ تَكُونَ لَهُمْ قَبُولٌ** *† They wish that thou wouldst endeavour to conciliate [them], and in that case they will endeavour to conciliate [thee]:* (S, TA:\*) or *that thou wouldst be soft, pliant, or gentle, in thy religion, and in that case they will be soft, pliant, or gentle:* (TA:) or *that thou wouldst be soft, pliant, or gentle, to them, and in that case they will be so to thee:* (Jel:) or, accord. to Fr, *that thou wouldst be an unbeliever, and they will be unbelievers.* (TA.)*

4. **ادِهِنُ**, inf. n. **إِدْهَانٌ**: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] — **الْإِدْهَانُ** is also syn. with **الْإِنْقَاءُ**, which, accord. to IAmb, is the primary signification: in the copies of the K erroneously written **الْإِنْقَاءُ**. (TA.) One says, **لَا تُدْهِنْ عَلَيْهِ**, meaning *لا تَبْقِ عَلَيْهِ* [Show not thou mercy to him; or pity not him; or pardon not him].

(IAmb, TA.) And **أَدْهَنْتُ إِلَّا عَلَى نَفْسِكَ**, i. e. **مَا أَتَقَيْتُ** [Thou didst not show, or hast not shown, mercy, save to thyself]. (Lh, TA.) — One says also, **أَدْهَنْتُ فِي أَمْرِهِ**, meaning *I fell short in his affair, or case.* (JK.) = And **أُدْهِنْ** IIc (a camel) was affected with the vertigo termed **دَهْنٌ**. (JK.)

5: see what next follows.

8. **أَدْهَنُ**, of the measure **افْتَعَلَ**, *He anointed himself with دَهْنٌ*, (S, Mgh, Msh, K,\*) i. e. oil, *oiled, or greased, himself;* as also **تَدَهَّنَ**. (S.)

Q. Q. 2. **تَدَهَّنَ** He (a man) took a **دُهْنٌ** [q. v.]. (S.)

**دُهْنٌ**: see **دَهْنٌ**. — **عَيْشٌ دُهْنٌ** *Bad and scanty [means of subsistence].* (JK.)

**دُهْنٌ** Oil, (MA, Msh, KL,) *oiled, (Msh,) [i. e. grease of any kind,] or دُهْنٌ [i. e. oil] of sesame oiled, (Mgh,) with which one anoints, (Mgh, Msh,) [or greases,] or moistens, (K,) the head or mustache, (Mgh,) or the hair oiled, (Msh,) or the head oiled: (K:) it is well known: (S:) and **دُهْنَةٌ** signifies a *portion thereof:* (K:) [or this latter, being the n. un., signifies a particular oil or kind of oil; like as the former does when it is prefixed to another noun:] you say **دُهْنُ الْبَانِ** (S and Mgh and Msh in art. بون) and **دُهْنَةُ بَانٍ** (TA in the present art. from a poet) [both meaning oil of ben]: the pl. (of **دُهْنٌ**, S, Msh, and Bq in lv. 37) is **دِهَانٌ** (S, Msh, K, and Bq ubi suprā) and **أُدْهَانٌ**; (K;) [the latter a pl. of pauc.; both pls. signifying kinds of oil oiled,] or **الدَّهْنَانُ** signifies *that with which one anoints;* (Bq ubi suprā;) or it has this signification also: (TA:) you say, **دَهْنَتْهُ بِالْدهَانِ** [meaning *I anointed him with oils or with ointment*]: (S, in which this is mentioned as an ex. of the pl. of **دُهْنٌ**;) and hence the prov. **كَالدَّهْنَانِ عَلَى الْوَبَرِ** *Like [ointment or] that with which one anoints [upon fur, or soft hair].* (TA.) [See also **دِهَانٌ** below.] — Also *† Weak rain:* (AZ, S:) or *rain such as moistens the surface of the ground;* (JK, K;) and so **دُهْنٌ**: (K:) pl. **دِهَانٌ**. (AZ, S, K.) = And *A vertigo (دَوَارٌ) that affects the camel.* (JK.)*

**دُهْنٌ** *A kind of tree with which beasts of prey are killed, (JK, K,) and by means of which they are taken:* (JK:) it is a noxious tree, like the **دُقْلَى** [q. v.]: (TA:) n. un. with ة. (K.) — And *Such as is large, of trees.* (JK.)

**دُهْنٌ** Oily, or greasy. (KL.) You say also **رَجُلٌ مُدْهَانٌ**, meaning *دُهْنُ الشَّعْرِ* [A man having oily, or greasy, hair]. (TA.) [See also **دَهِينٌ**.]

**دَهْنَةٌ**; pl. **دَهْنَاتٌ**: see 1.

**دَهْنَةٌ**: see **دُهْنٌ**. — Also *Odour:* so in the saying **هُوَ طَيِّبُ الدَّهْنَةِ** [He, or it, is sweet in respect of odour]. (K. [Erroneously written and explained by Golius in his Lexicon.])

**دَهْنَةٌ** *A [desert such as is termed] قَلَاةٌ* (K:)

or a place of sands : (JK :) or a place all sand : (TA :) [or a desert of reddish sand. Hence,] with the article **ال**, *A certain place* [or desert tract] belonging to Temeem, in Nejd, (S, K, TA,) extending to the distance of three days' journey, in which is no water ; (TA ;) as also الدَّمْنَى (S, K ;) this latter occurring in poetry. (TA.) [The same appellation is also applied to *The great desert of which the central part lies towards the S. E. of Nejd.*] = Also *A certain red herb*, (K,) having broad leaves, used for tanning. (TA.)

[ذَنْبِيَّةٌ *An oily quality.*]

دِهَانٌ *A red hide.* (§, K. [See also دِهَيْنَ.]) Hence, in the K̲ur [lv. 37], فُكَاكِنَتْ وَرْدَةً كَالدِّهَانِ, i. e. *And shall become red, (§,) or of a rose-colour, (Zj, L in art. ورد,) or of a red colour inclining to yellow, (L in that art.,) like the red hide : (§, B̲d, Jel:) or like the hide that is of a pure red colour : (TA:) or like that [oil] with which one anoints ; see دُهْنٌ : or it is pl. of دُهْنٌ : (B̲d:) [thus] it means, accord. to Abou-Is-hāk [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like diverse oils : or, accord. to Er-Rāghib, like the dregs of oil, or of olive-oil ; for this is another signification of الدِهَانِ. (TA.)—Also *A slippery place.* (JK, K.) And *A smooth road : or long and smooth.* (TA.)*

مَذْمُونٌ [Anointed with oil, &c.; 1, q. † مَذْمُونٌ and مَذْمُونَةٌ]. You say لَحْيَةٌ مَذْمِينٌ (K) and دِهْنَةٌ مَذْمِينَةٌ (TA) and † دَاهِنٌ, (K,) [the last, properly, a possessive epithet,] meaning مَذْمُونَةٌ [i. e. *A beard anointed with oil, &c.*]. (K, TA.) — And أدهن intensely red. (JK. [See also دِهْنَانٌ.]) — Also, applied to a she-camel, (JK, S, K,) † Having little milk: (S, K:) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Rághib, having the meaning of an act. part. n., i. e. *that yields as much as that with which one may anoint himself*: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دُهْنٌ. (TA.) — And, applied to a stallion, † *That does not impregnate at all*: as though because of the paucity of his seminal fluid. (TA.) — And Weak; applied to a man, and to a thing: one says, أَتَيْتُ بِأَمْرٍ دَهِينٍ [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hiráweh says,

لِيَنْشُرِعُوا ثَرَاثَ بَنِي تَمِيمٍ  
لَقَدْ ظَنُّوا بِنَا ظَنًّا دَهِينًا

[In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining]. (T.A.)

دَهَان *A seller of oil: (MA, TA:) and a maker of oil. (MA.)* [In the present day, it is applied to *A painter of houses &c.*]

**دَاهِنُ** : see **دَهِيْنُ**.

Bk. I.

مُذَهَن. (JK.) A camel affected with the vertigo termed دُهْن.

مَذْنَن, with damm, (S, Mṣb, K, &c.,) only, (S,) to the م and ە, (Mṣb, TA,) extr. [in form], (Fr, TA,) for by rule it should be مَذْنَن, (Mṣb,) or it was مَذْنَن originally, (Lth, TA,) The *utensil* (آلة) for ذَنْن [or oil, &c.]; (K, TA;) i. e. (TA) the *thing* [or *pot* or *vase*] in which ذَنْن is put; (T, Mṣb, TA;) a *flash*, or *phial*, (قَارُورَة) for ذَنْن: (S, K:) [and مُذْنَنَة, occurring in this art. and in art. وَقَب in the TA, signifies the same:] pl. مَذَائِن. (S.) — And † A *place*, (M, K, TA,) or a *small hollow* or *cavity*, in a *mountain*, (S, TA,) in which *water* remains and *collects*, or *collects* and *stagnates*: (S, M, K, TA:) or any *place* excavated by a *torrent*: (K:) or *water exuding* in *stone*. (TA.)

أَفِيْهَذَا [act. part. n. of 4, q. v.]. — أَفِيْهَذَا، الْحَدِيثُ أَنتُمْ مُدْهِنُونَ، in the Kur [lvi. 80], means *Do ye then reject this announcement? or disbelieve &c.? (TA:) or hold in light, or little, or mean, estimation, (Bd, Jel,) and reject, &c.? (Jel.)*

**مَذْنَّة** *A place where oil is made; an oil-mill.*  
(MA.)

مُذَهِّنٌ : sec مُذَهِّنَةٌ

قَوْمٌ مَدَّهُونٌ : A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being. (S, K, TA.)

أَرْضٌ مَذْمُونَةٌ: see ذَهِينٌ. — [Hence,] مَذْمُونَةٌ  
 † Land moistened slightly, or a little, by rain:  
 (S, TA:) or having its surface moistened by  
 rain. (TA.)

ذَهْنُ: see مُذْهَنْ.

دهی and دھو

1. دَهَى, aor. يَدْهَى, (JK, K,) inf. n. دَهْيٌ and دَهَا; and دَهَاةٌ; (K;) and دَهَى, aor. as above, inf. n. دَهْيٌ; (JK;) and دَهَا, (JK, TA,) aor. يَدْهَوُ, (JK,) or يَدْهَا [or يَدْهَى], (TA,) inf. n. دَهَا; (JK, TA) and دَهَاةٌ; (JK;) and دَهَوُ, aor. يَدْهَوُ, (JK,) [inf. n. app. دَهَاةٌ;] *He possessed cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed دَاهٌ and دَهِيٌّ and دِهٌ.* (JK.) [See دَهَا; below.] دَهْوَتُهُ, (JK, TA,) inf. n. دَهْوُ; (TA;) and دَهِيَّتُهُ, (JK,) third pers. دَهَاهُ, inf. n. دَهْيٌ; (TA;) *I treated him with cunning, &c.* (JK,\* and TA in explanation of the former.) [Both signify also *I outwitted, deceived, deluded, beguiled, or circumvented, him.*]

And ذُهَيْتَ means *I was turned, or kept, from a thing, or an affair, by deceit, or guile.* (JK, TA.) — Also دَهَاهُ, inf. n. دَفَى, *He attributed, or imputed, to him cunning, &c.; expl. by نَسَبَهُ إِلَى الدَّهَاءِ* [an inverted phrase]: or *he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him.*

or detracted from his reputation: or he smote him with a دَاهِيَةٌ, i. e. great, formidable, grievous, or distressing, thing or event or accident or action: and دَهَأَ signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmileh it is said that دَهَوْتُهُ and دَهَيْتُهُ signify *I attributed, or imputed, to him cunning (الدَّهَاءُ)*; without mention of تَدَهَيْتُهُ [inf. n. of دَهَى]. (TA.) — You say also دَهَأَ الْأَمْرُ, aor. يَدْهَى, *The thing, or event, befell him*: (Mṣb:) and دَهَتْهُ دَاهِيَةٌ [*a calamity befell him*]. (S.) And مَا دَهَاكَ *What befell, or hath befallen, thee?* (S.)

2: see above.

3. دَاهَا، (inf. n. مَدَاهَا، M in art. اَرَب، and K in art. وَرَب، &c.) *He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. آَرَبَهُ، (S in art. اَرَب،) and وَارَبَهُ، (K in art. وَرَب،) and نَاكَرَهُ. (TA in art. نَكَر.)* — And دَاهَى بِدَاهِيَةٍ، inf. n. as above, *He smote people with a calamity. (TA.)*

4. *He found him to be such as is termed* *دَاهٍ* [i. e. *cunning, &c.*], (IDrd, TA,) or *وَاهِيَةٌ* [which signifies the same in an intensive sense]. (JK.) — [*دَاهِي* preceded by *مَا* is also used as a verb of wonder.] A poet says,

\*      \*  
أَبَا خَالِدٍ مَا كَانَ أَدْهَى مُصِيبَةٍ  
\*      \*  
أَصَابَتْ مَعْدًا يَوْمَ أَصْبَحَتْ ثَاوِيًا

*Aboo-Khálid, how great was the calamity that befell Ma'add on the day when thou diedst [or wast slain]! (Ham p. 440.)*

5. تدقّى [*He acted cunningly; he did as do*  
the دهاة [or *cunning, &c.*, pl. of دَاه]. (ISd, K.)

6. تداهى [*He affected, or pretended, to possess*  
 دَهَا; i. e., *to be cunning, &c.*]. (IAqr, K in  
 art. خزر: see 1 and 2 in that art.)

دِه : see دَاه, in two places. = اِلَّا دِه فَلَآ دِه : see art. دِه.

وَهَا: see : دَهُو

دَهِي: see دَهَا. = Also A large [bucket such as is called] غُرْب. (AA, TA.)

دَهْوَا : see the next paragraph.

دَاهِيَةٌ: see دَاهِيَةٌ. — It is also used as a corroborative: (ISK, S:) you say دَاهِيَةٌ دَاهِيَةٌ (ISK, JK, S, Mṣb) and دَاهِيَةٌ (ISK, JK, S, Mṣb, K) and دَاهِيَةٌ (JK, K,) meaning *A severe, grievous, or distressing, calamity or misfortune*: (JK:) or *a very severe or grievous or distressing [calamity]*. (K.)

**ذُھُویَّةٌ** : see what next precedes.

دَهْمَا (in which the ء is converted from دى, not from و, §) and دَهْمَى (JK, S, K) and دَهْمَوَى (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying *Cunning*; i. e. *intelligence*, or *sagacity*; or *intelligence mixed with craft and forecast*; (TA in art. اَاحِدَ ;) i. q. اِرْبَابُ. (K,) and نَفَرٌ: (S, K:) and *excellence of judgment*. (S, K.)

[It is said in the §, app. with reference to دَهَا, that the dual is دَهَاوَانِ: but this is the regular dual of دَهَا; like حَمْرَاوَانِ, dual of حَمْرَا.]

دَهَى: see what next follows, in three places.

دَاه and دَه (JK, K) and دَهَى, part. ns. of دَهَى and دَهَى and دَهَى [respectively]. (JK,) and دَاهِيَّة, applied to a man, *Cunning*; i. e. *possessing intelligence, or sagacity; or intelligence mixed with craft and forecast: and excellent in judgment*: (S, K:) i. q. مَنَّكَر [as syn. with تَكْر]: (TA, and JK in explanation of دَاهِيَّة:) *knowing, or skilful, in affairs*: (TA:) or دَهَى signifies [simply] *intelligent*: (AA, K:) and دَاهِيَّة is [an intensive epithet, signifying *very cunning*; i. e. *possessing much intelligence, &c.*] from دَهَا explained above: or [it means *one who is as though he were calamity, or misfortune, personified*]; from الدَاهِيَّة in the sense commonly known [which see below]: (TA in art. اَحَد:) the pl. (of دَاه, JK, TA) is دَهَاة, and (of دَه, JK, TA) دَهَوْن, (JK, K, TA,) and of دَهَى (JK, M, TA) and دَهَوَا, in the K, erroneously, دَاهِيَّة and دَهَوَا. (TA.) — [Hence,] الدَاهِي The lion. (K.)

دَاهِيَّة A calamity, a misfortune, an evil accident; (JK, Mgh;) a great, formidable, grievous, or distressing, thing or event or accident or action; (S, K;) and دَهَى signifies the same: (JK, TA:\*) [the dim. of the former, دَوِيَّة, generally means a great calamity &c.; being an instance of what is termed تَصْغِيرُ تَعْظِيمٍ:] the pl. of دَاهِيَّة is دَوَاه: (Mgh, TA:) and دَوَاهِي الدَّهْرِ means the great, formidable, grievous, or distressing, events of fortune that befall men. (S, TA.) — See also دَاه, in two places.

دَوِيَّة: see the next preceding paragraph.

أَدَهَى [More, and most, cunning, &c. Hence.] أَدَهَى أَدَهَى مِنْ قَيْسِ بْنِ زُهَيْرٍ [More intelligent, or sagacious, than Keys the son of Zuheyr]: a prov. (Meyd.)

مَدَهَى and مَدَهَى pass. part. ns.; (JK, TA:) *Treated with cunning, &c.* (TA in explanation of the former.)

## دو

2. دَوَى He took his way in the دَوَى [q. v.]. (M, K.) And دَوَى فِي الْأَرْضِ He went away into the country, or in the land. (T.) Ru-beh uses the phrase دَوَى بِهَا as signifying *He passed by them*; meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوَى that it is thus called صَارَ فِيهَا دَوَى, i. e. *Because it makes away with those who are in it*. (T.) — See also art. دَوَى.

دَوَى and دَوَى (T, S, M, K, the latter [erro-

neously] written in the CK دَوَى) A desert, or waterless desert; syn. مَفَارَّة, (S, M,) or فَلَاة; (K;) as also دَوَى (S) and دَوَايَة, (S, M, K,) in which the first و, which is quiescent, [in دَوَى, for دَوَوَى,] is changed into ا because of the fet-hah before it, though this instance is not to be copied as a model, (S,) and دَوَايَة: (M, K:) or دَوَى signifies a wide فَلَاة: (M:) or a level land; likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and دَوَى, a land of which the extremities are far apart, level, and spacious; said to be so called because of the sound termed دَوَى that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دَوَى) belong to one and the same art.;] or because it makes away with those who are in it; [see 2, above;] and دَوَايَة and دَوَايَة signify the same: (T:) it is also said that دَوَى is [in origin] a Pers. word; as though he who traversed the دَوَى said to his companion دَوَوَى, meaning "Hasten: Hasten:" (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Basrah to Mekkeh, was named الدَوَى for this reason, from the Persians' hastening one another while crossing it by saying دَوَوَى. (T.) — [Hence,] بَنَاتُ الدَوَى + The wild asses. (T in art. بَنَى.)

دَوَى [a rel. n. from دَوَى;] One inhabiting دَوَى. (S.) [Hence the saying,] مَا بِهَا دَوَى (S, K, TA, [in the CK, erroneously, دَوَى,]) and دَوَى (Sgh, K, TA, [in the CK, erroneously, دَوَى,]) and دَوَوَى, as in the M, or دَوَوَى, as in the K, (TA,) i. e. [There is not in it (meaning بِالْدارِ in the house)] any one (S, M, K) of those who inhabit the دَوَى: like as one says مَا بِهَا طَوْرِي, and دَوَوَى. (S.) — See دَوَى, with which it is also syn. (S.)

دَوَوَى and دَوَوَى: see the next preceding paragraph.

دَوَى: see دَوَى, in two places.

دَوَايَة and دَوَايَة: see دَوَى, in four places.

دَوَادَا: see art. دَوَادَا.

## دوا

1. دَا, (AZ, T, S, M, Mgh, K, [mentioned in the T in art. دَوَى,]) second pers. دَا, (S, K,) aor. يَدَا, inf. n. دَا: (S, M, Mgh, K) and دَوَا: (Lth, T, K;) and دَوَا (AZ, T, S, M, K) and دَوَا (M, K,) this last from IAAr, (M,) or from AZ, (TA,) He, (a man, S, M, Mgh, K,) and it, (a limb, or member, Mgh,) was, or became, diseased, disordered, or distempered; he was, or became, sick, or ill; (AZ, T, S, M, Mgh, K;) he was, or became, attacked by a disease, or disorder, &c., in his

inside: (T, TA:) and يَدَوَى, inf. n. دَا, signifies the same: (Mgh:) and جَوَفُهُ [his belly, or chest, was, or became, diseased, &c.]. (TA.)

4. دَا and دَوَا: see above, in two places. — You say also to a man when you suspect him, اِدْوَا, inf. n. اِدْوَا; and اِدْوَا, inf. n. اِدْوَا; [i. e. + Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion.] (T, S, M, K.) — اِدْوَا He [or it] affected him with a disease, or disorder, &c.; (S, K;) [or caused him to be diseased, &c.]; thus the verb is trans. as well as intrans. (S.) — And اِدْوَا + He suspected him; thought evil of him; as also اِدْوَا [without ا]. (AZ, TA in art. دَوَى.)

دَا A disease, disorder, distemper, sickness, illness, or malady; syn. مَرَض, (Lth, T, S, M, Mgh, K,) or عِلَّة; (Mgh;) external or internal: (Lth, T:) [it is both physical and moral:] signifying also a vice, defect, fault, or blemish; external or internal: so that one says, دَا الشَّيْءُ أَشَدَّ الْأَدْوَا, [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is اِدْوَا, (S, M, Mgh, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, اِدْوَا, but IAAh says that the correct word is اِدْوَا, (TA,) i. e. [What vice is] more grievous, (Mgh,) or worse, (TA,) [than niggardliness?] occurring in a trad.: and the saying of a woman, كُلُّ دَا لَه دَا, meaning Every vice that is in men is in him: (Lth, T, TA:) and مَيِّتَ الدَّاءِ One whose evilness is dead, (K and TA in art. بَلَ, so that he is not cognizant of it; (TA in that art.)) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) — دَا الْعِلَلِ: see art. دَا. دَا الشَّعْلَبِ: see art. شَعْلَب. [The disease of the wolf] means + hunger. (Th, M, K. [See also art. ذَاب.]) دَا الْأَسَدِ [The disease of the lion] means الحُمَّى [app. fever], i. e. + fever. (AM, TA.) دَا الظَّبْيِ (S, TA,) or دَا ظَبْيٍ, (M, TA,) [The disease of the gazelle, or of a gazelle,] accord. to AA, (M, TA,) means + health, or soundness, and brishness, or sprightliness; (TA;) or no disease; like as [it is said that] there is no disease in the gazelle: (S, M:) or, accord. to El-Umawee, بَنَى دَا ظَبْيٍ means that when he desires to leap, he pauses a little and then leaps: but A'Obeid prefers the former explanation. (M.) دَا الْمُلُوكِ [The disease of kings] means + the enjoyment of plenty and pleasure and softness or delicacy. (TA.) دَا الْكَرَامِ [The disease of the generous], + debt and poverty. (TA.) دَا الصَّرَائِرِ [The disease of fellow-wives], + constant evil. (TA.) دَا الْبَطْنِ [The disease of the belly], + trial, or dissension, or the like, (الْفِتْنَةُ,) in which one cannot find the right way to act. (TA.) — دَا as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or دَا, (S, and so in other copies of the K,) applied to a man, Diseased,



*disordered, distempered, sick, or ill; or having a disease, disorder, &c.*: (Lth, Sh, T, S, M, K:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA:) or it is [originally دَوِي] of the measure فَعِل, and the fem. is دَاة (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَا; (TA:) and the dual is دَاَان; and the pl. اَدَوَا: (Lth, Sb, Sh, T, TA:) and دَوِي signifies the same; (S, K:) fem. with ة: and so دَوِي; [as though originally دَوِي or دَوِي, of the measure فَعِل or فَعِل, like جَد and سَد;] fem. with ة: (K:) or, accord. to the O, دَوِي, of the measure فَعِل, applied to a man; and دَوِي, of the measure فَعِل, applied to a woman: or, accord. to the T, دَوِي, of the measure فَعِل, applied to a man; and دَوِي, of the measure فَعِل, applied to a woman. (TA.) The saying, in a trad., وَلَا فَمِينَهُ أَنَّهُ مَا بَاعَكَ دَا means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, رَدَّ الدَّاءُ بِدَائِهِ That which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.)

دَا: }  
دَوِي: } see the next preceding paragraph.  
اَدَوَا: }  
مَدَوِي: }

## دوج

1. دَاخ (IAqr, K,) aor. يَدُوخ (IAqr,) inf. n. دَوُخ, He (a man, IAqr) served, or did service. (IAqr, K.)

دَاخ [as pl. of دَاخ, agreeably with analogy.] The followers of an army. (K.) — Also A small want: (K:) or a want [absolutely]; i. q. حَاخَة, as some say: (TA:) or it is an imitative sequent to حَاخَة. (K, and S in art. دَج. [See دَاخ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ حَاخَة وَلَا دَاخَة [I left not a want nor a small want: or a want of any kind: or] this means I left not any act of disobedience to which I was enticed. (TA voce حَاخَة.)

## دوج

1. دَاخَتِ الشَّجَرَة (K,) aor. تَدُوخ (TA;) and دَاخَت (A, TA;) The tree became great. (A, K.) — دَاخ بَطْنُهُ (K,) and دَاخ (A, K,) and دَوُخ (TA,) or تَدُوخ (so in a copy of the A,) His belly became swollen, or inflated, (A,) or big, (K,) and hung down, (A, K,) by reason of fatness or disease: (A, TA:) and so دَاخ and دَوُخ. (TA.) And دَاخَت سُرُرُهُم [Their navels became swollen, and hung down]. (TA.)

2. دَوُخ, inf. n. تَدُوخ, He dispersed, or scattered his property; (L, K;) as also دَوُخ. (L.) — See also 1.

4: and 5: and 7: see 1.

دَاخ Variegated, decorated, or embellished, work, [or gewgaws,] which one waves about to children, and with which one soothes, pacifies, or quiets, them: (S, K:) [a coll. gen. n.: n. un. with ة, meaning a piece of such work, or a gewgaw:] whence, (K,) one says, دَاخَتِ الدُّنْيَا [The world is a gewgaw, or gaudy toy]. (S, K.) [And hence,] دَاخَة [as a proper name] means + The world, or present state of existence: so said Aboo-Hamzeh the Soofee, in explanation of the saying,

\* نَوْلَا حُبِّي دَاخَة \* لَكَانَ الْمَوْتُ لِي رَاخَة \*  
[Were it not for my loving the world, death would be to me ease]: and AA confirmed this. (T, TA.) — And A kind of variegated, or figured, cloth or garment. (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, فُلَانٌ يَلْبَسُ الدَّاحَ Such a one wears variegated, or figured, garments. (A, TA.) And جَاءَ وَعَلَيْهِ دَاخَة [He came having upon him a variegated, or figured, garment]. (A, TA.) — A bracelet consisting of several distinct portions like the strands of a rope, twisted together. (K.) — Lines, or streaks, upon a bull &c. (K.) — The species of perfume called خُلُوق. (K.)

دَوُخ: see دَوُخَة. — Also A very large tent of [goats'] hair. (IAqr, TA. [See also دَوُخَة.])

دَاخَة: see دَاخ, in four places.

دَوُخَة A great tree, (S, A, Mṣb, K,) with spreading branches, (TA,) of whatever kind it be: (S, Mṣb:) pl. دَوُخ (S, Mṣb, K,) [or rather this is the coll. gen. n. of the n. un. دَوُخَة,] like as تَمْر is of تَمْرَة; (Mṣb;) and اَدْوَاخ is pl. of دَوُخ (TA:) and شَجَرَة دَاخَة signifies the same; (A, K;) and the pl. is دَوَاخ (A, K;) or دَوَاخ signifies great trees, one of which is called دَوُخَة, and its sing., though it be not used, seems to be دَاخَة. (AHn, TA.) One says, فُلَانٌ مِنْ دَوُخَة الْكَوْمِ [Such a one is of a great generous stock]. (A, TA.) — Also A great [tent of the kind called] مِظْلَة. (TA. [See also دَوُخ.])

دَوَاخ Very tall: so in a trad. in which it is said, كَمْ مِنْ عَذَقٍ دَوَاخٍ فِي الْجَنَّةِ [How many a very tall palm-tree is there in Paradise!]. (TA.)

دَوُخَة: see شَجَرَة دَاخَة.

دَوَاخ A prominent, round belly: or a wide belly, low by reason of fatness. (TA.)

## دو

1. دَاخ (S, A, L, K,) aor. يَدُوخ (S,) inf. n. دَوُخ (L,) He (a man, S, A) was, or became, submissive, or abject, (S, A, L, K,) and lonely, or humble. (A, L.) — [Also + It (a man's head) was, or became, giddy, or vertiginous: used in

this sense in the present day, and probably in ancient times: see 2.] — As a trans. verb: see 2.

2. دَوُخ (S, K,) inf. n. تَدُوخ (TA,) He subdued a country, and obtained dominion over its inhabitants; as also دَاخ (S, K,) aor. and inf. n. as above; (TA;) and دَوُخ (K,) inf. n. تَدُوخ (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also دَوُخ (Aṣ, S,) and دَاخ (L,) He rendered (a man, S, L, or people, A) submissive, or abject, (S, A, L, K,) and lonely, or humble: (A:) and in like manner a camel. (L.) — He trod a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) — It (heat) weakened a man. (A, TA.) — It (pain) made a man's head giddy, or vertiginous. (L.)

4: see 2.

لَيْلٌ دَاخ A dark night. (K.)

## دود

1. دَاد (S, M, Mṣb, K,) like خَاف (Mṣb,) [sec. pers. دَوَدَت] aor. يَدَاد (S, M, Mṣb, K;) and دَاد, like قَالَ [sec. pers. دَوَدَت] aor. يَدُوذ (Mṣb;) inf. n. دَوُذ (M, L, K;) [in my copy of the Mṣb دَاد, which, I doubt not, is a mistranscription;] and اَدَاد (T, S, M, A, Mṣb, K,) inf. n. اِدَادَة (Mṣb;) and دَوُذ (T, S, M, A, Mṣb, K,) inf. n. تَدُوذ (Mṣb;) and دِيد (M, L, and so in some copies of the K; [see its part. n. مَدُوذ, voce دَانَد, below;] in other copies of the K دِيد [which is app. a mistranscription;] It (corn, or food, طَعَام,) had in it دود (M, A, L, Mṣb, K) or سوس (S, L) [i. e. worms, grubs, or maggots]; and became eaten thereby. (L.) اَعِزَّمْ عَلَيْكَ أَيُّهَا الْجُرْحُ أَنْ لَا تَزِيدَ وَلَا تَدِيدَ [I conjure thee, O wound, that thou increase not nor breed worms,] is a form of conjuration used by the Arabs. (A.)

2. دَوُد: see above. — Also He played with the دَوْدَة, i. e. اُرْجُوخَة [or secsaw]. (K.)

4. اَدَاد: see 1, in two places.

دَوُد a word of well-known signification, [Worms, grubs, maggots, and the like; including molluscs; as a coll. gen. n.: and, as a simple gen. n., the worm, grub, maggot, &c.] pl. of دَوْدَة [or rather, as already said, and as is implied in several of the lexicons, دَوُد is a coll. gen. n.; therefore دَوْدَة is the n. un. thereof]: and the pl. of دَوُد is دِيدَان (T, S, L, Mṣb. [In the K دِيدَان is said to be pl. of دَوْدَة: and in the L, as from the T, دَوْدَان is said to be another pl. of دَوُد: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دِيدَان, “and دَوْدَان is a tribe of Benoo-Asad.”]) J says that the dim. is دَوِيد, and that by rule it should be دَوِيدَة: but this is a mistake [unless it be meant that دَوِيدَة is the regular dim. of دَوْدَة]: it is regularly دَوِيد, like as تَمْر and قَمِيح are



5. تَدِيرُ الْبَكَانَ *He took the place as a house, or an abode.* (A.) [The ي in this verb takes the place of و, as in دِيرٌ and أَيْبَةٌ &c.]

10. اسْتَدَارَ [It had, or assumed, a round, or circular, form; it coiled itself, or became coiled; it wound, or wound round;] it was, or became, round. (KL.) You say, اسْتَدَارَ الْقَمَرُ [The moon became round, or full: see also the act. part. n., below]. (A.) And لَفَّتْ ثَوْبًا كَالْعَصَابَةِ عَلَى رَأْسِهَا [She wound a piece of cloth like the fillet upon the round of her head, leaving the crown uncovered]. (Mgh and L and Msh voce مَعْجَرٌ.) — See also 1, in six places. — And see 4.

دَارٌ, [originally دَوْرٌ, as will be seen below, A house; a mansion; and especially a house of a large size, comprising a court; or a house comprising several sets of apartments and a court; (see بَيْتٌ);] a place of abode which comprises a building, or buildings, and a court, or space in which is no building: (T, M, K:) as also دَارَةٌ: (M, K:) or the latter is a more special term; (S;) meaning any particular house; the former being a generic term: (MF:) accord. to IJ, it is from دَارٌ, nor. يَدُورُ; because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Msh:) and sometimes masc.: (S, K:) as in the Kur xvi. 32, as meaning مَوْضِعٌ, or مَوْضِعٌ, (S,) or as being a gen. n.: (MF:) pl. (of pauc., S) أَدْوَارٌ (S, Msh, K) and أَدْرٌ (Abu-l-Hasan, AAF, Msh, K,) formed by transposition, (Msh,) [for أَوْدُرٌ] and أَدْوَارٌ (T, K) and أَدْيَارٌ (T) and أَدْوَرَةٌ (T, K,) and (of mult., S) دِيَارٌ (S, Msh, K,) like as جِبَالٌ is pl. of جَبَلٌ (S,) and دِيَارٌ (T) and دِيَارَةٌ (M, K) and دَوْرٌ (T, S, M, Msh,) like as أَسَدٌ is pl. of أَسَدٌ (S,) and دِيرَانٌ (T, M, K) and دِيرَانٌ (T, K) and دِيرٌ (T,) and [quasi-pl. n.] دَارَةٌ and [pl. pl.] دِيَارَاتٌ [pl. of دِيَارٌ] and دَوْرَاتٌ [pl. of دَوْرٌ], (M, K,) and [pl. of دَارَةٌ] دَارَاتٌ. (T.) The dim. is دَوْرِيَّةٌ. (Har p. 161.) [Hence, دَارُ الضَّرْبِ The mint: &c.] — Also Any place in which a people have alighted and taken up their abode; an abode; a dwelling. (T, Mgh.) Hence the present world is called دَارُ الْفَنَاءِ [The abode of perishableness; or the perishable abode]: and the world to come, دَارُ الْبَقَاءِ [The abode of everlastingness; or the everlasting abode]; and دَارُ الْقَرَارِ [The abode of stability; or the stable abode]; and دَارُ السَّلَامِ [The abode of peace, or of freedom from evil]. (T.) [And hence, دَارُ الْحَرْبِ: see حَرْبٌ.] [Hence, also,] دَارٌ is applied to A burial-ground. (Nh from a trad.) — [And hence,] اسْتَأْذِنَ عَلَى رَبِّي [Ask thou permission for me to go in to my Lord] in his Paradise. (TA from a trad. respecting intercession.) — And سَأَرَيْكُمْ دَارَ سَائِرِكُمْ [I will show you the abode of the transgressors], meaning Egypt: or, accord. to Mujāhid, the abode to which the transgressors shall go in the world to come. (TA.) — [Hence, also,] دَارٌ signifies i. q. بَلَدٌ [A country, or district: or a city, town, or village]. (Mgh, K.) — And, with the art. ال, [El-Medeenah;] the City of the Prophet. (K.) — And hence, (TA,) دَارٌ also signifies † A tribe; syn. قَبِيلَةٌ: (A, K:) for أَهْلُ دَارٍ: (TA:) as also دَارَةٌ: (K:) pl. of the former, دَوْرٌ. (A, Msh.) You say, مَرَّتْ بِنَا دَارَ بَنِي فُلَانٍ † The tribe of the sons of such a one passed by us. (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (فِيهَا) a mosque had not been built. (TA.) — Mtr states that it is said to signify also A year; syn. حَوْلٌ; and if this be correct, which he does not hold to be the case, it is from الدَّوْرَانِ, like as حَوْلٌ is from الحَوْلَانِ: or, as some say, i. q. دَهْرٌ [as meaning a long time, or the like]. (Har p. 350.) — And الدَّارُ is the name of A certain idol. (Msh, K.) — [دار and دير explained by Freytag as meaning "Medulla liquida in ossibus" are mistakes for رَارٌ and رَيْرٌ.]

دَوْرٌ an inf. n. of دَارٌ. (S, M, &c.) — [Hence, The circumference of a circle: see تَكْوِيرٌ.] — And A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. أَدْوَارٌ. (A.)

دَيْرٌ, originally with و; (T, S;) or originally thus, with ي, (M, [and so accord. to the place in which it is mentioned in the A and Msh and K,]) as appears from the occurrence of the ي in its pl. and in the derivative دِيَارٌ, for if the ي were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for دِيَارٌ is held by J to be originally دَوْيَارٌ, i. e. of the measure فَيْعَالٌ; and ISd himself seems in one place to express the same opinion; in like manner as دَوْيَرٌ is held by the latter to be originally دَوْيَوْرٌ; and تَدِيرٌ is evidently altered from تَدَوْرٌ] A convent, or monastery, (خَبَانٌ) of Christians: (M, K:) and also the صَوْمَعَةُ [i. e. cloister, or cell,] of a monk: (A:) the pl. is أَدْيَارٌ (S, M, K) and دَوْيَرَةٌ. (Msh.) — [Hence,] رَأْسُ الدَّيْرِ [lit. The head of the convent or monastery] is an appellation given to † Any one who has become the head, or chief, of his companions. (IAqr, S, A, K.)

دَارَةٌ: see دَائِرَةٌ, in two places. [Hence,] دَارَةُ الْقَمَرِ The halo (هَالَةٌ) of the moon; (S, A, Msh, K;) as also دَوَارَةٌ: (K\* and TA in art. حَلَقٌ:) pl. دَارَاتٌ. (Msh.) Dim. دَوْيَرَةٌ. (Har p. 609.) One says, فُلَانٌ وَجْهُهُ مِثْلُ دَارَةِ الْقَمَرِ [Such a one's face is like the halo of the moon]. (TA.) And لَا تَخْرُجْ عَنْ دَائِرَةِ الْإِسْلَامِ حَتَّى يَخْرُجَ الْقَمَرُ مِنْ دَائِرَتِهِ [Go not thou forth from the circle of El-Islām until the moon go forth from its halo]. (A.) — Also A round space of sand; (K;) as also دِيرَةٌ, incorrectly written in the K دَوْرَةٌ: (TA) [and in some copies دَوْرَةٌ]; and دَوْرَةٌ: pl. of the first دَارَاتٌ and دَوْرٌ: (K:) and pl. [or rather coll. gen. n.] of the second دَيْرٌ: (TA:) or دَارَةٌ signifies, accord. to As, a round tract of sand with a vacancy in the middle; as also دَوْرَةٌ, or, as others say, دَوْرَةٌ, and دَوَارَةٌ and دَوْرَةٌ; and sometimes people sit and drink there. (T.) —

And Any wide space of land among mountains: (K:) it is reckoned among productive low lands: (AHn:) or a plain, or soft, tract of land encompassed by mountains: (A:) or a wide and plain space of land so encompassed: (As:) or i. q. بَهْرَةٌ, except that this is always plain, or soft, whereas a دَارَةٌ may be rugged and plain, or soft: (Abou-Fak'as, Kr:) or any clear and open space among sands. (TA.) — And Any place that is surrounded and confined by a thing. (T, A.) — See also دَارٌ, in three places. — دَارَةٌ, determinate, (M, K,) and imperfectly decl., (M,) Calamity, or misfortune. (Kr, M, K.)

دَوْرَةٌ: see دَارَةٌ: — and see also دَائِرَةٌ.

دَوْرَةٌ }  
دَوْرَةٌ } see دَارَةٌ.

دَارِيٌّ A man (A) who keeps to his house; (M, K;) who does not quit it, (M, A,) nor seek sustenance; (M;) as also دَارِيَّةٌ. (K.) — And hence, (S,) † A possessor of the blessings, comforts, or conveniences, of life: (S, K:) pl. دَارِيُونٌ. (S.) — Also A camel, or sheep or goat, that remains at the house, not going to pasture: fem. with ة: (A:) or a camel that remains behind in the place where the others lie down; (M, K;) and so a sheep or goat. (M.) — See also دِيَارٌ. — A sailor that has the charge of the sail. (M, K.) — A seller of perfumes: so called in relation to Dāreen, (S, A, K,) a port of El-Bahreyn, in which was a market whereto musk used to be brought from India. (S, K.) It is said in a trad., مَثَلُ الْجَلِيسِ الصَّالِحِ مِثْلُ الدَّارِيِّ [The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee]. (S.)

دَوْرِيٌّ: see دِيَارٌ.

دَارِيَّةٌ: see دَارِيٌّ.

دَيْرَانِيٌّ (anomalous [as a rel. n. from دَيْرٌ], M) and دِيَارٌ The master, (صَاحِبٌ, S, M, K,) or an inhabitant, (T, A,) of a دَيْرٌ [i. e. convent, or monastery]. (T, S, M, A, K.)

دَوَارٌ: see the next paragraph, in three places.

دَوَارٌ A vertigo, or giddiness in the head; (S,\* A,\* K;) as also دَوَارٌ. (M, K.) — Also, and دَوَارٌ, (S,) or الدَّوَارُ and الدَّوَارُ, (T, M, K,) and (but less commonly, TA) الدَّوَارُ and الدَّوَارُ, (M, K,) A certain idol, (T, S, M, K,) which the Arabs set up, and around it they made a space, (T,) round which they turned, or circled: (T, M:) and the same name they applied to the space above mentioned: (T, M:) it is said that they thus compassed it certain weeks, like as people compass the Ka'bah: (MF:) or certain stones around which they circled, in imitation of people compassing the Ka'bah. (IAmb.) Imra-el-Keys says,

\* عَذَارَى دَوَارٍ فِي مَلَاةٍ مَذْبِلٍ  
[Virgins making the circuit of Duwār, in

long-skirted garments of the kind called مَلَا: (S:) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) دَوَّارٌ and الدَّوَّارُ also signify *The Kaqbeh*. (Kr, M, K.) And دَوَّارٌ (Th, M, [not دَوَّارَةٌ, as is implied in the K,]) *A circling tract (مُتَدَارٍ) of sand, around which go the wild animals:* (Th, M, K:) a poet says,

بِدَوَّارٍ نَهَى دِي عَرَابٍ وَحَلَبٍ

[In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called *urâr* and *hullab*]. (Th, M.)

دَوَّارَةٌ: see دَارٌ and دَارَةٌ, of each of which it is the dim.

دَيْرٌ: see دَارَةٌ.

دَيْرَةٌ: see دَارَةٌ, in two places: — and see also دَائِرَةٌ.

دَوَّارٌ [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) — Applied likewise to time, or fortune; (M, K;) as also دَوَّارِيٌّ (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْسِيٌّ (M,) the ي being a corroborative: (Mṣb voce وَخَشِيٌّ) thus in the saying,

وَالدَّهْرُ بِإِلَاسَانٍ دَوَّارِيٌّ

(S, M, \* A, \* K, \*) occurring in a poem of El-'Ajjâz, (S,) and دَوَّارٌ (M, K,) i. e. *And time, or fortune, turns man about from one state, or condition, to another:* (S, M, \* A, K, \*) or *turns him about much.* (Mṣb in art. وَحَشٍ) — See also دَوَّارٌ, in two places.

دَوَّارٌ: see دَوَّارٌ, in three places.

دَوَّارٌ, دَوَّارٌ (S, M, A, K,) originally دَوَّارٌ, of the measure دَوَّارٌ (S,) and دَوَّارِيٌّ (S, M, K,) und دَوَّارٌ (M, K,) in which a و is changed into ي, دَوَّارِيٌّ and دَوَّارِيٌّ being originally دَوَّارٌ (M,) *There is not in the house any one:* (S, M, K:) the broken pl. of دَوَّارٌ and دَوَّارٌ is دَوَّارِيٌّ; the و being unchanged because of its distance from the end of the word. (M.) ISd says, in the غَوِيصُ, that Yaḥkoob has erred in asserting دَوَّارٌ to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) — See also دَوَّارِيٌّ.

دَوَّارٌ: see the next preceding paragraph.

دَوَّارَةٌ: see دَارَةٌ, in two places: — and see also دَوَّارَةٌ, in two places: — and دَائِرَةٌ. — Also [or perhaps دَوَّارَةٌ] *The pieces of wood which the water turns so as to make the mill turn with their turning.* (Mgh.) — And *A pair of compasses.* (T, K, \* TA.)

دَوَّارَةٌ and دَوَّارَةٌ, of the head, *A round part or portion.* (M, K.) — And of the belly, *What*

*winds, or what has, or assumes, a coiled, or circular, form,* (مَا تَحَوَّى, [so in the M and L, in the K مَا يَحَوَّى, which is evidently a mistake,]) *of the guts, or intestines, of a sheep or goat.* (M, L, K, \*) — Accord. to IAg, (T,) دَوَّارَةٌ and دَوَّارَةٌ are applied to *Anything [round] that does not move nor turn round:* and دَوَّارَةٌ and دَوَّارَةٌ to *a thing that moves and turns round.* (T, K, TA.) — See also دَوَّارَةٌ.

دَوَّارِيٌّ: see دَوَّارٌ, in two places.

دَائِرَةٌ, in which the ة is added for the purpose of transferring the word from the category of epithets to that of subst., and as a sign of the fem. gender, ('Ináyeḥ,) *The circuit, compass, ambit, or circumference, of a thing;* (T, K, TA;) as in the phrases دَائِرَةُ الْحَافِرِ *the circuit of, or what surrounds, the solid hoof,* (TA,) or *the circuit of hair around the solid hoof,* (T,) and دَائِرَةُ الْوَجْهِ *the circuit of the face, or the parts around the face;* (TA;) and دَائِرَةٌ signifies the same: (K:) pl. of the former دَوَائِرٌ; and of the latter دَوَائِرٌ. (TA.) [Hence one says, هَذَا أَوْسَعُ دَائِرَةٍ مِنْ ذَاكَ, meaning *† This is wider in compass, or more comprehensive, than that.* See also 10, third sentence.] — *A ring:* (M, K:) or *the like thereof; a circle:* and *a round thing:* as also دَارَةٌ; pl. as above. (T.) See an ex. voce دَارَةٌ. — *The circular, or spiral, curl of hair upon the crown of a man's head:* (T, M, K:) or *the place of the ذُؤَابَةِ.* (IAg, M, K.) Hence the prov., مَا أَقْشَعَتْ لَهْ دَائِرَتِي [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.) — [What is called, in a horse, *A feather; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise:* pl. دَوَائِرٌ. (T, S, Mṣb.) In a horse are eighteen دَوَائِرٌ, (AO, T, S,) which are distinguished by different names, as الْهَقَّةُ and الْقَاعُ and الْتَأْسُ and الْتَأْسُ and الْتَأْسُ. (AO, T.) — *The round thing [or depression] (T) that is beneath the nose, (T, K,) which is likewise called دَوَّارَةٌ; (T;) as also دَوَّارَةٌ (T, K) and دَوَّارَةٌ (T.) [But the دَائِرَةُ in the middle of the upper lip is The small protuberance termed جُزْمَةٌ, q. v.] — A turn of fortune: (AO:) and especially an evil accident; a misfortune; a calamity; (A, \* TA;) as also دَوَّارَةٌ: (TA:) defeat; rout: (S, K:) slaughter: death: (TA:) pl. as above. (A, Mṣb, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَائِرُ *Calamities befell them.* (M.) And hence, دَائِرَةُ السُّوءِ [and السُّوءِ, in the Kur ix. 99 and xlviii. 6,] (S, Mṣb) *Calamity which befalls and destroys.* (Mṣb. [See also art. سَوَاءٌ.]) — Also *A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn.* (TA.)*

دَوَّارَةٌ: see دَارَةٌ. — Also i. q. مَجْلِسٌ [A sitting-place, &c.]. (Seer, M.)

دَوَّارٌ an inf. n. of دَارٌ. (Lth, T.) — And also, as a proper subst., (T,) *The axis of the firmament,*

or celestial orb, [&c.] (T, A.) — [And hence, † *The point upon which a question, or the like, turns.* Pl. مَدَارَاتٌ.]

دَوَّارٌ: see مَدَوَّرٌ: — and see what next follows.

دَوَّارٌ به and مَدَارٌ به [He is affected by a vertigo, or giddiness in the head: see 4]. (A.)

مَدَارَةٌ *A skin made round, and sewed, (S, K,) in the form of a bucket, (S,) with which one draws water.* (S, K.) A rājis says,

لَا يَسْتَقِي فِي التَّرَجِ الْمَصْفُوفِ

إِلَّا مَدَارَاتُ الْغُرُوبِ الْجُوفِ

[Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مَدَارَاتٌ should be مَدَارَةٌ, from الْمَدَارَةُ; holding it to be for مَدَارَةُ الْبَلَاءِ; and reading لَا يَسْتَقِي. (S, TA.) — Also *A garment of the kind called إِزَارٌ figured (K, TA) with sundry circles: pl. مَدَارَاتٌ.* (TA.)

مَدَوَّرَةٌ, thus preserving its original form, (K,) not having the و changed into ل, (TA,) [in the CK, erroneously, مَدَوَّرَةٌ,] *She-camels which the pastor goes round about and milks.* (K.)

مَدَارٌ and مَدَوَّرٌ [Made round, meaning both circular and spherical; rounded; and simply round: the former word is the more common: of the latter, see an ex. in a verse cited voce يَلْبَسُ: and see also مُسْتَدِيرٌ.]

مُسْتَدَارٌ [a noun of place and of time from دَوَّارٌ, agreeably with a general rule]: see دَوَّارٌ.

مُسْتَدِيرٌ [Having, or assuming, a round, or circular, form; round, or circular: see also مَدَوَّرٌ. You say قَمَرٌ مُسْتَدِيرٌ مُسْتَدِيرٌ [A round, or full, shining moon]. (A. [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])

## دوس

دَوَّسٌ, aor. دَوَّسٌ, (S, M, Mṣb,) inf. n. دَوَّسٌ (S, M, A, Mgh, K) and دَوَّاسٌ (M, A, K) and دَوَّاسَةٌ (A, K,) *He trod, trod upon, or trampled upon,* (M, A, Mgh, Mṣb, K,) a thing, (S, M, Mgh,) or the ground, (Mṣb,) *vehemently,* (Mgh, Mṣb,) with the foot. (S, Mgh, Mṣb, K.) You say, دَوَّسُوا بِأَقْدَامِهِمْ [They trod, or trampled, upon him, or it, with their feet]. (A.) And دَوَّسَ الْخَيْلُ تَدَوَّسَ الْقَتْلَى بِالْحَوَافِرِ [The horses trample upon the slain with the hoofs]. (A.) — دَوَّاسٌ (S, A, Mgh,) or الْحَنْطَةُ (Mṣb,) or الْحَبُّ (M,) aor. دَوَّسٌ (S, Mṣb,) inf. n. دَوَّاسَةٌ (S, A, Mgh,) or دَوَّسٌ and دَوَّاسٌ, but some say that دَوَّاسٌ is not of the language of the Arabs, and some say that it is tropical, as though from دَوَّاسٌ in the



sense explained above, (Mṣb,) or the professors of practical religion use it in the place of دِيَاةَ by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh,) *He trod, or thrashed*, (M, Mgh, Mṣb,) *the wheat*, (Mgh, Mṣb,) or *grain*, (M,) *either by the feet of beasts, or by repeatedly drawing over it the مَدُوس [q. v. infra] until it became تَبِن [or cut straw];* (Mgh;) as also دَاسُوهُ دُوسُ الحَصِيدِ (M.) You say, *دَاسَهُ* [They trod, or trampled, upon him, or it, with the treading of reaped corn]. (A.) — دَاسَهُ (IAqr, TA,) inf. n. دُوسٌ, (IAqr, A, K,) *He abased him*. (IAqr, A, K.) — نَزَلَ الْعَدُوُّ بَيْنِي وَبَيْنَهُمْ فَجَاسَهُمْ وَحَاسَهُمْ وَدَاسَهُمْ *The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them*. (TA.) — دَاسَهُ (A, TA,) inf. n. دُوسٌ, (A, K,) † *Inivit cam*; scil., *feminam*: (A:) *vehementer inivit cam*: (A, K:) [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:] *conscendit et vehementer inivit cam*. (TA.) — دَاسَهُ (S, M, A, Mṣb,) inf. n. دُوسٌ, (Mṣb, K,) or دَيَّاسٌ (Aṣ, A, Mgh,) † *He polished it*; namely, a sword, (S, M, A, Mgh, Mṣb, K,) and the like, (K,) or some other thing. (Mṣb.) — Hence, دُوسٌ also signifies † *The framing, and dressing up, of deceit, guile, or circumvention*: (Aṣ, A, TA:) [agreeably with which explanation the verb دَاسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of *deceiving, beguiling, circumventing, and practising artifice*. (TA.) You say, *أَخَذْنَا فِي الدُّوسِ* † *We set about the framing, and dressing up, of deceit, guile, or circumvention*: (A:) or *we set about deceiving, &c.* (TA.)

4: see دَاسَ الطَّعَامِ in the paragraph above.

7. انداس *It (wheat [or grain]) was, or became, trodden, or thrashed*. (S, TA.) [See 1.]

دِيس: see the next paragraph.

دَوَّاسُ *The lion (K, TA) that tramples upon his prey*. (TA.) — A courageous man; (K;) and any one that *tramples upon his opponents, or adversaries*: (TA:) and [in like manner] دِيسٌ, originally دُوسٌ, a courageous and strong man, that *tramples upon every one who alights with him to fight*: pl. of the latter, دِيسَةٌ. (AZ, TA.) — † Every one *skilful* (K, TA) *in his art*; because he abases (يَدُوسُ) every one who contends with him. (TA.)

دَائِسٌ [act. part. n. of دَاسَ; *Treading, &c.*] — دَائِسَةٌ [the fem.] (A) and [its pl.] دَوَائِسُ (M, A, TA) *The bulls, or cows, that tread, or thrash, wheat, or grain*. (M, A, TA.) — أَتَتْهُمْ الْخَيْلُ دَوَائِسُ *The horses, or horses with their riders, came to them following one another*. (S, K.) — Also i. q. أَنْدَرُ [A place in which wheat or grain is trodden out; like مَدَاسَةٌ: or reaped wheat collected together; or wheat collected together in

the place where it is trodden out]; (K;) so accord. to Hishām: or, as some say, *he that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it*. (TA.) — دُوسٌ [pl. of دَائِسٌ, like as بَزْلٌ is pl. of بَازِلٌ,] † *Polishers of swords or the like*; syn. صَفْلَةٌ. (IAqr, K, TA.) [In the CK, and in a MS. copy of the K, صَفْلَةٌ, which is evidently a mistake.]

مَدَاسٌ (K,) but by rule it should be مَدَّاسٌ, (Mṣb,) and so, accord. to En-Nāwawee, it is also written, as though meaning “an instrument for treading,” (MF,) originally مَدُوسٌ, (TA in art. مَدَس,) *A certain thing that is worn on the foot (Mṣb, K) by a man; (Mṣb;) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like:] pl. أَمْدِسَةٌ [which is a pl. of pauc., and the only pl. mentioned]. (Mṣb.)*

مَدُوسٌ *The thing [or machine, a kind of drag,] with which wheat is thrashed, (S, M, Mgh, L, K,) by its being drawn over it (Mgh, L) repeatedly; called also جَرَجَرٌ (Mgh) [and نَوْرَجٌ, q. v.]; and so مَدُوسٌ. (K.) — † A polishing-instrument; (S, K;) an instrument with which swords &c. are polished; (Mṣb;) a piece of wood upon which is a مَسَنٌ [or polishing-stone], with which the sword is polished: (M:) pl. مَدَاوِسُ. (S.)*

طَرِيقٌ مَدُوسٌ [A trodden road: or] a road much trodden; (TA;) as also مَدُوسٌ. (A, TA.)

مَدُوسٌ: see what next precedes.

مَدَاسَةٌ *A place in which wheat [or grain] is trodden, or thrashed*. (S, K.) [See also دَائِسٌ.]

مَدُوسٌ: see مَدُوسٌ.

## دوف

1. دَوَّاهُ (T, M, Mṣb,) first pers. دَوَّيْتُ, (S, K,) aor. يَدَوِّفُهُ, (T, Mṣb,) inf. n. دَوِّفٌ; (T, M, Mṣb, K;) and دَوَّاهَةٌ (M, TA,) inf. n. دَوَّاهَةٌ; (TA;) *He mixed it*; (M, K;) generally meaning *medicine*, and *perfume*: (M:) and (K) *he moistened it*, (S, Mṣb, K,) namely, *medicine, &c.*, (S,) *with water* &c., (S, Mṣb,) or *with water and the like*: (K:) or دَوَّاهُ فِي الْهَاءِ [he steeped it in water], namely, *perfume, &c.*: (T:) and دَوَّاهُ, aor. يَدَوِّفُهُ, inf. n. دَوِّفٌ, is a dial. var. thereof: (Mṣb:) and فَادَهُ, aor. يَفَوِّدُهُ signifies the same. (Aṣ, TA.) [Also, app., *He bruised, brayed, or pounded, it*; or *pounded, or pulverized, it*; namely, *musk*: see مَدُوفٌ, below.]

4: see the preceding paragraph.

كَابُوسٌ *Incubus, or nightmare*; syn. دُوفَانٌ. (Ibn-'Abbād, K.)

دَائِفٌ act. part. n. of 1. (T, TA.) — And, applied to musk, i. q. مَدُوفٌ, q. v. (TA.)

مَدُوفٌ (T, S, M, Mṣb, K) and مَدُوفٌ, (S, M, Mṣb, K,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (S, Mṣb, K,) i. e., of a pass. part. n. of a trilateral-radical verb with a medial و, (S, Mṣb, TA,) except مَضُوفٌ (S, Mṣb, K) as a variation of مَضُوفٌ, (S, Mṣb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Mṣb,) and مَدُوفٌ and مَضُوفٌ are the usual forms, (S, TA,) *Mixed*: (M, Mṣb:) or *moistened*: or *bruised, brayed, or pounded*; or *pounded, or pulverized*: (S, K:) applied to *perfume*, (T,) or to *musk*: (S, M, K:) as also دَائِفٌ. (TA.)

## دوك

1. دَاكَهُ, aor. يَدُوكُ, inf. n. دَوَّكٌ and مَدَاكٌ, *He bruised, brayed, or pounded, it*; (S, K;) and *did so finely, or pulverized it*; (TA;) namely, *perfume*, (S, TA,) &c. (TA.) Also, inf. n. دَوَّكٌ, *He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground]*. (Z, TA.) — And دَاكَبَ (AA, K,) aor. يَدُوكُ, inf. n. دَوَّكٌ; (AA,) *He compressed her*; namely, a woman; (AA, K;) and so دَاكَبَ. (AA.) And *He leaped her*; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) — And دَاكَهُ (IDrd, K,) aor. as above, inf. n. دَوَّكٌ, (IDrd,) *He plunged him (a man) in water or dust*. (IDrd, K.) — And i. q. أُسِرَهُ [He made him captive; &c.]. (TA.) — دَاكَ الْقَوْمُ *The people, or party, fell into a state of confusion (K, TA) in respect of their case, or affair, and went round about [in perplexity]*. (TA.) — بَاتَ الْقَوْمُ يَدُوكُونَ (S,) or دَوَّكُونَ, occurring in a trad., (TA,) inf. n. دَوَّكٌ, (S, TA,) means *The people passed the night in confusion, and in going round about [in perplexity]*: (S:) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.) — And *The people, or party, became diseased, or sick*. (Abu-r-Rabeeḥ El-Bekráwee, Abou-Turáb, K.)

6. تَدَاوَكُوا *They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation*. (K.)

دَوَّكٌ *A species of mother-of-pearl-shell, or oyster-shell*. (IDrd, TA.)

دَوَّكٌ: see مَدَاكٌ.

دَوَّكَةٌ and دَوَّكَةٌ *Evil, or mischief; and contention, or altercation*; (S, K, TA;) and a *confused state of affairs*: pl. of the former دَوَّكٌ and دَوَّكٌ, and of the latter دَوَّكٌ. (TA.) One says, دَوَّكُوا فِي دَوَّكَةٍ and دَوَّكَةٌ [They fell into evil, &c.]. (S, K.) And Ru-beh says,

\* فَرَّيْنَا نَجَيْتٍ مِنْ تِلْكَ الدَّوَّكِ \*

[And seldom, or often, I escaped from those evils, &c.] (TA.)

دُوكَة; and its pl. دُوك: see the next preceding paragraph, in three places. — Also *Disease*, or *sickness*. (Abou-Turab, TA.)

مَدَاك i. q. صَلَاة: (K,) i. e., (TA,) *A stone upon which perfume is bruised, brayed, or pounded*; (S, TA;) as also دُوك (TA) and مَدُوك: (K:) or this last signifies *a stone with which perfume is bruised, brayed, or pounded*: (S, TA:) P's making this word and the first to signify the same requires consideration. (TA.)

مَدُوك: see the next preceding paragraph.

## دول

1. دَال i. q. دَار. (TA.) You say, دَالَتِ الْاَيَّامُ, (S, Mṣb, K,) nor. تَدُولُ, (Mṣb,) inf. n. دَوْلٌ, (KL,) meaning دَارَت; (S, Mṣb, K;) [i. e.] *The days came round [in their turns]*. (KL.) — دَوْل also signifies *The changing of time, or fortune, from one state, or condition, to another*; (K;) and so دَوْلَة. (TA.) [Hence,] one says, دَالَتِ لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour; or] good fortune came to him: and دَالَتْ عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] good fortune departed from him. (MA.) — [Golius assigns to دَال, with دَوْلَة for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَة, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are "Obivit alter alterum in bello:" and "superior evasit." There are many inf. ns. that have no corresponding verbs.] — دَال, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ and دَانَة, (K,) or دَوْلَة, (T,) *He became notorious [either in a bad or in a good sense]*; expl. by صَارَ شَهْرَةً, (IAṣr, T, K,) i. e. مَشْهُورًا. (TK.) — دَال الثَّوْبُ, aor. يَدُولُ, *The garment, or piece of cloth, was, or became, old, and worn out*. (AZ, S.) [Hence,] دَوْلُهُ يَدُولُ *His love, or affection, was beginning to become, or at the point of becoming, worn out*. (AZ, S, TA.) — See also 7.

2. دَوْل He wrote a d. (TA.)

3. دَاوَلَ [inf. n. مُدَاوَلَة], *He made to come round [by turns, or to be by turns]*: hence the saying in the Kur [iii. 134], وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا, And those days, we make them to come round [by turns] to men: (S, \*K, \*TA:) or this means, *we dispense them by turns to men*; (Bḍ, Jel;) to these one time, and to these another; (Bḍ;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّيْءَ بَيْنَهُمْ, [I dispensed the thing among them by turns, and they had, or received, or took, it by turns]. (Bḍ on the passage of the Kur quoted above.) دَاوَلَة also signifies *The giving a turn of fortune, or good fortune*. (KL. [See what next follows.])

4. اِدَالَهُ, (M, K,) inf. n. اِدَالَة, (T, TA,) [signifying *He gave him a turn of good fortune, or a turn to prevail over another in war, &c.*] is

from الدَّوْلَة. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from الدَّوْلَة,] the saying, اَدَانَا اللَّهُ مِنْ عَدُوِّنَا [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And اَدَانِكَ اللَّهُ مِنْ عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And اَدَالَ اللَّهُ زَيْدًا مِنْ عَمْرٍو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Har p. 118.)

Hence, also, (TA,) El-Hajjāj said, اِنَّ الْاَرْضَ سَتَدَالُ مِنَّا كَمَا اَدَلْنَا مِنْهَا [Verily the earth will be given a turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] اِدَالَة signifies غَلَبَة [or Victory]: (S, K:) or [rather], as some say, it signifies نَصْرَة [i. e. aid against an enemy]: (Har ubi suprā:) you say, اَللَّهُمَّ اِدْلِنِي عَلَى فُلَانٍ O God, aid me against such a one. (S, and Har ubi suprā. [In the former, وَأَنْصُرْنِي عَلَيْهِ, as an explicative adjunct: in the latter, اَي نَصْرْنِي عَلَيْهِ, for اَنْصُرْنِي.])

6. تَدَاوَلُوهُ They took it, or had it, by turns. (S, Mṣb, K. See 3.) You say, تَدَاوَلْنَا الْاَمْرَ We took [or did] the affair by turns. (M.) And تَدَاوَلْنَا الْعَمَلَ وَالْاَمْرَ بَيْنَنَا We did the work, and the thing, or affair, by turns, among us. (T.) And تَدَاوَلُوا الْبَاطِلَ They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلَتْهُ الْاَيْدِي The hands took it by turns. (S.) And تَدَاوَلَتِ الرِّيحُ رَسْمَ الدَّارِ The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west. (Az, TA in art. عور.) And, of a thing, you say, يَتَدَاوَلُ (T) or يَتَدَاوَلُ بِهِ (S) [meaning *It is taken, or done, by turns*]. And تَدَاوَلَتِ الْاَرْضُ بِالرَّعْيِ [The land was pastured on by turns]. (S and K in art. وطم.) تَدَاوَلُوهُ also signifies *They made frequent use of it; i. e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is post-classical: see an ex. in De Sacy's "Chrest. Arabe," sec. ed., p. 141 of the Arabic text.]* And تَدَاوَلَتِ الْاَشْيَاءُ The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ:) and [in like manner] الْاَزْمَنَةُ [the times]. (Mṣb and K in that art.) [See also 6 in art. دفو.]

7. اِنْدَالَ الْقَوْمُ The people, or party, removed, or shifted, from one place to another. (S.) — اِنْدَالَ مَا فِي بَطْنِهِ What was in his belly, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) — And اِنْدَالَ (the belly) became wide,

and near, or approaching, to the ground. (M, K.) Also (K) *It (the belly) was, or became, flaccid, flabby, or pendulous*; (S, O, K;) and so دَال. (K.) — And *It (a thing) dangled, or moved to and fro; and hung*. (M, K.)

دَال One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت: masc. and fem.; so that you say دَالٌ حَسَنٌ and دَالَةٌ [a beautiful د]: the pl. is اَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) — Also *A fat woman*. (Kh, TA.) — See also دَانَة.

دَوْل an inf. n. of دَال in senses explained above. (K, KL.) — Also i. q. دَوُو [A bucket]: (K:) [an arabicized word from the Pers. دُول: or] formed from دَوُو by transposition. (TA.)

دَوْن, as an epithet applied to تَبَل [or arrows] i. q. مُتَدَاوِلٌ. (IAṣr, M, K, \*.) So in the saying,

يَلُوذُ بِالْجَوْدِ مِنَ التَّبَلِ الدَّوْنُ

[app. relating to a wild animal, and meaning *He seeks, or takes, refuge in the copious rain from the arrows received in turns by one after another of the herd*]. (IAṣr, M.) — See also دَوْلَة.

دَانَة i. q. شَهْرَة [Notoriousness, &c.]: pl. [or rather coll. gen. n.] دَالٌ. (IAṣr, T, K.) — [Accord. to the K, it is also an inf. n.: see 1.]

دَوْلَة A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA,) from an unfortunate and evil, to a good and happy, state or condition; (TA;) [i. e.,] relating to good; as دَوْرَة, on the contrary, relates to evil: (As, T and M in art. دبر:) [therefore meaning a turn of good fortune; a favourable turn of fortune: or] good fortune [absolutely]: (KL:) a happy state or condition, that betides a man: (MF:) [also] a turn which comes to one or which one takes [in an absolute sense]; syn. نَوْبَة: (K in art. نوب:) and [particularly] (K) a turn (عَقَبَة) [to share] in wealth, and [to prevail] in war; as also دَوْلَة: ('Ecsā Ibn-'Omar, \*T, \*S, \*M, K, \*.) or each is a subst. [in an absolute sense, app. as meaning a turn of taking, or having, a thing,] from تَدَاوَلُوا signifying "they took, or had, the thing by turns:" (Mṣb:) or دَوْلَة is in wealth; and دَوْلَة is in war; (Abou-'Amr Ibn-El-'Alā, T, S, M, Mṣb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تَدَال) over the other: one says, كَانَتْ قَدْ رَجَعَتْ لَنَا عَلَيْنَا الدَّوْلَة فِي الْحَرْبِ [The turn to prevail over them in war was ours]: (S:) and قَدْ رَجَعَتْ الدَّوْلَة عَلَى هَؤُلَاءِ [The turn to prevail against these returned]; as though meaning النَوْبَة: so says Fr: but دَوْلَة, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeid, (so in two copies of the S,) دَوْلَة signifies a thing that is taken by turns; and دَوْلَة, the act [of taking by turns]; (T, S;) and a transition from one state, or condition, to another: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ النَّفْسُ دَوْلَةً بَيْنَهُمْ, meaning [The

(or *spoil, &c.*) became] a thing taken by turns among them: (S:) and the saying, in the *Kur* [lix.7], كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ means *That it may not be a thing taken by turns [among the rich of you]:* (T:) or دَوْلَةٌ relates to the present life or world; and دَوْلَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies *prevalence, predominance, mastery, or victory*; and the latter, the *transition of wealth, blessing, or good, from one people, or party, to another*: (TA:) the pl. (of دَوْلَةٌ, S, Mṣb) is دَوْلٌ, (S, M, Mṣb, K,) like as قَصْعٌ is pl. of قَصْعَةٌ, (Mṣb,) and (of دَوْلَةٌ, T, S, Mṣb), دَوْلٌ (T, S, M, Mṣb, K) and دَوْلَاتٌ, (S, TA,) and دَوْلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دَوْلَةٌ. (M.) — [In post-classical works, it signifies also *A dynasty: and a state, an empire, or a monarchy.*] — Also The *حَوْصَلَةُ* [or *stomach of a bird; its triple stomach: or only its first stomach; the crop, or craw*]: because of its *إِنْدِيَالٌ* [or *flaccidity*]. (Ibn-'Abbād, K.) And The *قَانَصَةُ* [which may here mean the same as the *حَوْصَلَةُ*, for this is one of the meanings assigned to it, and this explanation of *دَوْلَةٌ* is not given by Ibn-'Abbād: or it may here mean the *intestines, of a bird, into which the food passes from the stomach: or the gizzard*]. (K.) — And The *شَقَشَقَةُ* [or *fancial bag of the he-camel*]. (Ibn-'Abbād, K.) — And *A thing like a مَزَادَةٌ* [or *leathern water-bag*] with a narrow mouth. (Ibn-'Abbād, K.) — And The *side of the belly*. (K.) [But] accord. to Ibn-'Abbād, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means *How large is his navel!* (TA.)

دَوْلَةٌ: see the next preceding paragraph, in nine places: — and see also what next follows, in two places.

دَوْلَةٌ (T, S, K) and دَوْلَةٌ (Ibn-'Abbād, TA) [and دَوْلَةٌ, as appears from what follows]; as also ثَوْلَةٌ (T, S) [and ثَوْلَةٌ and ثَوْلَةٌ]; *A calamity, or misfortune*: (T, Ibn-'Abbād, S, K:) pl. دَوْلَاتٌ (S) and دَوْلَاتٌ and دَوْلَاتٌ. (Ibn-'Abbād, TA.) You say, جَاءَ بِدَوْلَاتِهِ (S) [and بِدَوْلَاتِهِ] and بِدَوْلَاتِهِ (Ibn-'Abbād, TA) and بِدَوْلَاتِهِ, as also بِدَوْلَاتِهِ, (Abu-Malik, K,) *He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes*: (Ibn-'Abbād, S, K.)\*

جَاءَ بِدَوْلَاتِهِ: دَوْلَةٌ: } see دَوْلَةٌ.  
جَاءَ بِدَوْلَاتِهِ:

دَوِيلٌ *A plant that is a year old*, (S, M, K,) and *dry*: (M, K:) or *two years old*, (AZ, K,) and *worthless*: (AZ, TA:) or especially *what is dry of the [plants called] نَصِيٌّ and سَبِطٌ*: (M, K, TA:) or any plant broken and black. (TA.)

دَوَالِيٌّ *A sort of grapes of Et-Tāif*, (M, K,) black inclining to redness. (M.) [See also دَوَالٍ, in art. دَلْو.]

دَوَالِيٌّ *i. q. دَوَالِيٌّ*, [in the CK, erroneously, *مَدَوَالِيٌّ*], used in an imperative sense [with its

verb and the objective complement thereof understood before it, and thus meaning دَوَالِيٌّ *Make thou the action to come round, or to be, by turns*: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. *the action being made to come round, or to be, by turns*]: (Sb, M:) or it means دَوَالِيٌّ *[i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns*]: (S, O, K: [in the PS, دَوَالِيٌّ *بَعْدَ تَدَاوُلٍ*, which better explains the two manners in which it is said to be used:]) I Aqr says that it is an invariable expression, like *هَذَاذِيكَ* and *هَذَاذِيكَ*; and is from the phrase *تَدَاوَلُوا الْأَمْرَ بَيْنَهُمْ*, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Benil-Has-ḥas says,

إِذَا شَقَّ بَرْدٌ شَقَّ بِالْبَرْدِ مِثْلُهُ  
دَوَالِيٌّ حَتَّى لَيْسَ لِلْبَرْدِ لَابِسٌ

[When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd; it having been rent so as to fall off]: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَاذِيكَ, in art. هَذَا; with another explanation of it.]) — Ibn-Buzurj says, (T,) sometimes the article *ال* is prefixed to it, so that one says *الدَوَالِيٌّ*, (T,) meaning *One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*, (T,) or one's *urging, or pressing forward, and striving*, [in the CK, erroneously, *يَتَحَقَّرُ*, (ان) *يَتَحَقَّرُ*], in his gait, or pace, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K, TA. In the copies of the K, *جَال* [or *جَامَك*] is erroneously put for *حَاك*, the reading in the T, TA. [The author of the TK follows the reading *جَال*; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article *ال*, a mistake for *الدَوَالِيٌّ*, mentioned in art. دَلَك.]) A poet uses the phrase *يَمْشِي الدَوَالِيَّ* as meaning *Walking, or going, in the manner explained above*: (Ibn-Buzurj, T and TA in the present art.) or *يَمْشِي الدَوَالِيَّ*. (TA in art. دَلَك.)

مَدَوَالٍ as meaning *Dangling, or moving to and fro; and hanging*; is said by Seer to be of the measure *مَنْفَعِلٌ* from *التَدَلَّى*, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.])

دَوَالٍ: see دَوَالٍ. — *الدَوَالِيٌّ* signifies, in modern Arabic, *The language commonly used.*

## دولاب

دولاب: see art. دَوْلَاب.

## دوم

1. دَامَ, aor. يَدُومُ and يَدَامُ; (S, M, Mṣb, K;) the sec. pers. of the pret. when the aor. is يَدُومُ being دُمْتُ; and when the aor. is يَدَامُ, دُمْتُ; (M;) and accord. to Kr, (M,) you say also دُمْتُ, aor. تَدُومُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مَتَّ having for its aor. تَمَتَّ, and فَضَّلَ of which the aor. is يُفَضِّلُ, and حَضَرَ of which the aor. is يَحْضُرُ, and said by Abou-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دُمْتُ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دِيمُومَةٌ [originally دِيمُومَةٌ, like قِيدُودَةٌ originally قِيدُودَةٌ, &c.]; (S, M, Mṣb, K;) i. q. ثَبِتَ [as meaning *It (a thing, S, M, Mṣb) continued, lasted, endured, or remained*]: (Mṣb, TK:) and it became extended, or prolonged; syn. اَمْتَدَّ: (TK:) and [it continued, lasted, endured, or remained, long;] its time was, or became, long: (TA:) and i. q. بَقِيَ [as syn. with ثَبِتَ (explained above) and as meaning *it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting*]: (Mṣb in art. بَقِيَ) and اَسْتَدَامَ signifies the same as دَامَ [in all of these senses]: (TA:) [but Mtr says,] *استدَام السَّفَرُ* [The journey continued, or continued long,] is not of established authority. (Mgh.) [Hence, دَامَ مَلِكُهُ *May his dominion be of long continuance.*] And دَامَ عَلَى الْأَمْرِ; (MA;) and دَامَ عَلَيْهِ, [and دَاوَمَهُ, as is shown by a usage of the act. part. n. in art. دَمَن in the S, &c.,] (S, MA,) inf. n. مَدَاوَمَةٌ; (S;) *He kept continually, or constantly, to the thing, or affair.* (S, MA.) مَا دَامَ means *Continuance*; because مَا is a conjunct noun to دَامَ; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دُمْتُ قَائِمًا, [I will not sit during the continuance of thy standing]; (S, TA;) [or as long as thou standest; or while thou standest; for] مَا denotes time; and قَرَأَ مَا دَامَ زَيْدٌ قَائِمًا means *Stand thou during the period of Zeyd's standing*. (Ibn-Keysān, TA.) [And عَلَيَّ الدَّوَامُ means *Continually, or constantly*; like دَائِمًا.] — Said of rain, it means *It fell, or descended, consecutively, continuously, or constantly*. (Mṣb.) Some say, (M,) دَامَتِ السَّيِّئَةُ, aor. تَدِيرُ, inf. n. دِيرٌ, (M, K,) which, if correct, should be included in art. دِير, (M,) meaning *The sky rained continually*; as also دَوِمَتْ and دَيِمَتْ, (M, K,) in which last the و is changed into ي as it is in دِيمَةٌ, (M,) and اِدَامَتْ: (K:) or *rained such rain as is termed دِيمَةٌ*; (M in art. دِير) and so دَيِمَتْ, inf. n. تَدِيرُ; (S in art. دِير) and اِدَامَتْ. (Z, TA.) [See also دَوْمٌ, below.] I Aqr cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.) or Ibn-Sebel, (TA in art. سَبَل, in which, also, the verse is cited,) in praise of a horse, as is said in "the Book of Plants" of Ed-Deenāwarce, and in

"the Book of Horses" of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA.)

- \* هُوَ الْجَوَادُ بْنُ الْجَوَادِ بْنِ سَبَلٍ \*  
 \* إِنَّ دَيْمُوا جَادَ وَإِنْ جَادُوا وَبَلَّ \*

[He is the fleet, the son of the fleet, the son of Sebel (a famous mare): if they are unremitting in their running, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Kur xli. 20,) he is fleet; and if they are fleet, he is vehement in his running]: or, as some relate it, إِنَّ دَوْمُوا. (M, TA.) [It should be observed that the three verbs in this verse, and the word سَبَل, also relate to rain.] — † It (a thing, T) was, or became, still, or motionless; said of water (T, S, \* Mṣb, K, \* TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Mṣb;) and said, in this sense, of the sea: (M:) and it stopped, or stood still. (T, TA.) — † He was, or became, tired, or fatigued: (T, TA:) [app. because he who is so stops to rest.] — † It (a thing) went round, revolved, or circled: (T, TA:) [app. because that which does so keeps near to one place.] دَوْمَانٌ [an inf. n. of دَامَ, like as حَوْمَانٌ is of حَامَ.] signifies † The circling of a bird (K, TA) around water. (TA. [But in my MS. copy of the K, and in the CK, in the place of دَوْمَانٌ I find دَوْمَاةٌ. See also 2.]) [Hence,] دِيمَرٌ † He was taken, or affected, with a vertigo, or giddiness in the head; as also أَدِيمَرٌ به (M, TA,) and أُسْتَدِيمَرٌ [app., in like manner, followed by به]. (Z, TA.) — دَامَتِ الدَّلْوُ (K,) inf. n. دَوْمَرٌ (TA,) † The bucket became full: (K:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.)

2. دَوَّمتِ السَّمَاءُ, and دَوَّمتِ: and دَيَّمُوا said of horses: see 1, in the latter half of the paragraph, in three places. — دَوَّمتِ الْكِلَابُ The dogs went far: (Akh, IAqr, M, K:) or continued their course. (IAqr, M.) Dhu-r-Rummeh says, (describing a wild bull, T, TA.)

- \* حَتَّى إِذَا دَوَّمتِ فِي الْأَرْضِ رَاجِعُهُ \*  
 \* كَبُرَ وَلَوْ شَاءَ نَجَى نَفْسَهُ الْهَرَبُ \*

[Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) — دَوْمَرٌ said of a bird, (T, M, K,) inf. n. تَدْوِيرٌ (T, S,) † It circled (Lth, T, S, M, K, TA) in the sky, (Lth, T, M, K,) as also تَدَاوَمَ (KL,) [or تَدَوَّمَ (see مَتَدَوَّمَاتُ)], to rise high towards the sky; (S;) as also اسْتَدَامَ (M, K:) or circled in the sky, (M,) or flew, (T, \* K,) without moving its wings; (T, M, K;) like the kite and the aquiline vulture: (T, TA:) or put itself into a state of commotion in its flying. (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes التَّدْوِيرَ to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, † Until, when they went round &c.;] Aḡ disallows this, and asserts that one says only دَوَّى فِي الْأَرْضِ, and

التَّدْوِيرُ and دَوَّى فِي السَّمَاءِ; but some affirm that التَّدْوِيرُ is correct; and say that hence is derived الدَّوَامَةُ, meaning "the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string;" though others say that this is so called from the phrase دَوَّمتِ الْقَدَرُ [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and تَدَوَّمَ is like تَدْوِيرٌ: some, however, say that تَدْوِيرٌ signifies the dog's going far in flight: (S:) AHeyth says that, accord. to Aḡ, التَّدْوِيرُ is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, التَّدْوِيرُ is in the sky, and التَّدْوِيَةُ is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also دَوَّى in art. دَوَّى.]) — You say also, دَوَّمتِ, دَوَّمتِ الشَّمْسُ فِي السَّمَاءِ (M, K,) or دَوَّمتِ الشَّمْسُ فِي كَيْدِ السَّمَاءِ (S,) i. e. دَارَتْ فِي السَّمَاءِ [or دَارَتْ فِي كَيْدِ السَّمَاءِ, lit. † The sun spun in the sky, or in the middle of the sky; meaning, was as though it were spinning]; (T, M, K;) or was as though it were motionless [&c.]: (T, S:) and hence is [said to be] derived the word دَوَامَةٌ applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] جَنْدَبٌ, [generally said to be a species of locust,] TA in art. رَمَضُ,

- \* مَعْرُورِيًا رَمَضَ الرِّضَاضَ يَرْكُضُهُ \*  
 \* وَالشَّمْسُ حَبْرَى لَهَا فِي الْجَوِّ تَدْوِيرُ \*

(T, \* S, TA) i. e. Venturing upon the [vehement] heat of the pebbles, [meaning the vehemently-hot pebbles,] striking them with its foot, for so the جَنْدَبُ does, (TA,) † when the sun is [apparently] stationary in the summer midday, [as though perplexed in its course,] as though having a spinning [in the region between heaven and earth]: (T, TA:) or as though it were motionless. (S.) — And one says, دَوَّمتِ عَيْنُهُ [His eye rolled; i. e.] the black of his eye revolved as though it were in the whirl of a spindle. (IAqr, M, K.) — [Dَوْمَرٌ is also trans.] You say, دَوْمَرٌ الدَّوَامَةُ (M, K,) inf. n. تَدْوِيرٌ (TA,) † He made the دَوَامَةُ [or top] to revolve, or spin [so as to seem to be at rest, as has been shown above]: (M, K:) or he played with the دَوَامَةُ. (TA.) — And دَوَّمتِ الْخَمْرُ شَارِبَهَا † The wine intoxicated its drinker so as to make him turn round about. (Aḡ, S, TA.) — And دَوَّمتِ الْعَيَانُ دَوْمُوا تَدَوَّمُوا † They wound the turbans around their heads. (TA.) — And دَوْمَرُ الْمَرْقَةِ † He put much grease into the broth so that it swam round upon it. (M, K.) — التَّدْوِيرُ [or app. تَدْوِيرٌ] also signifies † The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up: so says Fr. (S, TA.) — [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his شِفْقَةٍ [or faucial bag],

- \* دَوْمَرُ فِيهَا رَزَهُ وَأَرَعَدَا \*

[as though meaning † He made his braying to roll, or rumble, in it, and threatened]. (Fr, S, TA.) — And دَوْمَرٌ signifies † He moistened a thing. (S, M, K.) Ibn-Aḥmar says,

- \* وَقَدْ يَدْوِمُ رِيْقَ الطَّامِعِ الْأَمَلِ \*

(S, M;) i. e. † [And hope sometimes, or often,] moistens the saliva [of the eager]: (S:) he is praising En-Noḡmān Ibn-Beshceer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) — † He mixed, or moistened, or steeped, (دَافَ,) saffron, (Lth, T, S, M, K, TA,) and stirred it round in doing so: (Lth, T, TA:) he dissolved saffron in water, and stirred it round therein. (A, TA.) — دَوَّمتِ الْقَدَرُ, and دَامَاهَا (S, M, K,) † He stilled the boiling of the cooking-pot by means of some [cold] water: (S:) or he sprinkled cold water upon [the contents of] the cooking-pot to still its boiling: (M, K:) or the former, (K,) or both, (M,) he allayed the boiling of the cooking-pot by means of something, (M, K,) and stilled it: (M:) and the latter signifies he left the cooking-pot upon the أُنَافِي [or three stones that supported it], after it had been emptied, (Lh, M, K,) not putting it down nor kindling a fire beneath it. (Lh, M.)

3. دَاوَمَرُ الْأَمْرُ, and دَاوَمَرُ الْأَمْرِ: see 1. — See also 10.

4. دَامَهُ (inf. n. إِدَامَةٌ, TA,) trans. of دَامَ (S, M, \* Mṣb, K, \*) [i. e.] i. q. جَعَلَهُ دَائِمًا [He made it to continue, last, endure, or remain: to be extended, or prolonged: to continue, last, endure, or remain, long: and to continue, last, or exist, incessantly, always, endlessly, or for ever: to be permanent, perpetual, or everlasting]: (TK:) he did it continually, or perpetually: (MA:) he had it continually, or perpetually. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, † دَاوَمَرٌ signifies Perennitate donavit; a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] — دَامَرُ الْقَدَرُ: see 2, last sentence. — دَامَرُ الدَّلْوُ † He filled the bucket. (K, TA.) — إِدَامَةُ السَّهْمِ also signifies تَنْقِيرُ السَّهْمِ عَلَى الإِبْهَامِ [i. e. The trying the sonoric quality of the arrow by turning it round upon the thumb: or, as explained in this art. in the TK, the making the arrow to produce a sharp sound upon the thumb: or rather this or the former is the meaning of إِدَامَةُ السَّهْمِ; for, as is said in the TK, دَامَرُ السَّهْمِ signifies تَنْقِيرُ السَّهْمِ عَلَى الإِبْهَامِ (i. e. نَقَرَهُ)]. (T, K.) — دَامَتِ السَّمَاءُ: see 1, in the latter half of the paragraph, in two places. — أَدِيمَرُهُ: see 1, last sentence but one.

5: see 2: — and see also 10.

6: see 2: — and see also 4.

10. اسْتَدَامَ: see 1. — And see also 2. — And أُسْتَدِيمَرُ: see 1, last sentence but one. — As a trans. v., (T,) i. q. اِنْتَظَرُ (Sh, T, TA,) as also تَدَوَّمَ (K,) [or this may perhaps be used only without an objective complement expressed,] and اسْتَدَمَرُ (T,) or تَرَقَّبَ (Sh, TA:) you say, اسْتَدَمَرُ كَذَا, meaning اِنْتَظَرُهُ and اَرَقَّبَهُ † [Look thou for, expect, await, wait for, or watch for, such a



thing.] (T.) [When no objective complement is expressed, it seems to mean † *He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation*; app. from the same verb as syn. with دَوَّمَ; and thus, like one who hovers about a thing: see حَوَّمَ; and see also اُنْتَظَرَ.] And اِسْتَدَامَهُ † *He acted with moderation, gently, deliberately, or leisurely, in it*; (S, M, K, TA;) namely, an affair, or a case: (S:) or he sought, desired, asked, or demanded, its continuance, or long continuance, or endless continuance: and so † داوَمَهُ (M, K, TA) in both of these senses: (K, TA:) or he asked him to render a thing continual &c.: (Mgh, Mṣb, TA:) and also † he acted gently and deliberately in it; namely, an affair, or a case: (Mṣb:) and † he acted gently with him; (Fr, T in art. دِير, M, Mṣb, K;) i. e., another person, (Mṣb,) or his creditor; as also اِسْتَدَامَهُ (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Mṣb,) namely, Keys Ibn-Zuheyr, (S,)

- \* فَلَا تَعْجَلْ بِأَمْرِكَ وَاسْتَدِمَّهُ  
\* فَمَا صَلَّيْ عَصَاكَ كَمُسْتَدِيرٍ

(T, S, Mṣb,) i. e. † [Therefore haste not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has straightened thy staff by turning it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with moderation, &c. (T, Mṣb.) And another says, (S,) namely, Mejnoon, (TA,)

- \* وَإِنِّي عَلَى ثِيَابِي تَرَارٍ وَإِنِّي  
\* عَلَى ذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيرُ

meaning † [And verily I am blaming Leylā; and verily, notwithstanding that,] I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, اُسْتَدِيرُ اللَّهَ نَعْمَتِكَ I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like. (Mgh, TA.)\* And اُسْتَدِيرُ اللَّهَ عَزَّكَ I ask God to continue, or continue long, &c., thy might, or power, &c. (Mṣb.) The phrase اِسْتَدَامَ لِبَسِ الثَّوْبِ meaning [He continued long the wearing of the garment, or] he did not hasten to pull off the garment, may be from the saying عَاقِبَةُ الْأَمْرِ meaning I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Mṣb.) = Also He (a man) stooped his head, blood dropping from it: formed by transposition from اِسْتَدِمِّي. (Kr, TA.)

دَائِمٌ: see the latter word.

دَوَّمَ an inf. n. of 1 [q. v.]. (S, M, Mṣb, K.) — [Hence,] مَا زَالَتِ السَّمَاءُ دَوَّمَ دَوَّمَ The sky ceased not to rain [in the manner of the rain termed دَبِيَّة]; and so دَبِيَّةً دَبِيَّةً (M, K;) [in the CK, erroneously, دَبِيَّةً دَبِيَّةً] in which the ي is interchangeable with the و; (M;) mentioned by AHn,

on the authority of Fr. (TA.) — See also دَائِمٌ, in two places. = Also [The cucifera Thebaica; (Delile, "Floræ Egypt. Illustr.," no. 941;) or Theban Palm; so called because abundant in the Thebais; a species of fan-palm; by some called the gingerbread-tree, because its fruit resembles gingerbread: accord. to Forskål, (under the heading of "Flora Arabiæ Felicis," in his "Flora Egypt. Arab.," p. cxxvi.) Borassus flabelliformis; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the tree of the مَقْل (S, M, Mṣb, K;) a well-known kind of tree, of which the fruit is [called] the مَقْل (TA:) n. un. with ة: AHn says that the دَوَّمَ [is a tree that] becomes thick and tall, and has [leaves of the kind termed] خَوْص, like the racemes of the date-palm, and racemes like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyād El-Aarabee, (AHn, M,) The نَبَق [which properly signifies the fruit of the سِدْر, but here app. means, as it does in the present day, the tree called سِدْر, a species of lote-tree, called by Linn. rhamnus spina Christi, and by Forskal rhamnus nabeca,] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omárah, great [trees of the kind termed] سِدْر (AHn, M:) and, (M, K,) accord. to IAar, (M,) big trees of any kind. (M, K.) [See also دَوَّمَ, below.]

مَا زَالَتِ السَّمَاءُ دَبِيَّةً دَبِيَّةً whence the saying دَبِيَّةً, see دوم.

دَبِيَّةً: see دِير.

دَوَّمَ n. un. of دَوَّمَ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, A single fruit of the tree called دَوَّمَ. — And † A testicle; (K;) as being likened to the fruit of the دَوَّمَ. (TA.) — [Golius also explains it, as on the authority of the K, as meaning "Ebriosa mulier;" and Freytag, as meaning "mulier vinum vendens:" both are wrong: it is mentioned in the K as the name of a woman who sold wine.]

دَبِيَّةً A lasting, or continuous, and still rain: (Aṣ, M, and TA voce ضَرْبٌ, q. v.): or rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period: (AZ, S in art. دِير:) or rain that continues some days: (Mṣb:) or rain that continues long and is still, without thunder and lightning: (K, TA:) or rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. دِير, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period: (K, TA:) pl. دَبِيرٌ, (S, M, K,) the و being changed [into ي] in the pl. because it is changed in the sing., (M,) and دَبِيرٌ (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] دَبِيرٌ (Sh, T, TA.) [See also مَدَامٌ.] — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Aisheh, (M,) كَانَ عَمَلُهُ دَبِيَّةً (S, M, Mṣb) † His work was incessant [but moderate, or not excessive]; (Mṣb;)

referring to Moḥammad; (T, S, M, Mṣb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed دَبِيَّة in respect of continuance and moderation. (T, M.) And it is related of Hudheyyeh that he said, mentioning فِتْن [i. e. trials, or probations, or conflicts and factions, &c.], إِنَّمَا لَا تَبْتَكِرُ دَبِيَّةً دَبِيَّةً, meaning † [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.)

دَامًا (in the CK [erroneously] دَامًا) The sea, or a great river; syn. بَحْر; (M, K;) because of the continuance of its water: (M:) originally دَوَّمَ, or دَوَّمَ: if the latter, the change of the و into ا is anomalous. (TA.)

الدَّوَّمَ: see 1, near the end of the paragraph.

دَبِيرٌ and دَبِيرٌ, held by Aboo-'Alce to be from الدَّوَامُ, and therefore to belong to the present art.: (TA:) see art. دِير. = The latter is also an inf. n. of دَامَ [q. v.]. (S, M, Mṣb, K.)

دَوَامٌ † A vertigo, or giddiness in the head; i. q. دَوَارٌ. (S, M, K, TA. [In the CK, دَوَامٌ is erroneously put for دَوَارٌ.]) You say, أَخَذَهُ دَوَامٌ [A vertigo took him, or attacked him]. (S.) And † He has a vertigo. (Aṣ, TA.)

دَوَامٌ: see what next follows.

دَوَامَةٌ † The فَلَكَةُ [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string: (S, M, K:\*) the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] دَوَامٌ. (M, K.) — دَوَامَةُ الْبَحْرِ † [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (تَدَوَّمَ [i. e. تدَوَّمَ]). (TA.)

دَائِمٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence:)] continuing, lasting, enduring, or remaining, long: (TA:) [and continuing, lasting, or existing, incessantly, always, endlessly, or forever; permanent, perpetual, or everlasting: (see, again, 1, first sentence:)] and دَوَّمَ signifies the same as دَائِمٌ, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and دَبِيرٌ, also, (M, K,) [of the measure فَيَعُول, originally دَبِيرٌ, like دَبِيرٌ, (M,) signifies the same as دَائِمٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Laḳceṭ Ibn-Zurarah says,

- \* شَتَانٌ هَذَا وَالْعِنَاقُ وَالنَّوْمُ  
\* وَالشَّرْبُ الْبَارِدُ وَالظِّلُّ الدَّوْمُ

[Different, or widely different, are this and embracing and sleeping and the cool drinking-place and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Aisheh, to have said [to the Muslims], عَلَيْكُمْ السَّامُ الدَّامُ, meaning [the مَوْتُ الدَّائِمُ, [i. e. May everlasting death come upon you; saying السَّامُ in the place of السَّلَامُ, and] suppressing the ي [or rather the hemzeh] because of [their desire to assimilate الدائم

to] السام. (TA.) [Hence **دَائِمًا** meaning *Continually*: and *always*, or *for ever*.] — Also † *Still*, or *motionless*; said, in this sense, of water; (S, M, Mgh, Mṣb, K, TA;) and so **دَوْرٌ**. (M, TA.) — It is also said of that which is in motion, [as signifying † *Going round*, *revolving*, or *circling*, (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Abou-Bekr. (TA.) — [Hence,] **مَرَقَّةٌ** † [*Broth into which is put much grease so that this swims round upon it*]: which is extr., because the و in this instance should by rule be changed into a hemzch. (M. [The meaning is there indicated by the mention of this phrase immediately after **دَوْرٌ المَرَقَّةُ**, q. v.])

**مَرَقَّةٌ دَائِمَةٌ**: see the next preceding paragraph.

**دَوْرٌ**: see **دَائِمٌ**, first sentence.

**أَدْوَمٌ** [More, and most, continual, lasting, &c.]

You say, **هُوَ أَدْوَمٌ مِنْ كَذَا** [It is more continual, or lasting, &c., than such a thing]: from **الدَّوَامُ**. (IJ, M.)

**مُدَامٌ** Continual, or lasting, rain. (IJ, M, K.) [See also **دَيْمَةٌ**, above.] — And **وَيْنٌ**; as also **مُدَامَةٌ**: (T, S, M, K:) so called because it is made to continue for a time (T, M) in the **دَنْ** (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.)

**مُدَامَةٌ**: see what next precedes.

**مَدْوَرٌ** and **مَدْوَامٌ** A stick, or piece of wood, (M, K,) or some other thing, (M,) with which one stirs the boiling of the cooking-pot. (Lh, M, K.)

**أَرْضٌ مَدْيِيَّةٌ** (Yz, S, M, K, TA, [in the CK, erroneously, **مُدْيِيَّةٌ**]) and **مُدْيِيَّةٌ** (M, TA.) Land upon which have fallen rains such as are termed **دَيْرٌ** [pl. of **دَيْمَةٌ**]. (Yz, S, M, K, TA.)

**مَدِيرٌ** i. q. **رَاعٍ** (S, K) [Having blood flowing from his nose: or, accord. to the PS and TK as meaning having a continual bleeding of the nose].

**أَرْضٌ مَدْيِيَّةٌ**: see **مَدْيِيَّةٌ**.

**مَدْوَامٌ**: see **مَدْوَرٌ**.

**مَتَدَوِّمَاتٌ**, applied to birds, means *Going round*, or *circling*, over a thing: and this is meant by **مَتَدَاوِمَاتٌ**, which is used for the former word, in the saying [of a **رَاجِيز**], describing horses,

\* **كَالطَّيْرِ تَبْقَى مَتَدَاوِمَاتِهَا** \*  
i. e. Like birds when thou lookest at, or watchest, those of them that are going round, or circling, over a thing: (S, TA:\*) or **مَتَدَوِّمَاتٌ** signifies waiting, or watching. (TA.)

**مَتَدَاوِمَاتٌ**: see what next precedes.

**مُسْتَدِيرٌ**: see 10. Accord. to Sh, (TA,) it

signifies † *Exceeding the usual bounds in an affair*; *striving*, or *labouring*, therein; or *taking pains*, or *extraordinary pains*, therein. (T, TA.)

## دون

1. **أَدِينُ**, aor. **يَدُونُ**, inf. n. **دَوْنٌ**; and **أَدِينُ**, (S, K,) with damm, (K,) inf. n. **إِدَانَةٌ**; (S;) *He*, or *it*, *was*, or *became*, such as is termed **دَوْنٌ**; (S, K;) [i. e.] *low*, *base*, *vile*, &c.: or *weak*: (K:) mentioned by Er-Rāghib on the authority of IKt: (TA:) so say some: but accord. to others, **دَوْنٌ** has no verb. (S, TA.) **لَمْ يَدُنْ** (as in my copies of the S,) or **لَمْ يَدُنْ** (as in the TA,) at the end of a verse of 'Adce, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others **لَمْ يَدُنْ**, from **دَنَى** meaning "he, or it, was, or became, weak." (S, K.)

2. **دَوْنُ الدِّيَوَانِ**, (inf. n. **تَدْوِينٌ**, TA,) *He wrote*, *composed*, or *drew up*, the register [&c.]. (S, Mṣb, K, TA:\*) And **دَوْنُ الدَّوَاوِينِ** *He instituted*, *appointed*, or *arranged*, the registers for the prefects, or administrators, (Mgh, Mṣb,) and the **كَادِعِيسَ**, (Mgh,) or others: (Mṣb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Mṣb,) among the Arabs. (Mṣb.) And **دَوْنُ الْكُتُبِ** *He collected the writings*. (Mgh.) [And **دَوْنُ شِعْرِ فُلَانٍ** *He collected the poetry of such a one*.] And **تَدْوِينٌ** signifies also The writing [a person's name &c.] in a **دِيَوَانٍ** [or register]. (KL.) You say, **دَوْنَهُ** *He wrote it* [in a register]. (MA.) [And *He registered him*.]

4. **أَدِينُ**, inf. n. **إِدَانَةٌ**: see 1. = **مَا أَدُونَهُ** [as meaning *How low, base, vile, &c., is he, or it!*] is [asserted to be] a phrase not used, (Aṣ, T, K, TA,) because [it is said that] **دَوْنٌ** has no verb. (Aṣ, T, TA.)

5. **دَوْنٌ** *He was*, or *became*, in a state of complete richness, wealth, or competence. (IAṣ, T, K.) [See also **تَدْوَنُ**. Perhaps both are correct, as dial. vars.]

**دَوْنٌ** Low, base, vile, mean, paltry, inconsiderable, or contemptible; (Fr, T, S, M, Mṣb, K;) applied to a man &c.: (T, Mṣb:) and inferior, i. e. lower, baser, viler, &c., in grounds of pretension to respect or honour [or in any approvable quality]: (Lth, T:) and such as falls short [of a thing]; used in this sense as a prefixed noun: (Ham p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, scanty, or deficient; applied to anything:] and of a middling sort; between good and bad; applied to a man and to a commodity: (M:) and also high, or eminent, in rank or condition; noble, or honourable: (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says,

• إِذَا مَا عَلَا الْمَرْءُ رَامَ الْعَلَاءَ •  
• وَيَقْنَعُ بِالْدُونِ مَنْ كَانَ دُونًا •  
[When the man is high in rank, or nobility, he

seeks highness: and he who is low is content with that which is low]. (S.) Accord. to the most common usage, (Mṣb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says **رَجُلٌ مِنْ دَوْنٍ** (T, M, Mṣb, K) and **شَيْءٌ مِنْ دَوْنٍ** (M, Mṣb) A man who is [of a kind that is] low, base, &c., and a thing that is [of a kind that is] low, base, &c.: (Mṣb:) but sometimes they said **رَجُلٌ دَوْنٌ** and **شَيْءٌ دَوْنٌ**, without **مِنْ**; (M, Mṣb;) and **ثَوْبٌ دَوْنٌ** a bad [or an inferior] garment, or piece of cloth: (M:) or one should not say **رَجُلٌ دَوْنٌ**; (T, K;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, **هَذَا دَوْنٌ ذَاكَ** [This is the inferior of that], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that **دَوْنٌ** is not used in the nom. case as a prefixed noun: as to the saying in the Kur [lxii. 1], an instance similar to which occurs also in vii. 167], **وَمِمَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ** the meaning is, **وَمِمَّا** [i. e. Of us are the righteous, and of us are a party below that party in rank or estimation]; (M, TA:) or, as another says, **دَوْنٌ** is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — As an adv. n., **دَوْنٌ** signifies Below, contr. of **فَوْقٌ**; (S, K;) as denoting a falling short of the [right or approved] limit; (S;) or denoting low, or mean, estimation or condition; (Lth, T, M;) or a condition lower, baser, viler, &c., than that of another, in grounds of pretension to respect or honour [or in any approvable quality]; (Lth, T;) [and hence, inferior to, beneath, under, or short of, another in rank, height, size, &c.]; and less than another, and more deficient than another: (Fr, T:) and also above; i. q. **فَوْقٌ**; (T, K;) in highness, or eminence, of rank or condition, or in nobility; (T;) [and hence, exceeding another, and more than another:] thus bearing two contr. significations. (K.) You say, **زَيْدٌ دُونَكَ** meaning *Zeyd is [below thee, or] in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour* [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or "is noble," another replies, **ذَلِكَ دَوْنٌ** meaning *And above that*. (T.) — Also *Beneath*, *below* in situation, or under; syn. **تَحْتَ**. (T, TA.) Using it in this sense, you say, **دُونَ قَدَمِكَ خَدَّ عَدُوِّكَ** [May the cheek of thine enemy be beneath thy foot]: (T, TA:) and **جَلَسَ دُونَهُ** [He sat below him]. (TA.) — Also *Before* in respect of place, or in front: and [the contr., namely,] behind, or beyond. (T, M, K.) [You may say, using it in the former sense, **جَلَسَ دُونَهُ** *He sat before him*, or *in front of him*: (see Ham p. 86:) and, using it in the latter sense,] you say, **هَذَا أَمِيرٌ عَلَى مَا دُونَ** **جَيْحُونَ** This [man] is governor, or prince, over what is beyond [the river] *Jeyhoon*. (TA.) — And i. q. **قَبْلُ** [generally signifying *Before* in respect of time; but as some say, in respect of place also, which may perhaps be here meant]: (T:) and [the contr., namely,] i. q. **بَعْدُ** [generally meaning *after* in respect of time; but as

some say, in respect of place also, which may perhaps be here meant]. (Fr, T, TA.) — It signifies also *Nearer than another thing*: (S, Mgh, K:) so in the phrase *هَذَا دُونُ ذَلِكَ* [This is nearer than that]; (S, Mgh, K;) or *هَذَا دُونَهُ* [this is nearer than he, or it]. (K.) [Hence,] one says also, *أَدْنُ دُونِكَ* meaning *Draw thou near in the space that is between me and thee*: (AHeyth, T:) [or *approach thou nearer to me*:] or *draw thou near [or nearer] to me*. (IAqr, T, M, K.) And *يَزِيدُ يَغْضُ الطَّرْفَ دُونِي*, a saying of a poet, means *Yezed lowers the eye towards a spot between me and him*. (AHeyth, T.) *خَشَعَتْ خَاوَتْ طَرَفَهُ*, also, has a similar meaning: see 1 in art. *خشع*. So, too, has the phrase, *خَاوَتْ طَرَفَهُ*, see 3 in art. *خوت*. And hence,] one says, *دُونُ الشَّيْءِ جَمَاعَةً* [In the way of, or to, the river, or on this side of the river, or nearer than the river, is a company of men; or] before thy reaching the river [there is to be found, or encountered, a company of men]. (K.) And *دُونُ قَتْلِ الْأَسَدِ أَهْوَالُ* [In the way of, or to, the slaying of the lion, or] before thine attaining to the slaying of the lion, terrors [are to be encountered]. (T, TA.) [And *دُونَهُ خَرُطُ الْقِتَادِ*: see 1 in art. *خرط*.]

And *حَالَ دُونُ الشَّيْءِ* [It intervened as an obstacle in the way to the thing; or] it prevented from attaining the thing. (W p. 71.) [And *لَيْسَ دُونَهُ* *شَيْءٌ* There is nothing intervening as an obstacle in the way of, or to, him, or it.] And [hence,] *لَيْسَ دُونُ مَالِهِ*, and *نَفْسِهِ*, and *أَخِيهِ*, and *جَارِهِ*, *He was slain in defence of his property, and of himself, and of his brother, and of his neighbour*. (Occurring in a trad. commencing with the words *الغريق شبيد*, in the “Jāmi‘ es-Sagheer,” and thus explained in the margin of a copy of that work.) [And *نَبَحَ دُونَهُ* is a modern phrase meaning *He defended him as though by barking in the way to him*.] — [Hence,] also *عَلَى* [as meaning *Against*; denoting defence by means of intervention: see an ex. in a verse cited voce *شخص*]. (Fr, T, TA.) — And *عِنْدَ* [meaning *At, near, nigh, by, or near by; with, or present with; &c.*]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzanee, it has this meaning in the saying of Imra-el-Kays, [describing a horse,]

- فَالْحَقْنَا بِالْبَهَادِيَاتِ وَدُونَهُ
- جَوَاحِرُهَا فِي صَرَّةٍ لَمْ تَزِيلْ

(TA, but only the former hemistich is there given,) i. e. *And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed*. (EM p. 48.) — And *غَيْرَ* [as meaning *Other than, beside, or besides, exclusively of, or not as used before a substantive or an adjective*]. (K.) Hence, in the Kur [xxi. 82], *وَيَعْمَلُونَ عَمَلًا دُونَهُ* [And who should do work other than, or beside, that]. (Fr, TA.) And in the same [iv. 51 and 116], *وَيَغْفِرُ مَا دُونُ ذَلِكَ* But He will forgive what is other than that: or, as some say, what is less than that. (Er-Rāghib, TA.) And so, it is said, in the trad., *لَيْسَ فِيهَا دُونُ خُمُسِ أَوَاقٍ*

*صَدَقَةٌ* [There is no poor-rate to be exacted in the case of what is other than, or not, or, rather less than, five ounces]. (K.) So, too, it is said to mean in the trad., *أَجَازَ الْخُلْعَ دُونَ عَقَاصِ رَأْسِهَا* [He allowed the divorcing a wife for a gift, or compensation, other than the عَقَاصِ (q. v.) of her head: in the CK, in which الْخُلْعَ is erroneously put for الْخُلْعَ, this is given as an ex. of دُون in the sense of سَوَى, which is syn. with غَيْر]: or the meaning is, *for anything, even for the عَقَاصِ of her head*. (K, TA.) — It is also used (M, K, TA) as a subst. (M, TA) with مِنْ prefixed to it, [very often in this case, in the Kur and elsewhere, as meaning غَيْر, and sometimes in other senses explained above,] and likewise with بِ, (M, K, TA,) though rarely. (K.) One says, *هَذَا دُونِكَ* and *هَذَا مِنْ دُونِكَ* [This is below thee, or above thee: &c.]. (M, TA.) And it is said in the Kur [xxviii. 23], *وَوَجَدَ مِنْ دُونِهِمَا امْرَأَتَيْنِ* (M, TA) And he found in a place below them two women: (Bd:) or beside them, or exclusively of them. (Jel.) One says also, *هَذَا لِي دُونَكَ* or *دُونِكَ* [meaning *This belongs to me exclusively of thee*]; i. e. *thou hast no right nor share [with me] in this*. (Kull p. 186.) The phrase *لَيْسَ مِنْهُمْ* [app. as meaning *Among whom was such as was not below him in respect of knowledge of poetry*] is used by Akh in his book on rhymes. (M, TA.) — It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, you say, *دُونِكَ الدِّرْهَمَ*, meaning *Take thou the dirhem*; (T;) or *دُونِكَ الشَّيْءَ* and *دُونَكَ الشَّيْءَ*, meaning *Take thou the thing*: (M:) and using it in the latter sense, you say, *دُونَكُهُ*, (S, K, TA,) meaning *Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him*: (TA:) or *دُونَكَ زَيْدًا* *Keep thou, &c., to Zeyd, taking care of him*. (T.) Temeem [meaning a party of the tribe so named] said to El-Hajjāj, when he had slain, i. e. crucified, Šālih Ibn-'Abd-er-Rahmān, “Permit us to bury Šālih:” and he replied, *دُونَكُمْوهُ* [Take ye him]. (S, TA.) — And it also denotes a threat. (T, K.) So in the sayings *دُونَكَ صِرَاعِي* [Beware thou of wrestling with me] and *دُونَكَ قَتْمَرَسِي* [Beware thou, and then set thyself against me to do evil if thou canst]. (T, TA.) — It is said that no verb is derived from it: (T, S, M, Mgh, K;) but some assert that *دَانَ* and *أَدَيْنَ* [mentioned in the first paragraph of this art.] are derived from it. (S.) — The dim. of دُون is دَوِينٌ: (Ham p. 404:) and دَوِينَةٌ occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said دَوِينَةٌ [for دُون]. (M.)

دُونَةٌ :  
دَوِينٌ :  
دَوِينَةٌ :  
see the next preceding sentence.

دَيَوَانٌ : see the next paragraph.

دَيَوَانٌ, an arabicized word, (AO, M, Mgh, &c.,) from the Pers. [دِيَوَان]; (AO, M, &c.;) [though

some hold it to be of Arabic origin:] J says, (TA,) it is originally دَوَانٌ, but ي is substituted for one of the و; as is shown by its pl., (S, Mgh, K;) which is دَوَاوِينٌ; (S, M, Mgh, K;) for if the ي were radical, they would say دَيَاوِينٌ; (S;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the و in دَيَوَانٌ, though after ي, is not changed into ي, as it is in سَيِّدٌ, because the ي in the former word is not inherent; that word being of the measure فَعَالٌ, from دَوْنَتْ; (M;) [i. e.] it is from دَوْنٌ الْكُتُبِ meaning “he collected the writings;” as is shown by their saying دَوَوِينٌ, (M,) which is the dim.: (Mgh, K;) ISk says that دَيَوَانٌ is with kesr only [to the د]; (M;) but one says دَوِيَانٌ also, (K,) which is mentioned by Ks, as post-classical, and by Sb; like بَيَاطَرٌ: (M:) the meaning is *A دفتر [or register]:* (Shifā el-Ghaleel, TA:) or a collection of written leaves or papers [forming a book, generally for registration]: (ISk, M, Mgh, K;) or a register of accounts; an account-book: (Mgh, K;) and a register of soldiers and pensioners [and others]: (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Mgh, K,) among the Arabs, (Mgh, K,) for the prefects, or administrators, (Mgh, Mgh, K,) and the Kādees, (Mgh,) is said to have been 'Omar: (Mgh, Mgh, K:\*) accord. to El-Māwardeec, it is a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof: (TA:) then any book was thus called: and especially the poetry of some particular poet; so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifā el-Ghaleel, TA;) i. e. a collection of poetry [of a particular poet]. (TA.) [Hence,] one says, *فُلَانٌ مِنْ أَهْلِ الدِّيَوَانِ*, meaning *Such a one is of those whose names are written in the register*. (Mgh.) [Also *Such a one is of the keepers of the register; or, is of the registrars*. (And sometimes it has another meaning, which see below.) And hence the saying] *الشَّعْرُ دَيَوَانٌ* [Poetry is the register of the Arabs]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the دَيَوَان [properly so called] refer to their ديوان in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Har p. 263.) — Afterwards, also, it was applied to signify *An account, or a reckoning*. (Mgh, TA.) — And *Writers [of accounts or reckonings]*. (TA.) — And *A place of account or reckoning*, (Mgh, TA,) and of writers [of accounts or reckonings]. (TA.) — [Also *A council, court, or tribunal*: see دَوْنَتْ. Hence *أَهْلُ الدِّيَوَانِ* sometimes means *The people of the council, court, or tribunal*. — And also, in the present day, *A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against; or two or more of such mattresses &c. similarly placed.*]



دِيَوَانِ *Of, or belonging to, a ديوان*. (TA.)

دَوِينِ dim. of دِيَوَان, q. v. (M, \* Mṣb.)

ذَلِكَ أَقَلُّ is used by IJ in the phrase *الْأَمْرَيْنِ وَأَدْوَنَهُمَا* [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them]: but [ISd says that] this is strange, because [he held that], like *أَخْنَكُ*, it has no verb belonging to it. (M.)

## دوى

1. دَوَى, (S, M, Mṣb, K,) aor. يَدْوَى, (Mṣb,) inf. n. دَوَى, *He was, or became, diseased, disordered, distempered, sick, or ill*: (S, M, Mṣb, K:) and *he was, or became, affected with consumption, or ulceration of the lungs*. (M.) — [Hence,] *دَوَى صَدْرُهُ* + *His bosom was, or became, affected with rancour, malevolence, malice, or spite*. (S.)

2. دَوَى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) *He, or it, made a sound; or what is termed دَوَى*; (T, M;) [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder; or the distant sound of rain and of thunder;] accord. to some, particularly said of thunder [as meaning *it made a rumbling sound*]; (M;) or *it (a cloud) thundered*: (KL:) and *he (a stallion-camel) brayed so as to make a [rumbling] sound such as is termed دَوَى to be heard*. (T, S, K.) — [Also,] said of a bird, *It circled in the air without moving its wings*: (Mṣb:) or, accord. to Aṣ, one says of a dog, *دَوَى فِي الْأَرْضِ* [he went round upon the ground]; like as one says of a bird, *دَوَى فِي السَّمَاءِ*, meaning “it circled in its flight, rising:” he says that *التَّدْوِيرُ* is not upon the ground, nor *التَّدْوِيَةُ* in the sky; and he finds fault with the first of the verses of *Dhu-r-Rummeh* cited in the second paragraph of art. *دوم*: but some say that the two verbs are dial. vars., both meaning *he went round about*. (S. [See also *دَوَمَ*, in two places.]) — See also 2 in art. *دو*. — Also, (T, S, M, K,) inf. n. as above, (S, K,) said of milk, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) *It was, or became, overspread with the thin skin termed دَوَايَةُ*. (T, S, M, K.) And, said of water, *It was, or became, overspread with what was raised and scattered by the wind*, (M, K,) *resembling what is termed دَوَايَةُ*. (M.) — And [hence,] *دَوَتْ الْأَرْضُ* + *The land became overspread with various herbage; as though it were the دَوَايَةُ of milk*. (T.) — *دَوَيْتُهُ*, (inf. n. as above, TA,) *I gave him the دَوَايَةُ of milk*, (M, K,) or of broth, to eat it. (M.) — And *دَوَى* *He sold [and app. made also (see مَدَوَى)] what is called دَوَاة*. (TA.)

3. دَاوَيْتُهُ, (T, S, M, Mṣb, K,) inf. n. مَدَاوَاةٌ, (T, S, Mṣb) and دَوَاةٌ, (T, S,) the latter allowable, (T,) *I treated him medically, curatively, or therapeutically*; (S, K;) *I cured him [مِنْ مَرَضِهِ] of his disease*; (T;) *بِالدَّوَاةِ* [with the remedy]:

(M, K:) and *I tended him carefully, or treated him*; syn. *عَاتَيْتُهُ*; (K, TA; [in the CK, erroneously, *عَاتَيْتُهُ*];) namely, *الْمَرِيضَ* [the sick person]. (M, \* TA.) You say, *هُوَ يَدْوَى وَيَدَاوِي*: see 4. And, of a person, (T,) or thing, (S,) *دَوَوِي*, without idghām, to distinguish between the measures *فُعِلَ* and *فُعِلَ*; (T, S;) meaning [He or] *it was treated medically, &c.*: (S:) and *دَوَوِي بِالدَّوَايَةِ* [referring to hair] *It was treated [عَوْنِي] with remedies, such as oils and the like*. (M.) — And *دَاوَى قَرَسَهُ*, inf. n. دَوَاةٌ, with *keṣr* to the د, *He fattened his horse, and fed him with fodder that showed its effect upon him*: (T:) or *دَاوَيْتُ الْفَرَسَ* *I tended the horse well; or took good care of him*. (M.) [See also دَوَاةٌ.]

4. اَدْوَاهُ i. q. اَمْرَضَهُ [which signifies *He rendered him diseased, disordered, distempered, sick, or ill*: and also *he found him to be so*]. (S, K.) You say, *هُوَ يَدْوَى وَيَدَاوِي* [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures]. (S.) — And + *He suspected him; thought evil of him; a dial. var. of اَدْوَاهُ*. (AZ, TA.) — And *ادوى* *He became a companion to a sick person*. (K.)

6. تَدَاوَى بِالدَّوَاةِ, (Mṣb,) or بِالشَّيْءِ, (S,) *He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing*. (S.)

8. اَدْوَيْتُ *I ate the thin skin, termed دَوَايَةُ, upon milk [or broth]*: (S:) or *ادوى الدَّوَايَةَ* *He took and ate the دَوَايَةُ*. (M, K.)

دَوَى Disease, disorder, distemper, sickness, illness, or malady: (S, M, K:) and consumption, or ulceration of the lungs: (M:) or internal disease in the chest; whereas دَايَ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. اَدْوَاةٌ, which is pl. of دَايَةٌ.] — See also دَوَى, below, in three places. — Also *Foolish; stupid; or unsound, dull, or deficient, in intellect*; (S, M, K;) applied to a man. (S.) — And (so applied, TA) *Cleaving to his place; (M, K;) not quitting it*. (M.) — See also دَوَاةٌ.

دَوَى (applied to a man, S) *Diseased, disordered, distempered, sick, or ill*: (T, M, K:) or *whose جَوْفٌ [i. e. chest, or belly,] is in a bad, or corrupt, state, by reason of a disease*: (S:) the former word has a dual form and a pl., [which is دَوَوْنٌ,] and a fem., (M,) which is دَوِيَّةٌ: (S:) but دَوَى is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses دَوَى the latter as meaning *disordered, or ill, by reason of intense drowsiness*. (M.) — [Hence,] one says, *إِنَّهُ لَدَوَى الصَّدْرَ* [meaning + *Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite*: see 1, second sentence]: and a poet says,

وَعَيْنُكَ تُبْدِي أَنَّ صَدْرَكَ لِي دَوَى \*  
[+ *And thine eye shows that thy bosom is affected*

with rancour towards me]. (Lth, T.) — اَرْضٌ دَوِيَّةٌ *A land in which are diseases*: (Aṣ, T, S:) *a land that is unsuitable [or unhealthy]; as also دَوِيَّةٌ and دَوِيَّةٌ*. (M, K.)

دَوَاةٌ [vulgarly دَوَايَةُ, *An ink-bottle; and, more commonly, an inkhorn; i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle; the most usual kind is figured in my work on the Modern Egyptians, ch. ix.;] a certain thing, (S, M, Mṣb, K,) well known, (M, K,) from which one [takes the ink and instruments with which he] writes: (S, Mṣb:) pl. دَوَايَ, (S, M, K,) [or rather this is a coll. gen. n.,] and دَوِيَّةٌ, (T, S, M, K,) which is pl. of دَوَى, (S, TA,) as also دَوِيَّةٌ, (M, K,) and دَوِيَّاتٌ, (S, Mṣb,) which is applied to a number from three to ten [inclusive]. (S.) — Also *The rind, or skin, of the colocynth, and of the grape, and of the melon; and so دَوَاةٌ*. (K.)*

دَوَاةٌ (T, S, M, Mṣb, K) and دَوَاةٌ (S, M, K, said in the Mṣb to be a subst. from دَاوَيْتُهُ,) and دَوَاةٌ (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) *A medicine; a remedy*: (T, M, Mṣb, K:) pl. اَدْوِيَّةٌ. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.:

يَقُولُونَ مَخْمُورٌ وَهَذَا دَوَاؤُهُ \*  
عَلَى إِذْنٍ مَشَى إِلَى الْبَيْتِ وَاجِبٌ \*

[They say, “He is affected with the remains of intoxication,” and this is his remedy: on me, if the case be so, walking to the House of God is incumbent]: meaning that they said, “Flogging, and chastisement, is his دَوَاةٌ:” but he says, “On me is incumbent a pilgrimage walking if I have drunk it:” but it is said [by some] that دَوَاةٌ is only an inf. n. of دَاوَيْتُهُ, like مَدَاوَاةٌ. (S.)

دَوَاةٌ also signifies *Food*. (M, TA.) — And *The means by which a horse is treated, consisting in what are termed تَضْمِيرٌ and حَنْزٌ* [explained in the second paragraph of art. *ضمير* and the first of art. *حَنْز*]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the تَضْمِيرُ of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفِيَّةٌ; because she has it given to her in preference, like as the guest has, and the child. (S, TA.)

دَوَاةٌ: see the next preceding paragraph.

دَوَاةٌ: see دَوَاةٌ, in two places.

دَوَى *A sound*: (M:) or *a confused and continued sound* (حَفِيفٌ); as [the rustling, or murmuring,] of the wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K:) and the distant sound of rain and of thunder: (T:) or, as some say, particularly the [rumbling] sound of thunder: (M:) [and a ringing in the



ears; as in the saying] خَلَا بَطْنِي مِنَ الطَّعَامِ [My belly became empty of food so that I heard a ringing in my ears]. (T.) = [It is also an epithet; whence] دَوِيَّة: see دَوِي, last sentence.

دَوِي [an epithet; whence] دَوِيَّة: see دَوِي, last sentence.

دَوَايَة A thin skin, (S, M,) a substance that resembles the pellicle of the egg, (Lh, M, K,) that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [the kind of pottage called] هَرِيَسَة (Lh, M, K) and the like (K) when the wind blows upon it; (Lh, M, K;) as also دَوَايَة. (S, M, K.) — And in, or upon, the teeth, A greenness. (M, K.)

دَوَايَة: see the next preceding paragraph.

دَوَاتِي and دَوَوِي (MA) and دَاوِي (TA [app. دَاوِي]) The bearer of the دَوَايَة. (MA, TA.) [In recent times, the Pers. word دَوِيدَار, or دَوَادَار, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.]

دَوَوِي: see what next precedes: = and see also art. دَو.

دَوَوِي: }  
دَوِي: } see art. دَو.  
دَوِي: }  
دَوِي: }

دَوَوِي Much, or abundant, food; as also دَوَوِي. (M, K.) [The latter word erroneously written in the CK مَدَوِي.] — Milk having upon it what is termed دَوَايَة, like the pellicle of the egg: (K, TA:) and water overspread with a slight coat [of particles blown upon it by the wind]; as also دَوَوِي. (T.) And مَرَقَة دَوَايَة and مَدَوِيَة A mess of broth having much grease [floating upon its surface]. (M.)

دَايَة, mentioned in this art. in the M and TA: see art. دَاي.

دَوَاتِي: see دَوَاتِي.

دَوَايَة and دَوَايَة: see art. دَو.

مَدَوِي, applied to clouds (سَحَاب, S, K), Thundering: (K:) or vehemently, or loudly, thundering, and in a state of commotion. (S.) = See also دَوَا, in three places. — [Hence,] مَدَوِيَة + Land overspread with various herbage; as though it were the دَوَايَة of milk: or having abundant herbage of which nothing has been eaten. (T.) — And أَمْر مَدَوِي + A affair that is [as though it were] covered: (K:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a دَوَايَة. (M.) = Also The maker, or manufacturer, of the دَوَايَة. (TA: but there written مَدَوِي.)

## ديبود

دَيَبُود A garment, or piece of cloth, having a double woof; expl. by ثَوْب دُو نِيرِينَ pl. دَيَابُود [an anomalous form of pl.] and دَيَابِيد: (K:) or دَيَابُود has this signification; expl. by ثَوْب [in form] as though [an irreg.] pl. or دَيَبُود, of the measure قَيْعُول (S, L:) an arabicized word, from the Persian دُو بُود [or دُو بُود]: (A'Obeid, S, L, K:\*) sometimes arabicized with an unpointed د [for its final letter]. (S, L, K.) [See نِير.]

دَيَابُود: see above, in two places.

## ديث

1. دَاث, aor. يَدِيث, inf. n. دَيْث, It (a thing) was, or became, soft, or supple; and easy: whence the term دَيْثُ. (Msb.) — [And hence,] دَاث, aor. as above, inf. n. دِيَاثَة, + He was, or became, [a wittol, or tame cuckold; or] without jealousy, and regardless of shame: so in the Nawádir of Aboo-'Alee Zekereeyà Ibn-Ilároon Ibn-Zekereeyà El-Hejeree: (TA:) and دَيْثُ signifies + the acting the part, or performing the office, [of a wittol, or cuckold; or] of a pimp to one's own wife. (T, K.)

2. دَيْثَة, [inf. n. تَدْيِيث], He softened, or suppled, it; and made it easy. (Msb.) You say also, مَطَارِق دَيْثَة The instruments called مطارق softened, or suppled, it; namely, a thing. (M.) — + He made it (a road) even, smooth, or easy to walk or ride upon. (M, TA.) — + He smoothed it; namely, an affair. (M.) — + He broke, or trained, him, namely, a camel, in some measure [so as to subdue his refractoriness]. (M.) — And in like manner, [He prepared it in some measure; namely,] a skin in the tan, or tanning-liquid: and a spear in the ثَقَاف [or straitening-instrument]. (M.) — + He subdued him; or rendered him submissive, (S, M, K,) and gentle; namely, a man. (M.) — دَيْثُ بِالضَّغَار occurs in a trad. as meaning + دَلَّل [i.e. He was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury]. (TA.) — And + It (time, or fortune,) tried him, or proved him, and rendered him experienced, and submissive. (M.)

5: see 1.

دَيَاثَة + The act, or conduct, of the دَيْث [or wittol, &c.]. (Msb.) [See also دَاث, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] = It is also said to signify A distortion in the tongue: so in the Nh: or, as some say, the word in this sense is دَيَاثَة. (TA.)

دَيْثُ, (written by some دَيْثُ, without tashdeed, which is strange, TA,) a word of well-known meaning, (K,) + [A wittol, or tame cuckold;] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who

goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Msh:) or i. q. قَنْدُغ; i.e. one who has no jealousy: (S:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabicized word from the Syriac: or from مَدَيْث as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from دَاث [q. v.]. (Msh.)

مَدَيْث + A camel broken, or trained, so that his refractoriness is subdued: (T:) or + broken, or trained, but not thoroughly. (A.) — A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA:) or that has been travelled until it has become plain, or conspicuous. (T, TA.)

## ديخ

2. دِيخ, inf. n. تَدْيِيخ: see 2 in art. دَوخ, in two places.

## ديد

2. دِيد: see 1 in art. دود.

دِيد: }  
دِيدَان: } see دَدَن.

## دير

5. تَدِير: }  
دِير: }  
دِيرَانِي: }  
دِير: } see art. دِير.  
دِيرَة: }  
دِير: }  
دِير: }

## ديص

1. دَاَص, aor. يَدِيص, (S, M, A, K,) inf. n. دِيَص, (S, M, K) and دِيَص, (M,) He, or it, declined; turned aside, or from the right course or direction; syn. زَاغ, (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A.] رَاغ, with رَا [instead of زَا], (TA,) and حَاد: (S, A, K:) he deviated from the road. (M, TA.) — He (a man, M) fled (M, K) from war, or battle. (K.) — It (anything) moved about beneath one's hand. (M, K.) You say, دَاَصَتِ الْبَلْعَة, (S, A,) or الْغَدَّة, (S, M, K,) which is the same, (S,) inf. ns. as above, (M,) The ganglion wabbled, or moved to and fro, or went and came, (S, A, K,) being put in motion by the hand, (S,) or beneath the hand of him who put it in motion, (K,) or beneath the skin: (A:) or slipped about (تَرَلَقَتْ) between the skin and the flesh. (M.) And in like manner you say, دَاَصَتِ السَّكَّةُ فِي الْبَاءِ [The fish glided about, to and fro, in the water]. (A.) — Also, (K,) inf. n. دِيَص, (Ibn-'Abbád,) He was, or became, brisk, lively, or sprightly: (Ibn-'Abbád, K:) said of a groom. (Ibn-'Abbád.) — And He (a man, TA) was, or became, low, or vile, after highness of rank or condition. (K.)

7. انداص *It (a thing) slipped out* (انسل) from the hand. (S, M, K.) — انداص عَلَيْنَا بَشَرًا (S, M, K\*) *He came upon us suddenly, or unawares, with evil, or mischief; syn. هَجَرَ (M,) or قَاجَا (K.)*

دَيْضُ (so in the TA,) or دَاَصَةٌ (so in a copy of the M,) *The motion of flight.* (M, TA.) [See also 1, and see دَائِضٌ.]

دَاَصَةٌ: see دَيْضُ. — Also pl. of دَائِضٌ [q. v.] (S, K.)

دِيَوُصُ, [so in the TA, but probably دِيَوُصُ, like its syn. دَلَوُصُ,] with kesr, *That moves about.* (Ibn-'Abbād, TA.)

دِيَاَصُ A man over whom one cannot get power: (S, K:) or strong in the muscles: (M:) or a man whom one cannot seize because of the strength of his muscles: (Aq, TA:) or a fat man: (K:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with *ḍ*, a fat woman: (TA:) or a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,) and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA:) or a fleshy woman: and a short woman. (CK.)

دَائِصُ A thief: pl. دَاَصَةٌ. (S, K.) — One who comes and goes. (IB, TA.) — One who follows the magistrates, and goes round about a thing. (Ibn-'Abbād, K.) — The pl., mentioned above, also signifies *Men who flee from war, or battle: or who put themselves in motion for flight.* (TA.) — And The lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion: (Kr, M:) one of such is termed دَائِصٌ. (M.)

مَدَاَصُ A diving-place, or plunging-place, in water: (El-Moḥeet, K:) a place in which fish go to and fro. (A.)

مَدِيَصُ [app. A place where a person, or thing, declines; or turns aside, or from the right course or direction: a meaning which seems to be indicated in the S and TA]. A rājis says,

• إِنَّ الْجَوَادَ قَدْ رَأَى وَبَيْصَهَا •  
• فَأَيْنَمَا دَاَصَتْ يَدِيصُ مَدِيَصَهَا •

[Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside]. (S, TA.)

إِنَّهُ لَنُندَاصُ بِالشَّرِّ (S, K) *Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] fall [so I here render وَقَاعٌ] thereinto.* (K.)

ديف

1. دَافَهُ, aor. يَدِيغُهُ, inf. n. دَيْفٌ: see 1 in art. دوف.

ديك

دِكْ دِكْ a cry used in chiding domestic cocks. (K.)

دِيَكُ a word of well-known meaning, (S, K.) The domestic cock; i. e. the male of the دَجَاج: (Mṣb, TA:) pl. (of mult. TA) دِيَكَةٌ and دِيَوُكُ (S, Mṣb, K) and (of pauc. TA) أُدْيَاكُ (K.) Sometimes it is employed as meaning دَجَاجَةٌ, (K,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying,

\* وَزَقَّتِ الدِّيَكُ بِصَوْتِ رَقَا \*

[And the cock muted with a sound, with vehement muting]; (K;) because the دِيَكُ is also a دَجَاجَةٌ: so says ISd. (TA.) — دِيَكُ الْحِنِّ [The cock of the jinn, or genii;] a certain little creeping thing, or insect, (دَوِيَّةٌ,) found in gardens. (Kzw.) And the surname of the poet 'Abd-Es-Selām. (K.) = Solicitously affectionate; compassionate: (K:) or solicitously affectionate; affectionate to offspring; applied to a man, in the dial. of El-Yemen: so accord. to El-Muḥrij; who says that hence the دِيَكُ [or domestic cock] is thus called. (TA.) = † The [season called] رَبِيع [here meaning spring]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the دِيَكُ [or domestic cock]. (TA.) = One, and all, of the three stones on which the cooking-pot is placed: used alike as sing. and pl. (El-Muḥrij, K.) = The protuberant bone behind the ear of the horse: (K:) IKh explains it as meaning a certain bone behind the ear; not particularizing a horse nor any other animal. (IB.)

[دِيَكَةٌ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying A domestic hen.]

مَدِيَكَةٌ and مُدَاكَةٌ and أَرْضُ مَدَاكَةٍ A land abounding with دِيَكَةٌ [or domestic cocks]. (K.)

أَرْضُ مَدِيَكَةٍ: see what next precedes.

ديمر

1. دَمِيمٌ, aor. تَدِيمُ, inf. n. دِيمٌ: see 1 in art. دوم.

2. دِيمَتِ السَّاءُ: and دِيمُوا said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places.

مَا زَالَتِ السَّاءُ دِيمًا دِيمًا: see دوم, in art. دوم.

دِيمَةٌ: see دِيمَةٌ.

دِيمَةٌ: see art. دوم.

دِيمُومَةٌ and دِيمُومَةٌ: see arts. دوم and دوم.

دِيمُومَةٌ: see دَائِمٌ, in art. دوم.

مَدِيمَةٌ and أَرْضُ مَدِيمَةٍ: see art. دوم.

دين

1. دَانٌ, (IAq, S, K, TA,) aor. يَدِينُ, (IAq,

M, K, TA,) [inf. n. دِينَ, (which see below,) in this and most of the other senses, or the inf. n. is دَيْنٌ, and دِينَ is a simple subst.,] *He was, or became, obedient; he obeyed:* (IAq, S, M, K, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, *he was, or became, abased and submissive:* (IAq, \* K, \* TA:) or *he was, or became, abased and enslaved and obedient.* (S.) You say, دَانٌ لَهُ, (S,) and دُنْتُ لَهُ, (M, TA,) *He, and I, was, or became, obedient to him* [&c.], or *obeyed him* [&c.]. (S, M, TA.) And دُنْتُ, (M, K,) aor. أُدِينُهُ, (K,) *I served him, did service for him, or ministered to him, and acted well to him.* (M, K.) — [Hence,] *He became* [a servant of God, or] a Muslim. (TK.) You say, دَانٌ بِإِسْلَامٍ, inf. n. دِينَ, with kesr, [and دِيَانَةٌ,] *He became, or made himself, a servant of God by [following the religion of] El-Islām; [i. e. he followed El-Islām as his religion;] and so* † تَدِينُ. (Mṣb.) And دَانٌ بِكَذَا, (S,) and دِينٌ, (M, K,) inf. n. دِيَانَةٌ [and دِينَ]; and تَدِينُ بِهِ, [and تَدِينْتُ بِهِ;] *He, and I, followed such a thing as his, and my, religion;* (S, TA;) from دِينَ as signifying "obedience." (S.) And *He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his.* (TA.) And the trad. of 'Alec, دِينَ يَدَانِ, [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase وَلَا يَدِينُونَ دِينَ الْحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islām is meant. (Jcl.) = Also *He was, or became, disobedient; he disobeyed: and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious.* (IAq, T, K.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) = Also, (S, M, Mṣb, K,) first pers. دُنْتُ, (T, Mgh,) aor. as above, (T, S, Mṣb,) inf. n. دَيْنٌ, (S, Mṣb,) from الدَّيْنَانَةُ, (Mṣb, [see 3,]) i. q. أَخَذَ الدَّيْنُ, (IKt, M, Mṣb, K,) or [rather] أَخَذَ دَيْنًا, (T,) [He took, or received, a loan, or the like; he borrowed: or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and] † دَانٌ and † تَدِينُ signify [in like manner] أَخَذَ دَيْنًا: (K:) or the first, i. e. دَانٌ, signifies *he sought, or demanded, a loan, or the like;* (ISK, S, Mgh, Mṣb;) as also † دَانٌ and † تَدِينُ: (S, Mgh:) and *he became indebted, in debt, or under the obligation of a debt:* (S:) and أَخَذَ بِدَيْنٍ † دَانٌ and † تَدِينُ signify *he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like* أَخَذَ دَيْنًا; (M;) or the first and last of these three signify أَخَذَ الدَّيْنُ, and اقْتَرَضَ [which means the same]: but † دَانٌ signifies *he gave, or granted, what is termed دَيْنٌ* [meaning a loan, or

the like: or he gave, or granted, or sold, a thing upon credit: (TA:) accord. to Esh-Sheybānee, this last verb signifies he became entitled to a debt from others [or from another]: Lth says that it (أَدَان) signifies he was, or became, such as is termed مُسْتَدِين; [i. e. it is syn. with اسْتَدَانَ, as it is said to be in the M and K;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَان means he sold upon credit; or became entitled to a debt from others [or from another]; (T, TA;) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S;) and accord. to Sh, أَدَانَ signifies he became much in debt. (T, TA.) El-Aḥmar cites the following verse of El-'Ojeyr Es-Saloolce:

\* نَدِينُ وَيَقْضِي اللَّهُ عَنَّا وَقَدْ نَرَى  
\* مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضِيْعَ

[We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition]: in the S [and the T] ضِيْعًا; but correctly as above; for the whole of the قَصِيْدَة is مَخْفُوضَة. (IB, TA.) And it is said in a trad., أَدَانَ (S, K,) or, as some relate it, دَانَ (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him: (K, TA: [see also other explanations voce مَغْرَضُ:] أَدَانَ signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit. (T, K.) — It is also trans.; and so is أَدَانَ. (Mṣb.) You say, دَنَنْتُهُ (M, Mgh, K, [in the CK دِنَنْتُهُ is here put for دَنَنْتُهُ]) inf. n. دَنَانٌ; (TA:) and أَدَنْتُهُ (M, Mgh, K,) inf. n. إِدَانَةٌ; (TA:) I gave him, or granted him, to a certain period, what is termed دَيْن [meaning the loan, or the like; I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA:) and i. q. أَقْرَضْتُهُ [I gave him, or granted him, a loan, or the like]; (M, Mgh, K;) as also دَنَنْتُهُ: (Mgh:) or دَنَنْتُهُ has this last meaning: (A'Obeyd, S, M:) and أَدَنْتُهُ signifies I sought, or demanded, of him a loan, or the like; syn. اسْتَقْرَضْتُ مِنْهُ; as also اسْتَدَنْتُهُ: (M:) or دَنَنْتُهُ has each of the last two meanings: (A'Obeyd, T, Mṣb:) and signifies also I received from him a loan, or the like. (K.) And one says, أَدْنِيْ عَشْرَةَ دِرْهَمٍ meaning Lend thou to me ten dirhems. (S, TA.) — دَانَهُ (S,) first pers. دَنَنْتُهُ (M, Mṣb, K,) inf. n. دَيْنٌ (S, M, K) and دَيْنٌ (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Mṣb, K,) دَانِيَهُ for his deed: and so دَانِيَهُ, inf. n. دِيَانٌ. (M.) And دَانَاهُمْ We did to

them like as they did to us. (Ham p. 10.) One says, كَمَا تَدِينُ تَدَانُ, (T, S, M,) a prov., (M,) meaning Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S:) or, as some say, like as thou doest, it shall be done to thee: (M:) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُوْنَنا, meaning O God, repay them, or requite them, &c., with [the like of] that which they do to us. (TA.) — اَللّٰهُ يَدِينُ مِنَ الْجَمَّاءِ لِلْقُرْآنِ, a trad. of Selmán, means God will assuredly retaliate [for her that is hornless upon her that is horned]. (TA.) — And one says, مَنْ دَانَ نَفْسَهُ رَجَحَ, i. e. He who reckons with himself [gains]. (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دَانَهُ, He abased him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., اَلْكَيْسُ مَنْ دَانَ اَلْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لَهَا بَعْدَ الْمَوْتِ [and works for that which shall be after death]: or, as some say, who reckons with himself: (T:) or, accord. to some, who overcomes himself. (TA.) And دَانَهُ (K,) first pers. دَنَنْتُهُ (T,) signifies He made him to do that which he disliked. (AZ, T, K.) And دَيْنٌ He was made to do that which he disliked. (T.) — And دَنَنْتُهُ, inf. n. دَيْنٌ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) — دَانَ (IAqr, T, K,) aor. يَدِينُ (K,) [inf. n., app., دَيْنٌ, which see below,] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (IAqr, T, K:) and, accord. to Lth, (T,) دَيْنٌ signifies he was accustomed or habituated: (T, M:) or, as some say, دَيْنٌ signifying “custom,” or “habit,” has no verb. (M.) — And He (a man, IAqr, T) was, or became, smitten, or affected, by a disease. (IAqr, T, K.)

2. دَنَيْتُهُ (S, Mgh, Mṣb, K,) inf. n. تَدْيِينٌ (S, K,) He left him to his religion; (S, Mgh, Mṣb, K;) left him and his religion, not opposing him in that which he held allowable in his belief. (Mṣb.) — He believed him: so in the saying, دَنَيْتُهُ فِي الْقَضَاءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh,\*) and دَنَيْتُهُ بَيْنَهُ وَبَيْنَ اللَّهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — دَنَيْتُهُ الْحَافَ (T, TA) I confirmed the swearer (قَوَيْتُهُ) [so in the TA, but in the T قَوَيْتُهُ, app. for بَرَأْتُهُ, I held him, or pronounced him, to be clear, or quit, if not a mistranscription for قَوَيْتُهُ.] in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دَنَيْتُهُ الْقَوْمَ I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And دَنَيْتُهُ الشَّيْءَ (T, TA,) inf. n. as above, (TA,) He made him to possess the

thing; to own it; or to exercise, or have, authority over it. (T, TA.) El-Ḥotei-ah says, (T, S, M,) addressing his mother, (T,)

\* لَقَدْ دَنَيْتَ أَمْرَ بَنِيكَ حَتَّى  
\* تَرْكِبَهُمْ أَذَقُ مِنَ الطَّحِينِ

(T, S, M,) meaning مُلْكْتُ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour]. (T, S.) And hence the saying, يَدِينُ الْيَمَلُكُ i. e. يُيَلِّكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.)

3. مُدَايَنَةٌ (S, M, A, K,) inf. n. دَايَنْتُهُ and دِيَانٌ (TA,) I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA:) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me: (M, K:) or I dealt with him upon credit, giving or taking. (Ksh\* and Bd in ii. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُحَاكَبَةٌ [The summoning another to the judge, and litigating with him: &c.]. (TA.)

4. إِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — [The following significations, namely, “Subegit,” and “Pensavit,” assigned to this verb by Golius as on the authority of the KL, and “Voluit sibi esse servum,” and “Servum cepit,” followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.]

5. تَدَيْنٌ: see 1, in the former half of the paragraph, in three places.

6. تَدَايَنُوا They sold and bought, one with another, upon credit; and in like manner تَدَايَنَا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so إِدَايَنُوا [which is a variation of the former]. (M.) إِذَا تَدَايَنْتُمْ بَدَيْنَ in the Kur ii. 282, means When ye deal, one with another, (Ksh, Bd, Jel, Mṣb,) upon credit, giving or taking, (Ksh, Bd,) or by prepayment, (Jel, Mṣb,) or lending or the like, (Jel,) &c. (Mṣb.)

8. إِدَانٌ, originally إِدْتَانٌ: see 1, in six places.

10. اسْتَدَانَ, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — اسْتَدَانَهُ He sought, or demanded, of him what is termed دَيْن [meaning a debt]: and also i. q. اسْتَقْرَضْتُ مِنْهُ. (M.) See 1, in the latter half of the paragraph.

دَيْنٌ [is an inf. n. of 1: — and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْضٌ: (Mṣb:) or it is [a debt] such as has an appointed time of falling due: what

has not such an appointed time is [properly, but not always,] termed قَرْضِي : (K:) and دَيْنَةٌ signifies the same as دَيْن (T, M, K) in the sense above explained: (K:) a valid دَيْن (دَيْنٌ صَحِيحٌ) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْن is also applied to †[a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دَيْن properly so called: (Mq̃b:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is اَدْيَانُ (Lh, M, K) and [of mult.] دِيُونُ (S, M, K) [and in the CK is added and دَيْنَةٌ, with kesr; but this is a mistranscription for دَيْنَةٌ, as syn. with اَدْيَانُ, which follows it, connected therewith by و]: the pl. of دَيْنَةٌ is دِيْنٌ. (TA.) You say, دَيْنَةٌ مَا أَكْثَرَ دَيْنَهُ and دَيْنَةٌ [How great in amount is his debt!]; both meaning the same. (AZ, T.) And دَيْنٌ لَطَلَبُ الدَّيْنَةِ i. e. الدَّيْنُ [I came for the demanding of the debt]. (AZ, T.) And عَلَيْهِ دَيْنٌ [On him lies a debt; i. e. he owes a debt]: and لَهُ دَيْنٌ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اشْتَرَى بِالْأَدْيَانِ [He bought upon credit]: (K:) and أَخَذَ الدَّيْنُ (IKt, M, Mq̃b, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِدَيْنٍ [He sold upon credit]: (K:) and بِدَيْنٍ (TA) or بِدَيْنَةٍ (S) [I sold to him upon credit]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — [Hence,] † Death; (K, TA;) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللَّهُ بِدَيْنِهِ † [May God smite him with his death]. (TA.) — Thaalebeh Ibn-'Obeyd says, describing palm-trees,

\* تَصْنَعْنَ حَاجَاتِ الْعِيَالِ وَصَبِيهِمْ \*  
\* وَمِمَّا تَصْنَعْنَ مِنْ دِيُونِهِمْ تَقْضِ \*

[They comprise the wants of the household and of their quest; and whatever they comprise of their debts, they pay]; by the دِيُونُ meaning what is obtained of their fruit that is gathered. (M, TA.)

دَيْنٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M,

K;) as also دَيْنَةٌ : (K: [in the M it is said, without any restriction, that دَيْنَةٌ is like دَيْن:]) this is its primary meaning: and its pl. is اَدْيَانُ: or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.) الله الدَّيْنُ means Obedience to, and the service of, God. (T, K, \*) And the saying, in the Kur [iv. 124], وَمَنْ أَحْسَنُ وَدَيْنًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ means [And who is better] in obedience [than he who resigns himself to God?] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِي الدِّينِ means [There shall be no compulsion] in obedience. (Er-Rághib, TA.) — A religion: (K, and in one of my copies of the S:) pl. as above: (S:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islám]. (TA.) الدَّيْنُ is a name for That whereby one serves God. (S, \* K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإيمان, which means "religious belief." And it [particularly] signifies [The religion of] El-Islám. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرِيعَةُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الْوَرَع. (S, K.) — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَاءٌ [which signifies the same as حُكْمٌ]. (Katádch, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِأَخَاهُ فِي، دَيْنِ آلِ هَارُونَ، meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e., حُكْمُ فِي حُكْمِ (Jel,) or قَضَائِهِ (Katádch, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to El-Umawee, the meaning is, in the dominion of the King. (T.) — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دَيْنِ قَوْمِهِ، meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriage-customs (Iath, K, TA) and their inheritances (Iath, TA) and their modes of buying and selling and their ways of acting, (Iath, K, TA,) and other ordinances of the faith (&c.); (Iath, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (Iath, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دَيْن in the sense next following. (TA.) — Custom, or habit; (AZ, T, S, M, K;) as also دَيْنَةٌ : (M, \* TA:) and business: (S, TA:) pl., as above, اَدْيَانُ

(M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذَلِكَ دِينِي That has not ceased to be my custom, or habit. (T, TA.) — A way, course, mode, or manner, of acting, or conduct, or the like. (K.) — I. q. تَدْبِيرُ [app. as meaning Management, conduct, or regulation, of affairs]. (K.) — State, condition, or case. (S, M, K.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, دَيْنٌ غَيْرُ هَذِهِ لَا تُخْبِرُكَ [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — A property, such as is an unknown cause of a known effect; syn. خَاصَّةٌ. (KL. [The significations of "Via" and "Signum" and "Opera," mentioned by Golius as from the KL, I do not find in my copy of that work.]) = Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] = Repayment, requital, compensation, or recompense: (S, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, دَيْنُ يَوْمِ الدِّينِ, i. e. [The King] of the day of requital, in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذَلِكَ الدِّينُ الْقَيِّمُ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) = Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendancy: sovereign, or ruling, power; or power of dominion: (S, K:) master-ship, or ownership; or the exercise, or possession, of authority. (K, TA.) = A disease: (Lh, IAr, T, S, M, K:) or, accord. to El-Mufaddal, an old disease. (IAr, T.) = [It is said to signify also] A constant, or a gentle, rain; as also دَيْنَةٌ : (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Eṭ-Tirmidh, there cited as an ex., ends with وَدَيْنٌ, which is in that instance syn. with مَوْدُونٌ, meaning "moistened;" its و being the primal radical, not the conjunction و; and دَيْن as meaning any kind of rain being unknown. (T, TA.) = See also دَائِنٌ.

دَيْنَةٌ, (so in the TT, as from the T,) or دَيْنَةٌ, with kesr, (so in the TA,) A cause of death. (T, TA.)

دَيْنٌ: see دَيْنٌ, in five places: = and دَيْنٌ, in three places: = and دَيْنَةٌ.

دَيْنٌ Religious; or one who makes himself a servant of God; (S, Mq̃b;) as also مُتَدَيِّنٌ. (S.)

دَيَّانٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) a subduer; (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article



ال, to God: (TA:) a judge; a ruler, or governor; (T, K;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) a manager, a conductor, or an orderer, (S, M, K,) of affairs of another. (S.)

دَائِنٌ A debtor; (S, M, Mṣb,\* K;) as also مَدِينٌ and مَدْيُونٌ, (S,\* M, Mṣb,\* K,) this last of the dial. of Temeem, (M,) and مَدَانٌ (M, K) and مَدَّانٌ: (K:) or all of these, (M, K,) or مَدْيُونٌ, (S, TA,) one much in debt: (S, M, K, TA:) and مَدَّانٌ, constantly in debt: (Sh, T:) and دَائِنٌ signifies one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit: (Sh, T, Mṣb:) and also one who repays a debt: (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one who gives, or grants, credit; or sells upon credit: (Mṣb:) pl. دَائِنُونَ, with which دَيْنٌ is syn. [as a quasi-pl. n.], as in the saying of a poet,

\* وَكَانَ النَّاسُ إِلَّا نَحْنُ دَيْنًا \*

[And the people, except us, were debtors]. (S.)

مَدَانٌ: see the next preceding paragraph.

مَدِينٌ: see دَائِنٌ. = [Also Repaid, requited, compensated, or recompensed: and reckoned with.] ائْتَا لَمَدِينُونَ, in the Kṛ [xxxvii. 51], means Shall we indeed be requited, and reckoned with? (S, TA.) [See also what follows, in two places.] = Possessed; owned; had, or held, under authority: (TA:) [and hence,] a slave; fem. with ة: (S, M, K:) [or] so called because abased by work. (K.) غَيْرَ مَدِينِينَ, in the Kṛ [lvi. 85], accord. to Zj, means Not held under authority: but Fr says, I have also heard [it explained as meaning] not requited [for your deeds]. (T.) [And it is said that] ائْتَا لَمَدِينُونَ [mentioned above] means ائْتَا لَمَمْلُوكُونَ [i.e. Shall we indeed be held in possession, or under authority, as servants of God?]. (M.)

مَدِينَةٌ A city; syn. مَصْرٌ: (S, K:) so called because had, or held, in possession, or under authority. (S,\* TA.) [See also art. مدن.] —

أَنَا أَهْنُ مَدِينَتَهَا means I am he who is acquainted with it; (IAṣr, T,\* M,\* K;) like اِبْنُ بَجْدَتِهَا [q.v.]. (IAṣr, T.)

مَدَّانٌ: see دَائِنٌ, in two places.

مَدْيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) One who gives, or grants, loans, or the like, (Sh, T, M, K,) to men, (M,) much, or often: (Sh, T, K:) and also, (Sh, T, K,) if you will, (Sh, T,) one who seeks, or demands, loans, or the like, much, or often: (Sh, T, K:) thus bearing two contr. significations: (K:) or one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like: (S:) or it is an intensive epithet, signifying one having [many] debts: (IAth, TA:) pl. مَدَائِينُ, (M, K,) masc. and fem. (TA.)

مَدْيُونٌ: see دَائِنٌ, in two places.

مَدَّيْنٌ: see دَيْنٌ.



## ذ

The ninth letter of the alphabet; called ذَال : it is one of the letters termed مَجْبُورَةٌ [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed ثَوْبَةٌ [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلْعُمُ for تَلْعُمُ; and it is said to be substituted for the unpointed د in فَشَرْدُ بِهِم, [as some read] in the Kur [viii. 59, فَشَرْدُ بِهِم]. (TA.) = [As a numeral, it denotes Seven hundred.]

ذ

ذ is said by Aboo-'Alce to be originally ذِي; the ي, though quiescent, being changed into ا: (M:) or it is originally ذِي or ذَوِي; the final radical letter being elided: some say that the original medial radical letter is ي because it has been heard to be pronounced with imāleḥ [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Mab.) It is a noun of indication, [properly meaning *This*, but sometimes, when repeated, better rendered *that*,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Ak p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered *that*]; and هَذَا, [which see in what follows,] to what is near: (K in art. هَا: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلِ [This man], and ذَا الْفَرَسِ [This horse]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِي (T, S, M, K, but omitted in the CK) and ذِهِ (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ي, not a sign of the fem. gender, (S, M,) as it is in مَلَحَهُ and حَمَزَهُ, in which it is changed into ه when followed by a conjunctive alif, for in this case the ه in ذِهِ remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذِي; (M;) and تَ and تَ: (S and K &c. in art. تَا:) for the dual you say ذَانِ and ذَانِ; (M;) ذَانِ is the dual form of ذَا (T, S) [and ذَانِ is that of تَا used in the

place of ذِي]; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.:

(I'Ak p. 36:) the pl. is أُولَاءِ [or أُولَءِ] (T, S, and I'Ak ib.) in the dial. of the people of El-Hijáz, (I'Ak,) and أُولَى [or أُولَى] (T, I'Ak) in the dial. of Temeem; each both masc. and fem. (I'Ak ib. [See art. أَلَى]) You say, ذَا أَخُوكَ [This is thy brother]: and ذَى أُخْتِكَ [This is thy sister]: (T:)

and لَا أَتِيكَ فِي ذِي السَّنَةِ [I will not come to thee in this year]; like as you say فِي هَذِهِ السَّنَةِ and فِي هَذِي السَّنَةِ; not فِي ذَا السَّنَةِ; because ذَا is always masc. (As, T.) And you say, ذَانِ أَخَوَاكَ [These two are thy two brothers]: and ذَانِ أُخْتَاكَ [These two are thy two sisters]. (T.) And

أُولَاءِ [These are thy brothers]: and أُولَءِ أُخَوَاتِكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذَى &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say هَذَا, (T, S, M,) and some say هَذَا, adding another ا; (Ks, T;) fem. هَذِي, (T, S, M,) and [more commonly] هَذِهِ in the case of a pause, (M,) and هَذِهِ in other cases, (T, S,) and هَاتَا, and some say هَذَاتَا, but this is unusual and disapproved: (T:) dual هَذَانِ for the masc., and هَذَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هَذَانِ; (T;) some, also, make هَذَانِ indecl., like

إِنَّ هَذَانِ [in the Kur xx. 66] لَسَاحِرَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhārith [or Benu-l-Hārith] Ibn-Kaḥb; but others make it decl., reading إِنَّ هَذَيْنِ لَسَاحِرَانِ; (S, TA: [see, however, what has been said respecting this phrase voce إِنَّ]) the pl. is هَؤُلَاءِ in the dial. of Temeem, with a quiescent ا; and هَؤُلَاءِ in the dial. of the people of El-Hijáz, with medd and hemz and khafḍ; and هَؤُلَاءِ in the dial. of Benoo-'Oḳeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا إِلَهُ ذَا, introducing the name of God between هَا and ذَا; meaning *No, by God; this is* [my oath, or] that

by which I swear. (T.) In the following verse, of Jemeel,

• وَأَتَى صَوَاجِبَهَا فَقُلْنَ هَذَا الَّذِي •  
• مَنَعَ الْمَوَدَّةَ غَيْرَنَا وَجَفَانَا •

[it is said that] هَذَا is for إِذَا, (M,) i. e., ه is here substituted for the interrogative hemzeh (S\* and K in art. هَا) [so that the meaning is, *And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?*]: or, as some assert, هَذَا is here used for هَذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karāfee, TA in art. هَا.) — One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the ك of allocution, [q. v., meaning *That*,] relating to an object that is distant, (T, S, and I'Ak p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Ak pp. 36 and 37,) and this ك has no place in desinential syntax; (S, and I'Ak p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذَا to denote the distance of ذَا from the person addressed: (T:) for the fem. you say تِيكَ (T, S) and تَاكَ; (S and K in art. تَا, q. v.;) but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, S) and ذَيْنِكَ, as in the phrases جَاءَنِى ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ [I saw those two men]; (S;) and some say ذَانِكَ, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذَانِكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say ذَانِكَ also, with teshdeed, (T, S,) as well as ذَانِكَ: (T in this art., and S and K in art. تَا, but there omitted in some copies of the S:) the pl. is [أُولَئِكَ and] أُولَئِكَ. (S.) — You also add ل in ذَاكَ, (T, S, M, K,) as a corroborative; (TA;) so that you say ذَالِكَ, [meaning *That*,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Ak pp. 36 and 37;) or hemzeh, saying ذَانِكَ, (K,) but some say that this is a

mispronunciation: (TA in art. ذوى:) for the fem. you say تَدَّكَ and تَلَّكَ: the dual of ذَلَّكَ is تَلَّكَ, mentioned above; and that of the fem. is تَلَّكَ: (T: [and in the K in art. ذ, تَلَّكَ is also mentioned as a dual, as well as a sing.:]) and the pl. is أُولَئِكَ. (S and M and K voce أُولَى or أَلَى or أَلَا. [See art. أَلَى.]) هَا is not prefixed to ذَلَّكَ (S) nor to تَلَّكَ [nor to أُولَئِكَ] because, as IB says, the ل denotes the remoteness of that which is indicated and the ه denotes its nearness, so that the two are incompatible. (TA in art. ذ.) — In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ, (T, TA,) accord. to Th and Mbr, (TA,) ذَا is syn. with هَذَا [so that the meaning is, Who is this that shall intercede with Him but by his permission?]: (T, TA:) or it may be here redundant [so that the meaning is, Who is he that &c.?). (Kull.) — It is sometimes syn. with الَّذِي. (T, S, M.) So in the saying, مَا ذَا رَأَيْتَ [What is it that thou sawest?]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ [And they ask thee what amount of their property is it that they shall expend in alms]; (T, M, TA:) accord. to those who make the reply to be in the nom. case; for this shows that مَا is [virtually] in the nom. case as an inchoative, and ذَا is its enunciative, and يُنْفِقُونَ is the complement of ذَا; and that مَا and ذَا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding مَا and ذَا as one word, together constituting an inchoative, and يُنْفِقُونَ as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case: (M:) and هَذَا, also, is used in the same sense: (TA:) so too ذَا in redundant. (Kull.) — It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Abou-Amr Ez-Zahid, who says that it is so in this instance: يَطْلُعُ عَلَيْكَ رَجُلٌ مِنْ دِي يَمَنٍ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ دِي مُلْكٍ [There will come to you a man from El-Yemen, having upon his face an indication of dominion]. (TA. [But this evidently belongs to art. ذُو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنٍ). See also other exs. there.]) — [كَذَا lit. means Like this: and hence, thus: as also هَكَذَا. — It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةٌ كَذَا and فِي سَنَةِ كَذَا In such a year. See also art. كَذَا: and see the letter ك.] — هَذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Aishah respecting 'Abd-Allah Ibn-'Amr Ibn-'Abbás, يَا عَجَبًا لِمَنْ عَمِرُوا هَذَا [O wonder (meaning how I wonder) at Ibn-'Amr, this fellow!]. (Kitáb el-Miftáh, cited in De Sacy's "Gram. Ar.," 2nd ed., i. 442.) [يَا هَذَا] often occurs as addressed to one who is held in mean estimation: it is like the Greek οἷτος, and virtually like the vulgar Arabic expression يَا أَتَّ, and

and the Latin *heus tu*; agreeably with which it may be rendered *O thou*; meaning *O thou fellow*; an appellation denoting mean estimation being understood: in the contrary case, one says يَا فَتَى. See also, in what follows, a usage of ذَاكَ and ذَلَّكَ. — هَذَا in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means "This is all that I had to say on the subject to which it relates:" what follows it is commenced with the conjunction وَ. — One says, لَيْسَ بِذَاكَ [and لَيْسَ بِذَلِكَ], meaning *It is not approved*: for, [like as a person held in mean estimation is indicated by هَذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce لَيْسَ.) [See also what next follows.] — ذَلَّكَ الْكِتَابُ in the Kur ii. 1 is said by Zj to mean هَذَا الْكِتَابُ [This book]: but others say that ذَلَّكَ is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) — كَذَلِكَ [lit. Like that, often means so, or in like manner: and —] Let that suffice [thee or] you. (TA in art. ذَعَر, from a trad.) — The dim. of ذَا is ذِيَا: (T, S, M:) you form no dim. of the fem. ذِي, using in its stead that of ذَا, (S,) which is ذِيَا: (T:) the dim. of the dual [ذَانِ] is ذِيَانِ: (S:) and that of [the pl.] [أُولَئِكَ] [and أُولَى] is [أُولَئِكَ] (T:) — that of هَذَا is ذِيَا, like that of ذَا; [and you may say هَذَا also; for] that of هَؤُلَاءِ is هَؤُلَاءِ: (T:) — that of ذَاكَ is ذِيَاكَ: (S, K:\*) and that of تَاكَ is ذِيَاكَ: (K in art. ذَا:) — that of ذَلَّكَ is ذِيَاكَ: (S, K:\*) and that of تَلَّكَ is ذِيَاكَ. (S.) A rájiz says,

أَوْ تَحْلِفِي بِرَبِّكَ الْعَلِيِّ

إِنِّي أَبُو ذِيَالِكَ الصَّبِيِّ

[Or thou shalt swear by thy Lord, the High, that I am the father of that little child]: (S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) — ذَا is also the accus. case of ذُو, q. v.

## ذَاب

1. ذُئِبَ He (a man, M) was frightened by the wolf; (M, K;) as also ذُئِبَ, aor. : (K:) or he (a man) was assailed, fallen upon, come upon, or overtaken, by the wolf. (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] † He was frightened by anything; (M, K;) and so † ذَابَ, (AA, T, S, M, K,) inf. n. إِذَابَ; (TA;) said of a man. (S.) [Hence also,] ذَابَهُ, (M, K,) aor. : (K,) [inf. n. ذَابَ,] † He frightened him [like as does a wolf]: (M, A, K, TA:) and ذَابَتْهُ الْجِنُّ (A, TA) and † تَذَابَتْهُ, as also تَذَابَتْهُ, (T, TA,) † The jinn, or genii, frightened him. (T, A, TA.) [And hence, app.,] ذَابَتْهُ الرِّيحُ † The wind came to

him from every side, like the wolf; when guarded against from one direction, coming from another direction: (A:) and تَذَابَتْهُ الرِّيحُ, (T, S, M, K,) and † تَذَابَتْ, (S, M, K,) † The wind varied, (T, S, M,) or came now from one direction and now from another direction, (S, M, K,) so says As, (S,) feebly: (M, K:) accord. to As, from الذُّئِبِ, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, الذُّئِبُ is derived from † تَذَابَتْ meaning the wind blew from every direction; because the wolf comes from every direction. (MF, TA.) — Also, (i. e. ذُئِبَ) He (a man) had his sheep, or goats, fallen upon by the wolf. (S, K.) — And ذُؤِبَ, (T, S, M, A, K,) aor. : (T, S, K,) inf. n. ذَابَهُ; (S, M, K;) and ذُئِبَ; (M, A, K;) and † تَذَابَ; (M, K;) † He (a man, T, S, M) was, or became, bad, wicked, deceitful, or crafty, (T, S, M, A, K,) like the wolf, (S, M, A, K,) or as though he became a wolf. (T.) — And ذَابَ, aor. : (T,) † He acted like the wolf; when guarded against from one direction, coming from another direction. (TA.) [And probably † He howled like the wolf; for,] accord. to Kr, (M,) ذَابٌ signifies the uttering a loud, or vehement, cry or sound. (M, K.) — And † He hastened, or was quick, in pace, or journeying; (K:) as also † ذَابَ. (TA.) — ذَابَهُ, [aor. : (T,) inf. n. ذَابَ,] also signifies He despised him; and so ذَامَهُ: (T:) or he drove him away, and despised him: (ISK, T, S, M, K:) or he drove him away, (Lh, M, TA,) and beat him; (Lh, TA;) and so ذَامَهُ: (M, TA:) [or he blamed, or dispraised, him; like ذَامَهُ; for,] accord. to Kr, (M,) ذَابٌ signifies the act of blaming, or dispraising. (M, K.) — And He drove him, or urged him on: (K:) or ذَابَ الْإِبِلَ, inf. n. ذَابَ, he drove, or urged on, the camels. (S, M.) — He collected it; (T, K;) namely, a thing. (T.) — He made it even; syn. سَوَاهُ. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تُسَوِّي) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحَسَّنَ [How well has she made it even!] (T.) — He made it; namely, a [camel's saddle such as is called] قَتَبَ (K) and [such as is called] رَحْلَ. (TA.) — He made, [or disposed,] for him, (namely, a boy,) ذُؤَابَةً [q. v.]; as also † ذَابَهُ and † ذَابَهُ. (K.) — † ذَابَ said of a horse, He was, or became, affected with the disease termed ذُئْبَةً. (T, Mgh.)

2: see 1, last sentence but one. — ذَابَ الرَّحْلَ, (inf. n. تَذَابَتْ, K,) He made, to the رحل [or camel's saddle], what is termed ذُئْبَةً, (M, K,) or ذُئِبَ. (TA.) [See also مَذَابَ.]

4. أَذَابَتِ الْأَرْضُ (A, TA) The land abounded with wolves. (TA.) — See also 1, in three places.

5: see 6, in two places: — and see also 1, in three places.



8. تَذَابٌ لَهَا (S, M, K) and تَذَابٌ لَهَا (M, K) + *He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one*: (S:) or *he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]*. (M, K) — See also 1, in two places.

— تَذَابٌ شَيْئًا and تَذَابُهُ + *He did a thing by turns*; syn. تَدَاوَلَهُ: (M, K, TA: [in the CK, erroneously, تَنَاولَهُ:]) from الذَّبُّ [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.)

10. استَذَابَ النَّقْدَ *The نقد [or ugly sheep] became like wolves*: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.)

ذَابٌ + *A large bucket with which one goes to and fro*; thought by Aq to be from تَذَاوَبُ: (M:) or *in much [or quick] motion, ascending and descending*. (M, K.)

ذَبٌّ, also pronounced ذِبٌّ, without ء, (S, Mṣb, K,) originally with ء, (T, S,) *The wolf, wild dog, or dog of the desert*; كَلْبُ الْبَرِّ: (M, A, K:) applied to the male and the female; (Mṣb;) and sometimes, also, (Mṣb,) the female is called ذَبَّة: (S, M, Mṣb, K:) pl. (of pauc., S, Mṣb) أَذْبَابٌ, and (of mult., S, Mṣb) ذَبَابٌ, (S, M, Mṣb, K,) which may also be pronounced ذِبَابٌ, with ي, because of the kesreh, (Mṣb,) and ذُبَابٌ (S, M, Mṣb, K) and ذِبَابٌ. (TA.) — You say, الذَّبُّ يَكْنَى أَبَا جَعْدَةَ [The wolf is surnamed Abou-Ja'adeh]: i. e. its surname is good, but its actions are foul. (TA. [See art. جَعَدَ; and see also Freytag's Arab. Prov., i. 449.]) — And الذَّبُّ يَأْدُو الْغَزَالَ [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — And ذَبَّةٌ مَعْرَى وَظَلِيمٌ فِي [He is a wolf among a flock of sheep]. (A.) — And ذَبَّةٌ مَعْرَى وَظَلِيمٌ فِي [A she-wolf among the goats, and a he-ostrich when tried]: i. e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it "Fly," says "I am a camel," and when one says to it "Carry a burden," says "I am a bird:" a prov. applied to a crafty and deceitful person. (TA.) — And أَكَلَهُمُ الضَّبُّ وَالذَّبُّ [The hyena and the wolf devoured them]; meaning † dearth, or drought: and وَذَبُّ وَذَبُّ, meaning † A year that was one of dearth, or drought, befell them. (A.) — ذَبَّةٌ لَا يَشْبَعُ [His wolf will not be satiated], a phrase used by a poet, means † his tongue [will not be satisfied]; i. e. he devours the reputation of another like as the wolf devours flesh. (M.) — ذَبُّ يَوْسَفَ [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — ذُبَابُ الْعَرَبِ (S, M, A, K,) also pronounced ذُبَابٌ, without ء, (TA,) [The wolves of the Arabs,] means † the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K;) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — ذَبَابُ الْغَضَا *The wolves of the ghadd, that frequent the trees so called*, (TA,) is an appellation of the sons of Ka'ab Ibn-Malik Ibn-Hanḍalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — ذَا الذَّبِّ [The wolf's disease] means † hunger; for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أَجُوعٌ مِنْ ذَبِّ [More hungry than a wolf]; because he is always hungry: or † death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذَّبِّ [More sound than the wolf]. (TA.) [Hence the prov., رَمَاهُ اللَّهُ بِذَا الذَّبِّ, see 1 in art. رَمَى. — الذَّبَّانِ, in the dual form, [The two wolves,] is the name of † two white stars [app. ζ and η of Draco] between those called أَطْقَارُ الذَّبِّ and those called الْفَرْقَدَانِ: and أَطْقَارُ الذَّبِّ [The claws of the wolf] is the name of † certain small stars before those called الذَّبَّانِ. (K.) — عَنَبُ الذَّبِّ: see تَعَلَّبَ. — See also the next paragraph.

ذَبَّةٌ fem. of ذَبٌّ. (S, M, Mṣb, K.) — Also † The [angular] intervening space between the ذَتَانِ [or two boards] of the [kinds of saddle called] سَرْجٌ and رَحْلٌ (S, K, TA) and غَبِيطٌ, (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْلٌ and قَتَبٌ and إِكْفٌ and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the مَنْسَجُ (S, M, K) of the beast. (M, K.) A poet says,

وَقَتَبٌ ذَبَّتُهُ كَالْمَنْجَلِ

[And a قَتَبٌ of which the ذَبَّة is like the reaping-hook]. (M.) [See قَبْرُوسٌ.] Accord. to IAAq, the ذَبُّ [a coll. gen. n. of which ذَبَّة is the n. un.] of the [saddle called] رَحْلٌ are The curved pieces of wood in the fore part thereof. (TA.) — Also † A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K,) like the grains of the [species of millet called] جَاوَرِسُ (K,) or smaller than those grains. (T, Mgh.)

ذَبَّانُ a pl. of ذَبٌّ. (TA.) — Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K;) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]. (S, K.) [See also ذُبَابٌ in art. ذَوْبٌ, and ذِبَابٌ in art. ذِبٌّ.]

ذَوَابٌ: see the next paragraph.

ذَوَابَةٌ (also pronounced ذَوَابَةٌ, T and K in art. ذَوْبٌ) A portion [or lock] of hair, (S, A,) hang-

ing down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. نَاصِيَةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K:) or the hair that surrounds the دَوَّارَةُ [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِيصَةٌ: (Mṣb:) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the نَاصِيَةِ, of the horse: (M, K:) pl. (in all its senses, M, TA) ذَوَائِبُ, (T, S, M, Mṣb, K,) originally, (S, K,) or regularly, (T,) ذَائِبٌ, changed to render it more easy of pronunciation, (T, S, K,) and ذَوَائِبَاتُ also. (Mṣb.) Hence, قَتِلَ ذَوَائِبُهُ [His pendent locks of hair were twisted;] meaning † he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — † Anything that hangs down loosely. (TA.) † The end of a turban, (A, Mṣb,) that hangs down between the shoulders. (A.) † The end of a whip. (Mṣb.) † Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قَبَالِ [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قَبَالِ]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the شَرَكِ [or thong extending from the قَبَالِ above mentioned towards the ankle]; (A;) so called because of its wagging. (M.) † Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) † A skin, or piece of skin, that is hung upon the آخِرَةِ [or hinder part] of the [camel's saddle called] رَحْلٌ; (S, M, K;) also termed عَذْبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِبُ of palm-trees [app. meaning † Hanging clusters of dates]. (M.) And one says نَارٌ سَاطِعَةُ الذَوَائِبِ [A fire of which the flames rise and spread]. (A.) — Also † The higher, or highest, part of anything: (M, K:) and ذَوَائِبُ is used as its pl., or [as a coll. gen. n., i. e.] as bearing the same relation to ذَوَابَةٌ that سَلٌّ does to سَلَّةٌ. (M.) You say, ذَوَابَةٌ الْعِزِّ وَالشَّرَفِ [I ascended upon the summit of the mountain]. (A.) And ذَوَابَةُ الْعِزِّ وَالشَّرَفِ † The highest degree of might and of nobility. (T, M.) And هُوَ فِي ذَوَابَةِ قَوْمِهِ + *He is among the highest of his people*; taken from the ذَوَابَةِ of the head. (M.) And هُمُ ذَوَابَةُ قَوْمِهِمُ (T, A) and ذَوَائِبُهُمُ (A) † They are the nobles of their people: (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ † of the nobles of Kureysh. (TA.) And فَلَانٌ مِنَ الذَّنَائِبِ لَا مِنْ ذَوَائِبِ [Such a one is of the lowest of the people, not of the highest]. (A.) — ذَوَائِبُ الْجَوَازِ is a name of † Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تَاجُ الْجَوَازِ. (Kzw in his description of Orion.)

ذَوَائِبُ نَيْلَةٌ + *The last, or latter, parts, or portions, of a night.* (Har p. 58.)

أَرْضُ مَذَابَةٍ *A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K:) in the dial. of some of the tribe of Keys, مَذْيَبَة, agreeing with ذَيْب. (M.)*

مَذَابٌ *A boy having a ذَوَابَة. (T, S, A, K.) — And + A [camel's saddle such as is called] غَبِيط [&c.] having [a ذَوَابَة, i. e.] a skin, or piece of skin, hung upon its آخِرَة [or hinder part]: (S:) or having a ذَيْبَة [q. v.]. (TA.)*

مَذْذُوبٌ *A man frightened by wolves: (A, TA:) or whose sheep, or goats, have been fallen upon by the wolf. (S, M, A, K.) — [And hence,] † Frightened [as though by a wolf]. (T, TA.) — Also A horse, (Mgh,) or such as is called بِرْذُون, (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْيُوبٌ, as though from ذَيْبَة for ذَيْبَة, (Mgh,) Affected with the disease termed ذَيْبَة. (Lth, T, M, Mgh, K.)*

مُتَذَابٌ + *A man in a state of commotion, or fluctuation; from تَذَابَتِ الرِّيحُ. (TA from a trad.)*

## ذات

ذَاتٌ; dual. ذَوَاتَا; pl. ذَوَاتٌ: see art. ذُو.

ذَاتِي: and ذَاتِيَّة: see art. ذُو.

## ذار

1. ذَئِرَ عَلَيْهِ, (S, K, TA,) aor. ٤, (K,) inf. n. ذَارٌ, (M,) *He was angry with him: (M, K, TA:) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth.) — He became emboldened against him. (S, K, TA.) — ذَئِرَ, aor. ٤, He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seed.) — He was frightened, or terrified; he feared, or was afraid. (M, K.) — He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: 'Obeyd Ibn-El-Abras says,*

\* ذَرُّوا لِقَتْلَى عَامِرٍ وَتَغَضُّوا \*  
meaning *They became affected with aversion and disapprobation on account of the slain of 'Amir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, thereat. (T.) — ذَرُّهُ, (aor. ٤, TA,) He disliked, or hated, it, and turned away, or back, from it. (S, K.) — ذَرَّتْ عَلَى رُجْحِهَا, (Aq, S, K,) and ذَارَتْ, (K,) contracted by El-Hoteih into ذَارَتْ, (TA,) [see also art. ذَر], *She was disobedient to her husband, and hated him; (Aq, S, K:) was averse from him; and became emboldened against him. (Aq, S.) — ذَرَّ بِالشَّيْءِ: He became accustomed, or habituated, to the thing. (S, K.) — ذَارَ النَّاقَةَ He smeared the she-camels' teats with دِئَار, that her young one might not suck her. (K.)**

3. ذَارَتْ: see 1. — Also *She (a camel) was*

*averse from her young one when she brought it forth. (TA.)*

4. اَذَارَهُ عَلَيْهِ *He made him angry with him. (M, K.)* A'Obeyd has transposed, and then changed, one of its letters, saying اَذَرَانِي, which is a mistake. (M.) — اَذَارَهُ, (inf. n. اَذَرٌ, AZ, S,) *He excited him to animosity; (AZ, T, S;) incited him; (AZ, S, M, K;) emboldened him; (K;) بِصَاحِبِهِ [against his companion]. (AZ, S, M.) — اَذَارَهُ إِلَى شَيْءٍ, (M, K,) and اَذَارَهُ شَيْئًا, (TA,) *He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K, TA.)**

إِنَّ شُؤُونَكَ لَذَيْرٌ: see ذَائِرٌ, in two places. — اِنَّ شُؤُونَكَ لَذَيْرٌ (S, K) *Verily thy tears are accompanied by a breathing, or sighing, (تَغَفُّسٌ) like that of the angry. (K.)*

ذَائِرٌ *Fresh camels' or similar dung, (بَعَرٌ) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, K, TA.) [See also art. ذِير.]*

ذَائِرٌ *Angry; (IAqr, T, K;) as also ذَئِرٌ. (K.) — Contracted in the bosom, and evil in disposition. (Ibn-Es-Seed.) — Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAqr, T.) — A woman disobedient to her husband, and hating him; (S, K;) averse from him; and emboldened against him; (S;) as also ذَئِرٌ, and مُذَائِرٌ: (K:) [all without ٤:] and in a similar sense ذَائِرٌ is applied to a man. (S, TA.)*

مُذَائِرٌ: see ذَائِرٌ. — Also, [without ٤,] *A she-camel averse from her young one when she has just brought it forth: (A'Obeyd, S, K:) or that makes a show of affection with her nose [by smelling her young one] (تَرْتُمُ بِأَنْفِهَا), and has not true love: (S, M, K:) or evil in disposition. (M.)*

## ذاف

1. ذَافٌ, aor. ٤, inf. n. ذَافَانٌ, [in the CK ذَافَانٌ] *He died: (Moheet, K, TA:) [or he died quickly: see ذَافٌ, which is app. an inf. n., as also, perhaps, ذَافٌ.] — ذَافَهُ, and ذَافَ عَلَيْهِ, inf. n. ذَافٌ and ذَافٌ, *He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) — And يَذَافُ is also said of poison [app. as meaning It kills quickly]. (Lth, T.) — مَرَّ يَذَافُهُ He passed by driving them away, or pursuing them, or destroying them. (M.)**

7. اِنْطَعَفَ قُوَادُهُ *His heart broke (انْطَعَفَ قُوَادُهُ). (K.) [See its syn. اندعف.]*

ذَافٌ *Quickness of death; (Lth, T, M, K;) as also ذَافَانٌ. (K.) [See 1, first sentence.] — Also an inf. n. of ذَافَهُ. (M.)*

ذَافَانٌ: see ذَافَانٌ. — Accord. to the K, it signifies also *Death*: but the correct word seems to be ذَافَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.)

ذُؤْفَانٌ: see what next follows.

ذُؤْفَانٌ (Lth, T, M, K) *Poison that kills quickly (يَذَافُ): (Lth, T:) or simply poison; (M, K;) as also ذُؤْفَانٌ and ذُؤْفَانٌ, (K, TA,) all with ٤, (TA,) and ذُؤْفَانٌ (A'Obeyd, T, M, K) and ذُؤْفَانٌ (A'Obeyd, T, K) and ذُؤْفَانٌ and ذُؤْفَانٌ, (IDrd, K,) and ذُؤْفَانٌ. (T, K: the last, in the TA, without ٤.)*

ذُؤْفَانٌ *Death that despatches quickly; (T, M, K;) as also ذُؤْفَانٌ; thought by Yaakoob to be an instance of permutation. (M.) — See also ذُؤْفَانٌ. — And see ذُؤْفَانٌ.*

## ذاك

ذَاكَ: see art. ذَا; and ك as a letter of allocution.

## ذال

1. ذَالٌ, (T, K,) or ذَائِلٌ, (S,) aor. ٤, inf. n. ذَالَانٌ (T, S, K) and ذَالٌ or ذَالٌ, (accord. to different copies of the S and K, the latter accord. to the TA,) *He, (T, K,) or she, i. e. a camel, (S,) walked, or went, lightly: (AZ, T, S:) or quickly: (K:) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also ذَالٌ: and see ذَالَانٌ, below.]*

6. تَذَالٌ *He became vile, base, ignominious, abject, or contemptible; syn. تَصَاغُر. (K.)*

ذَالَانٌ, (K,) or ذَالَانٌ, (ISK, S, M,) and ذُؤْلَانٌ, (Ibn-'Abbād, K,) *The juckal (أَبْنُ أَوَى): or the wolf: (K:) or the second word has the latter signification: (ISK, S, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَالِيلٌ, with ل. (ISK, S.) [See also ذَالَانٌ and ذَالَانٌ: and see ذُؤْلَانٌ, below.]*

ذُؤْلَانٌ: see the next preceding paragraph.

ذَالَانٌ *The walk, or manner of going, of the wolf: pl. ذَالِيلٌ, with ل: (M, K:) [but ISd says,] I know not how this is. (M.) [See also ذَالِيلٌ.] Also [as an inf. n. of 1, q. v.,] *A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) — See also ذَالَانٌ.**

ذُؤُولٌ *Anything [or any animal] Quick, or swift. (T.) [See also ذُؤُولٌ.]*

ذُؤَالَةٌ *The wolf: (T, S, M, K:) so called because of his light walk or manner of going; (A'Obeyd, T, S;) or because of a lightness in his running: (M:) it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذُؤَالَتٌ and ذُؤَالَانٌ. (M, K.) One says, ذُؤَالَةٌ بِالْحَبَالَةِ [Frighten thou the wolf with the snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd,*

TA :) or, accord. to A'Obeid, said by him who orders one to menace and threaten. (Meyd.) [See also ذَالَان.]

Light and quick. (Ibn-'Abbād, TA.)

### ذام

1. ذَامَهُ, (T, S, M, Mṣb, K,) aor. ʾ, (S, M, Mṣb, K,) inf. n. ذَامٌ, (S, \*M,) He blamed, or found fault with, him, or it; (T, S, Mṣb;) namely, a man, (T, [in which it is said that ذَامَتُهُ in the sense of عَيْتُهُ is more common than ذَامَتُهُ, though the contr. seems to be manifestly the case,]) or a commodity; (Mṣb;) and he despised him; like ذَابَهُ: (S:) and he despised him and beat him: (T:) and he despised him and blamed him: (T, M, K:) or he despised him and drove him away; like ذَابَهُ: (M:) and simply he drove him away: (M, K:) or he drove him away and beat him; like ذَابَهُ: (M and TA in art. ذَاب:) and he repaid him, or requited him; syn. جَزَاه: (T and M:) or he overcame him in abasing; syn. خَزَاه. (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاه is the right reading.]

4. اِذَامَهُ, (TA,) inf. n. اِذَامٌ, (K, TA,) He frightened him, or terrified him; syn. of the inf. n. رَغَب. (K, TA.) — اِذَامَتْنِي عَلَى كَذَا Thou compelledst me against my will to do such a thing. (Fr, S.)

ذَامٌ i. q. عَيْبٌ [as a subst., meaning A vice, fault, defect, or the like; like ذَامٌ, without ʾ, and ذَمٌ; as well as an inf. n. of 1, q. v.]: with and without ʾ. (S.)

مَا سَعَتْ لَهُ ذَامَةٌ A word: so in the saying, ذَامَتْهُ لَهْ ذَامَةٌ [I heard not a word that he had to utter]. (K.)

مَذْمُومٌ pass. part. n. of 1. (S, Mṣb.) in the Kur [vii. 17] means Blamed: (TA:) or driven away: (M, TA:) or, accord. to Lh and Mujāhid, banished. (T, TA.)\*

### ذان

1. ذَانَهُ, [aor. ʾ,] inf. n. ذَانٌ, [app. from ذُونٌ, q. v.,] He held his state, or condition, to be contemptible and weak. (TA.)

R. Q. 1. ذَانَتِ الْأَرْضُ The land produced the kind of plant called ذُونٌ. (IAqr, M.)

R. Q. 2. خَرَجُوا يَتَذَاتُونَ (S, so in both of my copies, and K and TK, but [erroneously] written in the TT as from the M يَتَذَاتُونَ, and in some copies of the K يَتَذَاتُونَ, or يَتَذَاتُونَ, [the verb being evidently a denominative from ذُونٌ like تَجَلَّبَبٌ from جَلَبَابٌ,]) They went forth (S, M, K) to take, (S,) or to seek and take, (M,) or to gather, (K,) the kind of plant called ذُونٌ. (S, M, K.)

ذُونٌ [A kind, or species, of fungus; perhaps a species of phallus;] a certain plant, (T, S, K,) of the same kind as the عَرَجُون and the طَرْنُوث, Bk. I.

which grows in the winter, and, when the day becomes hot, rots, and goes away; (IAqr, T;) said by Abu-l-'Omeythil to be, in form, like the هَلْيُون [or asparagus]: (T:) pl. ذَوَانِين: (T, S:) and some pronounce the sing. ذُونُون, without ʾ; and make the pl. ذَوَانِين: (T, TA:) a certain plant that grows at the roots of the اَرَطَى and اَلَاة; the ground cleaving, and disclosing it, it comes forth like the سَوَاعِد [app. here meaning the upper arms, above the elbows,] of men; has no leaves; is black (أَسْمَر), and dust-coloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes (أَكْشَام) like those of the [bean called] بَاقَلَى; and has a yellow fruit at its upper part: some say that it is a plant that grows like the [fungi called] عَرَجِين, of the plants termed فُطْر: AHn says that what are termed ذَوَانِين are things of the [fungi called] فُقُوع, that come forth from beneath the ground like thick عُمَد [or poles]; nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock (أَرْوَمَة); and are used as medicines; and none but the hungry will eat them, because of their bitterness: he also says in one place, they grow at the roots of trees, most like to the asparagus (هَلْيُون), except that they are larger and thicker; and have no leaves; but they have a بَرْعُومَة [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the ذُونُون is all [full of] water [or juice]; and is white, except what appears thereof, of that بَرْعُومَة; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with ʾ: (M:) ISh says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the طَرْنُوث, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the mild هَلْيُون. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَوَانِين لَا رِمَتْ لَهَا وَطَرَانِيث لَا أَرَطَى [Dhu-noonehs having no rinthehs, and turtlooths having no arfáhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذَوَانِين لَا رِمَتْ لَهَا is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طَرْنُوث.)

### ذب

1. ذَبَّ عَنْهُ, (T, S, M, &c.,) aor. ʾ, (T, M, Mṣb,) inf. n. ذَبٌّ, (T, S, M, Mṣb,) He repelled from him: he defended him. (T, S, M, Mṣb, K.) You say, يَذُبُّ عَنْ حَرِيْبِهِ He repels from, or defends, his wife, or wives, or the like. (T, Mṣb.) [See also R. Q. 1.] — And ذَبَّ signifies also The act of driving away. (T, TA.) You say, ذَبَّ الذَّبَابُ, and ذَبَّ, He drove away the fly, or flies.

(M, TA.) And الذَّبَابُ يَذُبُّ الذَّبَابَ [The wild animals drive away the gnats with their tails]. (A.) — And [hence,] فَذَبُّهُ † One demanding a woman in marriage came to them, and they rejected him, or turned him back. (A, TA.) = ذَبَّ + He (a man, TA) was, or became, possessed; or mad, or insane. (K, TA.) = ذَبَّ, (M, K,) aor. ʾ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبَيْتُ, like لَبَيْتُ &c.,] inf. n. ذَبٌّ, (M,) He (a man, K) went hither and thither, not remaining in one place. (M, K.)\* = ذَبَّ, [aor. ʾ,] It dried; dried up; or became dry. (T.) You say, ذَبَّتْ شَفْتُهُ, (S, M, K,) aor. ʾ, inf. n. ذَبٌّ and ذَبٌّ and ذَبُّوْب, (M, K,) His lip became dry, (M, K,) or lost its moisture, (S,) by reason of thirst, (S, K,) or by reason of vehement thirst, (M,) &c.; (M, K:) as also ذَبَيْتُ. (M, K.) And ذَبَّ لِسَانَهُ (S, M) in like manner [His tongue became dry &c.]. (M.) And ذَبَّ said of a plant, It withered, or lost its moisture. (S, K.) And said of a pool of water left by a torrent, It dried up in the end of the hot season. (IAqr, M, K.) And ذَبَّ جِسْمُهُ His body became lean, or emaciated, (S, K, TA,) and lost its moisture. (TA.) And ذَبَّ, (T, K,) aor. ʾ, inf. n. ذَبٌّ, (T,) His colour, or complexion, became altered, by reason of emaciation or hunger or travel &c. (T, K.) — See also 2.

2. ذَبَّ عَنْهُ He repelled from him, or defended him, much, or often. (S.) — ذَبَّ الذَّبَابُ: see 1. = ذَبَّ, inf. n. ذَبٌّ, also signifies It left a ذَبَابَة, i. e. somewhat remaining. Hence, ذَبَّ النَّهَارُ, (S, A, TA,) or ذَبَّ, (so in the K, but corrected in the TA,) † The day passed so as to leave thereof only a ذَبَابَة; (A, TA;\*) i. e. (TA) the day had only a [small] remainder of it left. (S, K, TA.) And طَعَنَ وَرَمَى غَيْرَ تَنْبِيْبٍ † A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted]. (S, \*A, TA.) — [Also It left not a ذَبَابَة, i. e. anything remaining: thus bearing two contr. significations. Hence,] ذَبَّ فِي السَّبْرِ † He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a ذَبَابَة [or any part of his journey remaining unaccomplished]: (A, TA:) [or] ذَبَّ signifies † he hastened, made haste, or sped; syn. أَسْرَعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّنْبِيْبُ is like الطَّرَادُ [app. as meaning † the act of charging, by a horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ham p. 207.) And ذَبَّيْنَا لَيْلَتَنَا, (S, K,) inf. n. ذَبْبٌ, (K,) + Our beasts became fatigued, or jaded, by journeying [during that our night]. (S, K.)

R. Q. 1. ذَبَّنْبَهُ, (T,) inf. n. ذَبْنَبَةٌ, (K,) He defended his neighbours and family. (T, K.) [See also 1.] = And He annoyed, molested, harmed, or hurt, (T, K,) people. (K.) = And He made a thing to dangle, or move to and fro;

(L;) and made it to be in a state of motion, commotion, or agitation. (L, K.) — [Hence,] ذَبْنَبْ, inf. n. as above, † He left him, or made him to be, confounded, or perplexed, not knowing his right course; wavering, vacillating, or going to and fro. (Msb.) — ذَبْنَبْ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M:) and ذَبْنَبْ the being in a state of motion or commotion: (S, L:) [or the latter has both these meanings; for] you say, ذَبْنَبْ الشَّيْءُ the thing dangled, or moved to and fro, (M, A, L,) in the air; (A;) and was in a state of commotion or agitation. (M, L.) It is said in a trad., فَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تَذَبْنَبَانِ meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, ذَبْنَبْ بَيْنَ أَمْرَيْنِ † He wavered, or vacillated, between two affairs. (MA.) And ذَبْنَبْ أَمْرُهُ † [Their state of affairs was, or became, fluctuating, or unsteady]. (Lh, T in art. ذل.)

R. Q. 2. تَذَبْنَبْ, inf. n. تَذَبْنَبْ: see the next preceding paragraph, in four places.

ذَبَات Repelling: fem. with ة: hence ذَبَات السَّبَبِ, a phrase used by Dhu-r-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 510.) — Much in motion. (Ham ubi supra.)

ذَبْ, (M, L,) or ذَابْ, (K,) [the former correct, and perhaps the latter also,] applied to a camel, That does not, or will not, remain still, or motionless, in a place. (M, L, K.) A poet says,

فَكَأَنَّا فِيهِمْ جَمَالٌ ذَبٌّ

[And it was as though we were, among them, camels that would not remain still in a place]: which shows that ذَبْ is not an inf. n. used as an epithet; for, were it so, he had said جَمَالٌ ذَبٌّ. (M, L.) — الذَّبُّ † The wild bull; [a species of bovine antelope;] also called ذَبُّ الرِّيَادِ; (T, S, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, M;) or because his females pasture with him, going to and fro: (T:) and called also ذَابُّ, (T, K,) by poetic license, for الذَّبُّ; (T;) and الذَّبُّ. (K.) — الذَّبُّ is also applied to † A man who goes and comes. (Kr, M, TA.) And † A man who is in the habit of visiting women. (AA, T, K.)

ذَبَابٌ [The common fly;] the black thing that is in houses, that falls into the vessel and into food; (M;) well known: (S, K:) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA:) and likewise applied to the bee; (M, K;) which is also called ذَبَابُ الْغَيْثِ [the fly of the rain], (IAth, TA,) or ذَبَابُ غَيْثٍ [the fly of rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n.

un. is ذَبَابَةٌ: (S, Msb, K:) one should not say ذَبَابَةٌ [as the vulgar do in the present day]: (S:) or one should not say ذَبَابَةٌ, though El-Ahmar and Ks are related to have used this word [as meaning a kind of fly]; for ذَبَابٌ is a sing. [properly speaking], and is used as such in the Kur xii. 72: (M:) the pl. (of pauc., S, Msb) is أَدْبَةٌ and (of mult., S, Msb) ذَبَابٌ (S, M, Msb, K) and ذَبٌّ, (M, K,) the last mentioned by Sb, accord. to the dial. of Temcem. (M.) One says, ذَبَابٌ إِنَّهُ لَأَوْفَى مِنَ الذَّبَابِ [Verily he is more frail than the fly]. (A.) And ذَبَابٌ عَلَى طِينٍ [He is more contemptible to me than the buzzing of the fly]. (A.) ذَبَابٌ مَنْجَى [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written مَنْجَا; and in two places, مَنْجَا.) And أَبُو الذَّبَابِ [The father of the fly] is an appellation used as meaning † He who has stinking breath; and some say أَبُو الذَّبَابِ [the father of the flies]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwān: (M, A, TA:) whence the saying, أَبْخَرُ مِنْ أَبِي الذَّبَابِ (A, TA) and أَبِي الذَّبَابِ (TA) [More stinking in breath than Abu-dh-Dhubāb and Abu-dh-Dhibbān]. — [Hence,] † Evil, or mischief; (A, K;) and annoyance, or harm; as in the saying, أَصَابَنِي ذَبَابٌ † [Evil, &c., befell me]; (A;) and أَصَابَ فُلَانًا مِنْ ذَبَابٍ † Evil, or mischief, [lit. a hurting fly] fell upon such a one from such a one: (T:) or † continual evil, as in the saying, أَصَابَكَ ذَبَابٌ † [Continual evil hath befallen thee from this thing, or event]; and شَرُّهَا ذَبَابٌ † [Her, or its, or their, evil is a continual evil]. (TA.) — † Ill luck. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذَبَابٌ, meaning † This is ill luck: and hence, رَجُلٌ ذَبَابِي † [An unlucky man]. (T.) — † Plague, or pestilence. (TA.) — † Diabolical possession; or madness, or insanity. (K.) — † Ignorance: so in the phrase ذَبَابُ مَنْشَى † [A man stuffed with ignorance]. (M.) — † The إِنْشَانُ [as meaning the pupil, or apple,] of the eye: (AZ, T, S, M, A, K;) so in the saying, هُوَ أَعَزُّ عَلَيَّ مِنْ ذَبَابِ الْعَيْنِ † [He is dearer to me than the apple of the eye]: (A:) [ISd says,] I think it to be so termed as being likened to the ذَبَابٌ [properly so called; i. e. the fly]. (M.) And الذَّبَابُ also signifies † A black speck, or spot, in the interior of the حَذَقَةُ [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) — ذَبَابَةُ السَّيْفِ (T, S, M, A, Msb, K) and ذَبَابَةُ السَّيْفِ (TA) † The حَدُّ, (M, K,) or طَرَفُ, (S, Msb,) [each app. here meaning the point, or extremity, though the former also means the edge,] of the sword, (S, M, Msb, K,) which is the part wherewith one strikes: (S, Msb:) or its extremity with which one is pierced, or transpierced; and the حَدُّ [here meaning edge] with which one strikes is called its غُرَارٌ: (En-Nadr, T:) or its tapering, or pointed, extremity; expl. by

طَرَفُهُ الْمَطْرَفُ: (M, K:) or the point (حَدُّ) of its extremity (M, A) which is between its شَفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its طَبَّتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the غَيْرُ; and each has what are termed غُرَارَانِ, which are the part between the غَيْرُ and each one of the طَبَّتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غُرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, two-edged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السُّوطِ يَتَّبِعُهَا ذَبَابُ السَّيْفِ † [The knot, or tail, at the end of the whip is followed by the point of the sword; i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — [Hence,] ذَبَابٌ signifies likewise † The حَدُّ [or point, or extremity, or edge,] of anything. (A'Obeyd, T.) — † The pointed, or sharp, part of the extremity of the ear (A'Obeyd, M, K) of a horse (A'Obeyd, M) and of a man. (M.) — † The sharp edge of the teeth of camels. (S, TA.) — And † The part that first comes forth of the flower of the حَنَاءِ. (M, K.)

ذَبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — and see another sentence, in the latter half of the same paragraph. — † A remainder, or remains, (T, S, M, A, Msb, K,) of a thing, (T, Msb,) of the waters of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from ذُنَانَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذن:) pl. ذَبَابَاتُ. (T, S, Msb.) You say, صَدَرَتْ الْإِبِلُ ذَبَابَةً (M,) or ذَبَابَةٌ مِنْ ظَمًا (A,) i. e. † [The camels returned from water having in them] somewhat remaining of thirst. (M.) — And the pl. ذَبَابَاتُ also signifies † Small mountains: so says El-Andalussee. (MF.)

ذَبَابِي: see ذَبَابٌ.

ذَبَابٌ A man who repels from, or defends, with energy, his wife, or wives, or the like; as also ذَبَابٌ يَوْمٌ ذَبَابٌ † [Hence,] † A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails: the act being thus attributed to the day. (A.) — See also what next follows.

ذَبَابَةُ الشَّعَةِ, the latter word of the measure ذَبَابَةُ, in some of the copies of the K erroneously written ذَبَابَةٌ, (TA,) [and so in the TT as from the M.] A lip that has become dry, or has lost its moisture. (M, K, TA.)

ذَبْنَبْ The penis, (T, S, M, A, K,) as some say; (M;) as also ذَبْنَبَةٌ and ذَبَابِذٌ, which



last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the tongue: (M, A:) or ذَبَابَةٌ has this latter meaning: (K:) and ذَبَابٌ signifies the genitals; or, as some say, the testicles; (M;) one of which is termed ذَبَابَةٌ. (M, K.)

ذَبَابٌ: see ذَبَابٌ.

ذَبَابٌ: see ذَبَابٌ, in two places.

ذَبَابَةٌ: see ذَبَابٌ, in three places: — and see also ذَبَابٌ.

ذَبَابٌ Certain things that are hung to the [women's camel-vehicle called] هَوْدَج (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رَعَتْ);] as also ذَبَابَةٌ: (M, K:) the sing. of the former is ذَبَابٌ, (T,) or ذَبَابٌ, with damm. (TA.) — And The fringes, and edges, of a [garment of the kind called] بَرْدَة; because of their motion upon the wearer when he walks: sing. ذَبَابٌ. (TA from a trad.) — See also ذَبَابٌ, in two places.

ذَابٌ: } see ذَابٌ.  
الذَّيْبُ: }

أَذْبٌ: see مَذْبُوبٌ: — and ذَابٌ. — Also The tush, or canine tooth, of the camel. (T, K.) — And Tall, or long; syn. طَوِيلٌ. (K.)

مَذْبٌ: see ذَابٌ.

أَرْضٌ مَذْبُوبَةٌ (S, M, K) and مَذْبُوبَةٌ (Fr, S, K) A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.)

مَذْبَةٌ A thing with which one drives away flies; (S, M, K;) a fly-whisk made of horse-hairs: (T:) [pl. مَذَابٌ whence,] one says of wild-animals, أَذْنَابُهُمَا مَذَابُهُمَا [Their tails are their fly-whisks]. (A.)

مَذْبٌ A rider hastening, or making haste, (T, S, M, K,) apart from others: (S, M, K:) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذَبَابَةٌ [or any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying,

مَسِيرَةُ شَهْرِ لِلْبَعِيرِ الْمَذْبُوبِ \*  
+ [A month's journey to the hastening camel], (M,) or لِلْبَرِيدِ الْمَذْبُوبِ [to the hastening messenger], (TA,) by الْمَذْبُوبِ is meant الْمَذْبُوبُ. (M, TA.) — + A quick journey: or one in which is no flagging, or langour. You say, لَا يَمَلُّونَ إِلَّا بِقَرَبِ مَذْبُوبٍ, i. e. + [They will not reach the water but by a] quick [night-journey thereto]. (S.) And خَمْسَ مَذْبُوبٍ + [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or langour. (T.) + ظَمْرٌ مَذْبُوبٌ + [An interval between two waterings] of long duration, in which one journeys

from afar (T, S, M, K) and with haste, (T, S, K.)

مَذْبُوبٌ A camel attached by flies, (A'Obeid, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies; as also أَذْبٌ: or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there: (M:) and the former, a horse into whose nostril the fly has entered. (A.) — See also أَرْضٌ مَذْبُوبَةٌ, above. — Also + Possessed; or mad, or insane. (K.) — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَبُوبٌ, and in other copies thereof omitted,] + Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.)

مَذْبُوبٌ Driven away: (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., تَزَوَّجَ وَإِلَّا فَأَنْتَ مِنَ الْمَذْبُوبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ “the act of driving away:” or, accord. to IATH, it may be from the signification of “motion and agitation.” (TA.) And it is said in the Kur [iv. 142], مَذْبُوبِينَ بَيْنَ ذَلِكَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex. of the meaning next following. (S, M.) — A man (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and مَذْبُوبٌ signifies the same; (K;) as also مَذْبُوبٌ. (M.)

مَذْبُوبٌ: see what next precedes: — and see also مَذْبُوبٌ.

مَذْبُوبٌ: see مَذْبُوبٌ, last sentence.

## ذب

1. ذَبَحَ, (S, M, K, &c.) aor. ذَبَحَ, (K,) inf. n. ذَبْحٌ (S, M, K, &c.) and ذَبَاحٌ (K.) He cut, or divided, lengthwise; claved; split; slit; rent, or rent open; ripped, or ripped open. (S, M, K.) [Accord. to Fei,] this is the primary signification. (M, K.) [But see what follows.] You say, ذَبَحَ فَارَةُ الْمَشْكِ + He (a perfumer, A) ripped open the follicle, or vesicle, of mush, (A, TA,) and took forth the mush that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — He slaughtered [for food, or sacrificed,] (L, TA) an animal, (M, K,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the وَدَجَانِ [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. q. نَحَرَ: but correctly, الذَّبْحُ is in the throat; and الذَّبْحُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter

word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذَكَو.] Also + He slaughtered, or slew, in any manner. (L.) [You say, ذَبَحَ عَنْهُ He slaughtered, or sacrificed, for him, by way of expiation.] And ذَبَحَ بَعْضُهُمْ بَعْضًا + [They slaughtered, or slew, one another]. (S, K.) And أَخَذَهُمْ بَنُو أَكْثَمٍ فَلَانٍ بِاللَّحَاظِ + The sons of such a one slaughtered, or slew, them. (TA.) And ذَبَحَ (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يَذْبَحُونَ أَبْنَاءَكُمْ + [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining. (Abou-Is-hak, TA.) — Hence, + He killed; because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kādee, (Mgh,) مَنْ جَعَلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّهُ ذَبَحَ بِغَيْرِ سِكِّينٍ [Whoso is made a Kādee among the people, he is as though he were slaughtered without a knife]: (Mgh, TA:\*) expl. by some as meaning, + he is as though he were killed [&c.]. (TA.) — [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] + It rendered allowable, or lawful: as salt and the sun and the fishes called نَيْنَانٌ (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — Also + He broached, or pierced, a دَنَ [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, M, K, &c.) — And + He, or it, choked. (K, TA.) You say, ذَبَحَتْهُ الْعَبْرَةُ + Weeping choked him. (A, TA.) — And, said of thirst, + It affected him severely, or distressed him. (A, TA.) — ذَبَحَتِ اللَّحْيَةُ فَلَانًا + The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be ذَبَحَتْهُ بِلَحْيَتِهِ. (K, TA.)

2: see 1. — تَذْبِيحٌ is [said to be] syn. with ذَبَحَ (K, TA,) in prayer: accord. to Hr, ذَبَحَ رَأْسَهُ signifies He lowered his head, in inclining his body in prayer; like ذَبَحَ: and accord. to Lth, ذَبَحَ signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is ذَبَحَ, with the unpointed د. (TA.)

3. ذَبَحُوا + They slaughtered, or slew, one another. (S, M, A, K.) One says, الذَّبَاخُ التَّنَابُحُ

‡ [Mutual praising is mutual slaughtering]. (S, A.)

8. ذَبَحَ He took, or prepared, for himself a slaughtered [or sacrificed] animal. (S, K.)

ذَبَحَ An animal prepared for slaughter [or sacrifice; i. e. an intended victim]: (T, A, Mgh, TA:) [see also ذَبِيح, which occurs in this sense in a trad. as applied to a human being:] or an animal that is slaughtered [or sacrificed]; (S, Mgh, K, TA;) and so ذَبِيحَة; (Mgh, Mghb;) or this signifies a slaughtered [or sacrificed] sheep or goat; (TA;) and is [nominally] fem. of ذَبِيح, but the ة is affixed only because the quality of a subst. is predominant in it: (S:) or the ة is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] ذَبِيح: (M, voce رَمِيَّة) ذَبِيح is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طَعْن in the sense of مَطْحُون, and عَطْف in the sense of ذَبَانَح is ذَبِيحَة: (TA:) the pl. of ذَبِيحَة is ذَبَانَح. (Mgh, Mghb.) It is said in the Kur [xxxvii. 107], وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ذَبَانَحُ الجِنَّ means Animals sacrificed to the Jinn, or Genii: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) = See also ذَبَحَة.

ذَبَحَ A certain plant which ostriches eat: (S:) this word and ذَبَح signify the plant called الجَزَرُ البَرِّي (K, TA,) which is of a red colour: and, accord. to the K, another plant: but correctly a red plant (نَبَتٌ أَحْمَرٌ, not نَبَتٌ أَخْرَ, having a stem, or root, (أَصْلٌ), from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white خَرْزَة [or bead, but perhaps this is a mistranscription for جَزَرَة, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.]; and the n. un. is ذَبَحَة and ذَبَحَة: so says AHn, on the authority of Fr: and he says also, on the authority of AA, that the ذَبَحَة is a tree that grows upon a stem, and in a manner resembling the كَرَاث [app. كَرَاث, not كَرَاث], and then has a yellow flower; its root is like a جَزَرَة [i. e. جَزَرَة, or carrot], and it is sweet, and of a red colour: (TA:) or the ذَبَح is a plant having a stem, or root, (أَصْلٌ), which is peeled, and there comes forth what resembles the جَزَر [i. e. جَزَر or جَزَر, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham p. 777.) — Also, and ذَبَح (K,) the former the more common, (Th, TA,) A species of the كَمَاة [or

truffle], (K,) of a white colour. (TA.) — See also ذَبَانَح.

ذَبَح: see the next preceding paragraph, in two places.

ذَبَحَة: see ذَبَحَة.

ذَبَحَة A mode, or manner, of ذَبَح [i. e. slaughter, such as is described in the first paragraph of this art.]. (Mgh.) = See also what here next follows.

ذَبَحَة (AZ, S, A, K) and ذَبَحَة (A, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ذَبَانَح (A, K) and ذَبَحَة and ذَبَحَة and ذَبَانَح (K) and ذَبَح (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the حَنَق [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T:) or blood which chokes and kills: (K:) or an ulcer that comes forth in the حَنَق [or fauces] of a man, like the ذَبَحَة that attacks the ass: (ISH, TA:) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA.) One says, أَخَذَتْهُ الذَّبَحَة [The ذَبَحَة attacked him]. (S.) And ذَبَحَة الطَّمَعِ ذَبَانَح: Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And كَانَ ذَبَحًا مِثْلَ الذَّبَحَةِ عَلَى التَّخَرُّمِ [That was like the disease called ذَبَحَة in the uppermost part of the breast]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or كَانَ مِثْلَ الذَّبَحَةِ الذَّبَحَةِ He was like the ذَبَحَة &c., a disease in the حَنَق, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) = ذَبَحَة is also the n. un. of ذَبَح [q. v.]. (Fr, AHn.)

ذَبَحَة: see the next preceding paragraph. = It is also the n. un. of ذَبَح [q. v. voce ذَبَح]. (Fr, AHn.)

ذَبَانَح A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ذَبَح. (TA.) One says, الطَّمَعِ ذَبَانَح: see ذَبَحَة, in two places. — [Hence,] مَوْتٌ ذَبَانَح + A quick, or sudden, death. (L.) = See also ذَبَانَح.

ذَبَانَح: see ذَبَحَة.

ذَبَانَح and ذَبَانَح signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Mgh, K, TA.) You say مِنْكَ ذَبَانَح [for ذَبَانَح فَارَقَهُ], meaning + [Musk of which the follicle, or vesicle, is] ripped open. (A. [It is there said to be tropical: but see 1.]) — Both are [also] applied to an animal, (Mghb,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1.)] as meaning Slaughtered, in the manner described in the first paragraph of this art.: (TA:) the fem. of ذَبَانَح is with ة: (S, TA: [see ذَبَحَة below:]) but ذَبَانَح is used as a

fem. epithet without the addition of ة: you say ذَبَانَح شاة as well as ذَبَح شاة, because ذَبَانَح is an instance of the measure فَعِيل in the sense of the measure مَفْعُول; though you say ذَبَانَح شاة also; and in like manner نَاقَة: the pl. [of ذَبَانَح] is ذَبَانِح and ذَبَانِح and [that of ذَبَانَح is] ذَبَانِح. (TA.) Abou-Dhu-eyb says, describing wine,

\* يُقَالُ لَهَا دَمُ الْوَدَجِ الذَّبِيحِ \*

meaning المَذْبُوح عَنْهُ, i. e. [One would call it the blood of the external jugular vein,] for which it had been slit [to let it flow]. (AAF, TA.) And again he says,

\* وَسَرِبَ تَطْلَى بِالْعَبِيرِ كَأَنَّهُ \*

\* دِمَاءٌ طَبَا: بِالنَّحُورِ ذَبِيح \*

[app. meaning And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breasts]: he applies ذَبِيح as an epithet to دِمَاءٌ, meaning ذَبِيح طَبَاؤُهُ; and he applies it as an epithet to a pl. n. because it is of the measure فَعِيل [in the sense of the measure مَفْعُول], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — ذَبِيح also signifies An animal that is fit, or proper, to be slaughtered as a sacrifice: (ISK, S, K:) [or that is destined, or prepared, for sacrifice; i. e., an intended victim; like ذَبَح; as appears from the fact that] الذَّبِيح is + a surname of Isma'eel, or Ishmael; (K,\* TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed to sacrifice, though others say it was Isaac: (TA:) and أَنَا آدَمُ الذَّبِيحِ occurs in a trad. [as said by Moḥammad, meaning + I am the son of the two intended victims; namely, Isma'eel and 'Abd-Allah]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K,\* TA.) — Also † A slain man. (A.)

ذَبَحَة, and its pl. ذَبَانِح: see ذَبَح, in three places.

[ذَبَانَح] One whose occupation, or habit, is that of slaughtering sheep or the like. — And, in the present day, + An executioner.]

ذَبَانَح (T, S, K) and sometimes ذَبَانَح, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فَعَال denoting diseases, (TA,) † Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) next the fore part of the foot: (TA:) or a cut across the inner sides of the toes: (Ibn-Buzurj, T:) or a crack in the inner side, or sole, of the foot: (IAar, TA voce نَكْبَة:) pl. ذَبَانِح. (TA.) Hence the saying, † مَا دُونَهُ شَوْكَةٌ وَلَا ذَبَانَح [There is not in the way of its attainment a thorn nor are

there any cracks in the inner sides of the toes, &c.: see also ذَبْحَة. (S, TA.)

ذَابِح [act. part. n. of 1]. سَعْدُ الذَّابِحِ (S, K,) or سَعْدُ الذَّابِحِ, (so in one copy of the S,) + Two bright stars, between which is the space of a cubit (ذِرَاع), over against one of which (نَحْرٌ وَاحِدٌ) (منها) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it; (S, K;) whence the appellation of الذَّابِحِ: (S:) the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شاة) of الذَّابِحِ, which he is about to slaughter: (Kzw:) it is one of the Mansions of the Moon; (S, Kzw;) [namely, the Twenty-second Mansion: see also art. سَعْد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make النَّوْءُ to signify "the auroral rising" and those who make it to signify "the auroral setting:" see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ أَنْجَحَرَ النَّابِغُ + [When the الذَّابِحِ rises aurorally, the barber enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O.S.] (TA.) — † A mark made with a hot iron across the throat: or † the instrument with which it is made. (L, K.) — † Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.)

ذَابِحَة, of the measure فَاعِلَة in the sense of the measure مَفْعُولَة, [with ة affixed because the quality of a subst. is predominant in it,] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.)

مَذْبَح The place of [the slaughter termed] الذَّبْح: (K:) i.e. the place, or spot of ground, where الذَّبْح is performed: and the part of the throat which is the place of الذَّبْح, which is that below the part beneath the lower jaw; (MF, TA;) or the حَنْقُوم [i.e. windpipe]. (Msb.) — † The chancel of a church; i.e. the part of a church that is like the مَحْرَاب of a mosque: (A, \* K, \* Msb:) pl. مَذَابِح: (A, Msb, K:) the مَذَابِح are the مَحَارِب (S, A, K) of the Christians; (A;) so called because of the oblations (قَرَابِين) there offered; (S, TA;) the مَقَاصِر (K, TA) in churches, pl. of مَقْصُورَة; said to be the same as the مَحَارِب: (TA:) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.) — † A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K,) such as is made by a torrent: (S, A:) the channel of a torrent in the lower part of the

face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river; as though it cleave [the earth] or were cleft: (TA:) pl. مَذَابِح. (S, A, L.) You say, غَادَرَ السَّيْلُ فِي الْأَرْضِ مَذَابِحَ, † [The torrent left in the ground trenches about a span wide]. (S.)

مَذْبَح A knife with which [the slaughter termed] الذَّبْح is performed: (Msb:) or a thing with which an animal is slaughtered in the manner termed ذَبْح (T, K, \*) whether it be a knife or some other thing. (T.)

مَذْبُوح see ذَبِيح. — [Hence,] † Clean, or pure; not requiring to be slaughtered; [as though it had been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) — See also 1, last sentence.

## ذبر

1. ذَبَرَ (T, S, M, A, K,) aor. ذَبَرَ (T, S, M, K) and ذَبَر, (S, M, K,) inf. n. ذَبْرٌ; (M, A, K;) and ذَبَّر, (M, A,) inf. n. تَذَبَّر; (K;) He wrote (A'Obeid, T, S, M, A, K) a writing, or a book; (A'Obeid, T, S, M, A;) like ذَبَّر: (A'Obeid, T, S:) or both signify, (M,) or the former signifies also, (K,) he pointed, or dotted, (M, K,) it: (M:) or (M, but in the K "and,") he read it, or recited it, (IAqr, T, M, K, \*) with a low, or faint, voice; (M, K;) or easily; (M, A, each in relation to both verbs;) or quickly: (K:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ الشَّعْرَ How well he recites poetry, or the poetry, (K, TA,) without halting, or hesitating, therein! (TA.) And مَا أَحْسَنَ مَا يَذْبُرُ الْكِتَابَ He reads, or recites, the book, or the writing, without pausing therein! (A.) — And ذَبَرَ (IAqr, Th, T, M, K,) aor. ذَبَرَ, inf. n. ذَبْرٌ and ذَبَارَة, He knew, or learned, a tradition, well, soundly, or thoroughly; عَنْهُ from him: (IAqr, Th, T:) or he understood it: (M, K:) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, ذَبَرَ signifies Understanding, and knowledge; (T;) knowledge of a thing, and understanding thereof; (K, \* TA;) as also ذَبُور [another inf. n.]: (TA:) or ذَبُور signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, لَا ذَبْرَ لَهُ, (T, TA,) i.e. Of them is he who has no understanding: (TA:) or, accord. to IAqr, it means he who has no tongue with which to speak, by reason of his weakness. (T.) — And ذَبَرَ, aor. ذَبَرَ, (K,) inf. n. ذَبَارَة, (so in some copies of the K,) or ذَبَارَة, (so in other copies of the K, and accord. to the TA,) He looked, and did so well. (K, \* TA.) — ذَبَرَ He was angry: (T, K:) so accord.

to IAqr: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَبَّر. (TA.)

2: see 1, in two places.

ذَبْر A writing, (Aq, T, K,) in the dial. of Himyer, written upon عَسَب [or leafless palm-sticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. صَحِيفَة [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K:) pl. ذَبَار. (Aq, T, K.) — كِتَابٌ ذَبْرٌ (M, A,) or ذَبْرٌ, like كَتَفَ, (K,) A writing, or book, easy to be read: (A, K:) or ذَبْر in this phrase is an inf. n. used in the place of the pass. part. n. مَذْبُور [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) — Also A mountain; in the Abyssinian language: so accord. to one reading, but accord. to another reading ذَبْر, in a trad. cited in art. دبر. (TA.)

ذَبْر see the next preceding paragraph.

ذَابِر Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAqr, T, K.)

مِزْبَر A reed-pen; like مِزْبَر. (TA.)

مَذْبَر A garment, or piece of cloth, figured with marks resembling writing, or otherwise; syn. مَمْتَر. (M, K:) of the dial. of El-Yemen. (M.)

مَذْبُور see ذَبْر.

مَذَابِر, occurring in a trad., is explained by IAth as meaning Going away; if it be not a mistranscription [for مَذَابِر, which seems to be probably the case]. (TA.)

## ذبل

1. ذَبَلَ (T, S, M, Msb, K,) aor. ذَبَلَ, inf. n. ذَبْلٌ and ذَبُول; (S, M, Msb, K;) and ذَبَل; (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered; i. e., lost its moisture; (Msb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوَى. (S, K.) And in like manner it is said of a man: (M:) or ذَبُول [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodliness, of youth. (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبَل, (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, ذَبَلَ فُؤُهُ, inf. n. ذَبُول (T, TA) and ذَبَل, May his mouth, and his saliva, or spittle, dry up. (TA.) And ذَبَلَ ذَبْلُهُ, (M, K, [in the CK, erroneously, ذَبْلُهُ]) i. e. [What aileth him?] may his stock (أَصْلُهُ) wither: meaning his body and his flesh: or, as some say, may his marriage, or coition, be ineffectual: (M, TA:) said in reviling: (TA:) as also ذَبَلَ ذَبْلُهُ. (TA in art. ذبل.) One says also, in reviling, (TA,) ذَبَلْتُمْ ذَبِيلَهُ [and ذَبِيلَةً, i. e. May a calamity, or misfortune, befall them: or]

may they perish. (T, TA.) And ذَبَلَتْ ذَبَالُهُ May calamities, or misfortunes, befall him. (TA.) And ذَبَلَتْ ذَبُولُ (T, TA) and ذَبُولُ (T) May a calamity, or misfortune, befall him. (TA.) [See the latter part of the first paragraph of art. ذبل.]

4. اذبله It (the heat, S, TA) withered it; (namely, a herb [&c.], S; ) caused it to wither, or lose its moisture; syn. اذواه (S, \* K, TA; ) rendered it ذابل (TA.) — And تَذَبَّلَ الرِّيحُ بِالْأَشْيَاءِ The wind twists, wreathes, or contorts, the things. (TA.)

5. تَذَبَّلَ It became twisted, wreathed, or contorted. (TA.) One says, تَذَبَّلَتِ الشَّاةُ بِذَنْبِهَا The she-camel twisted, or contorted, her tail. (TA.) — [It occurs in the K, in art. رَاد, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place تَذَبَّلَتْ She (a woman), being thin, or slender, walked in the manner of men: (M, K; ) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbād, K.) — Also He (a man) threw off [all] his garments, except one. (TA.)

ذَبْلُ The prime, or first part, or the briskness, liveliness, or sprightliness, (مَيْعَة,) of youth. (Ibn-'Abbād, TA.) — مَا لَهُ ذَبْلٌ ذَبْلُهُ see 1. — Accord. to Aq, one says ذَبْلٌ ذَابِلٌ and ذَبْلٌ ذَابِلٌ, meaning [Deep] abasement or ignominy: and accord. to IAqr, (T,) ذَبْلٌ ذَابِلٌ, meaning severe bereavement. (T, K.) ذَبْلًا ذَابِلًا (M, K,) or ذَبْلًا ذَابِلًا (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one deep abasement or ignominy, or severe bereavement]: (M, K; ) and one says also ذَبْلًا ذَابِلًا (K,) or ذَبْلًا ذَابِلًا (M,) meaning [likewise deep] abasement or ignominy, (TA,) or severe bereavement. (M, TA.) [See also ذَبْلٌ and ذَابِلٌ.] — Also [Turtle-shell, or tortoise-shell;] the back, (IAqr, S, Mgh, or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAqr, S, M, Mgh, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAqr, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S; ) or the bones of the back of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K; ) or horns of which are made [the bracelets, or anklets, called] مَسَك: (En-Nadr, TA; ) or a certain thing [or substance] resembling ivory: (Mgh; ) Th cites a poet as using the phrase ذَاتُ الذَّبَلَاتِ, forming the pl. of ذَبْلٌ with ذ and ت; but accord. to the citation of IAqr, the word in this instance is الذَّبَلَاتِ. (M.)

ذَبْلٌ: see the next preceding paragraph, in four places.

ذَبْلَةٌ A piece of camels' or similar dung: (M, K; ) because of its drying up. (M.) — And

A withering wind. (M, K.) Dhu-r-Rummeh says,

\* دِيَارٌ مَحْتًا بَعْدَنَا كُلُّ ذَبْلَةٍ \*

[Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.)

ذَبْلَةٌ A woman whose lip is dry. (O, K. \*)

ذَبَالٌ: see ذَبَالَةٌ. — Also Ulcers that come forth in the side and penetrate into the inside; (K; ) i. q. نَقَابَاتُ; and so ذَبَالٌ, with د. (IAqr, T.)

ذَبُولٌ A calamity, or misfortune; (T, TA; ) as also ذَبِيلٌ and ذَبِيلٌ: (Ibn-'Abbād, TA; ) see 1. [See also ذَبِيلَةٌ, in the first paragraph, and below.]

ذَبِيلٌ: see ذَبِيلٌ, in three places: — and ذَبُولٌ.

ذَبَانَةٌ (T, S, M, K) and ذَبَانَةٌ (T, K) A wick (T, S, M, K) that is lighted, (M,) or with which a lamp is lighted, or trimmed: (T; ) or ذَبَانَةٌ signifies a wick of which a portion is burnt: (Ham p. 81; ) pl. [or coll. gen. n.] ذَبَانٌ and ذَبَانٌ. (T, K, \* TA.) [See an ex. in a verse cited voce ذَاوُولُ.]

ذَبُولٌ and [its pl.] ذَبَائِلُ [or this is pl. of ذَبُولٌ or ذَبِيلٌ]: see 1.

ذَبَالٌ: } see ذَبَالَةٌ.  
ذَبَالَةٌ: }

ذَابِلٌ Withering, or withered; losing, or having lost, its moisture. (TA.) — Spear-shafts (قَنَا) slender, and of which the لَيط [or exterior part] adheres [firmly]: (M, K; \* [for لَاصِقٌ بِاللَّيْطِ, in the K, I read اللَّيْطِ, as in the M; ]) pl. ذَابِلٌ and ذَابِلٌ. (M, K.) — Lean, or emaciated: (Ham p. 788.) — See also ذَابِلٌ, in four places.

ذَابِلٌ: see ذَابِلٌ.

## ذحل

ذَحْلٌ (S, Mgh, Mgh, K) and ذَحْلٌ (Mgh) Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حَقْدٌ: (S, Mgh, Mgh, K; ) and [simply] enmity: (S, K; ) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. ثَارٌ: or a desire, or seeking, for retaliation of a crime or of enmity: (K; ) pl. (of the former) ذُحُولٌ (S, Mgh, Mgh, K) and (of the latter, Mgh) أَذْحَالٌ. (Mgh, Mgh, K.) One says, طَلَبَ بِذَحْلِهِ, meaning بِثَارِهِ [i. e. He sought to obtain his blood-revenge, or retaliation]. (S, Mgh.) And عِنْدَهُ ذَحْلِي [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. ثَار.) [See also a verse of Lebeed cited as an ex. of the preposition بِ.]

ذَحْلٌ: see the preceding paragraph.

## ذخر

1. ذَخَرَهُ, aor. ذَخَرَ, (S, Mgh, K, &c.,) inf. n. ذَخْرٌ, (S, K,) or this is a simple subst., and the inf. n. is ذَخْرٌ; (Mgh; ) and ذَاذَخَرَهُ, (S, A, Mgh, K,) of the measure اِذْتَخَرَهُ, (S, Mgh,) originally اِذْتَخَرَهُ, the ت being changed into ذ, and the ذ being incorporated into it; and some of the Arabs say ذَاذَخَرَهُ, which is allowable; but the former is more common; (Zj; ) He hoarded it, treasured it, or laid it up for the future; reposed it, or stored it, in secret; (A; ) or he prepared it, or provided it; (Mgh; ) for a time of need: (A, Mgh; ) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K "or") took it for himself, or prepared it. (K.) Some have made a distinction between ذَخَر and ذَاذَخَر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — اِذْخَرْتُ لِنَفْسِي حَدِيثًا (A) He reserved, or preserved, for himself [a good story, or the like]. (TA.) — ذَخَرْتُ مِنْ عَدُوِّهِ: [He (a horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need]. (M in art. صَوْن.) [See also ذَخَرٌ, below.] — فَلَانٌ مَا — اِذْخَرْتُ نَصِيحًا [Such a one does not treasure in his heart good advice]. (A, TA.)

8. اِذْخَر and اِذْخَر: see 1, in three places.

ذَخْرٌ: see 1: — and see the next paragraph, in two places.

ذَخِيرَةٌ (S, A, Mgh, K) and ذَخْرٌ (A, Mgh, \* K) A thing hoarded, treasured, or laid up; reposed, or stored, in secret; (A; ) or prepared, or provided; (Mgh; ) for a time of need: (A, Mgh; ) or taken for one's self, or prepared: (K; ) pl. of the former, ذَخَائِرٌ; (S, A, Mgh; ) and of the latter, اِذْخَارٌ. (Mgh, K.) — You say, جَعَلَ مَالَهُ ذَخْرًا عِنْدَ اللَّهِ He made his wealth to be a store in the hands of God, by applying it to pious uses]. (A.) — And أَعْمَالُ الْمُؤْمِنِ ذَخَائِرٌ [The works of the believer are things laid up for the time of need, i. e. the day of resurrection]. (A.)

ذَاذَخَرُ + Fat; as an epithet. (AA, K.)

اِذْخَرُ [A kind of sweet rush; juncus odoratus; or schœnanthum;] a certain plant, (S, Mgh, Mgh,) or herb, (K,) well known, (Mgh,) in form resembling the كَوْلَان [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Mgh; ) which, when it dries, becomes white; (Mgh; ) used for roofing houses, over the wood, and for graves: (TA; ) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the كَوْلَان [or papyrus-plant], save that it is wider, and smaller in the كُغُوب [which means either the joints or the internodal portions]; and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged



and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AHn:) 'Iyād asserts that its is a radical letter; but this is a mistake: (MF:) the n. un. is إِذْخَرَةٌ; (S;) which is applied to a single plant, (AHn,) or to a single fascicle thereof. (Mgh.)

عَفَجَ † The [part of the intestines called] مَذْخَرُ: (TA:) [its pl. مَذَاخِرُ is also explained as signifying the intestines; and bellies; (S, K;) and reins: (K:) or the lower part of the belly: (As, K:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say مَلَأَ مَذَاخِرَهُ † Such a one filled the lower parts of his belly. (As.) And مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا † The beast satiated itself. (TA.) And مَلَأَ مَذَاخِرَهُ † He became satiated. (A.) And مَلَأَ مَذَاخِرَهُ عَدَاوَةً † [He filled his heart with enmity towards us]. (A.)

مَذْخَرُ, or مَذْخَرُ, (accord. to different copies of the K,) † A horse that reserves his run; expl. by المَبْقَى لِحُضْرِهِ: (AO, K, TA:) [Freytag's reading of مَذْخَرُ for مَذْخَرُ or مَذْخَرُ, and his proposed emendation, of المَبْقَى for المَبْقَى, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see ذَخِرَ مِنْ عَدُوِّهِ above:] such is the مَسْوَطُ, a horse "that will not give what he has without the whip: the fem. is with ة. (TA.)

## ذر

1. ذَرَّ, (T, S, M, A, &c.) aor. ʾ, (S, M, Mṣb,) inf. n. ذَرٌّ, (S, M, K, &c.) He sprinkled, or scattered, salt (T, S, A, Mṣb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Mṣb, K;) as also ذَرَّ ذَرًّا, inf. n. ذَرَّةٌ: (K:) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ, (TA,) and ذَرَّ عَيْنَهُ بِالذَّرْوَرِ, aor. ʾ, (M, TA,) inf. n. ذَرٌّ, (K, TA,) He put the medicament called ذَرْوَر into his eye. (M, K, TA.) — Also, (A,) inf. n. as above, (K,) He spread. (A, K.) You say, ذَرَّ اللَّهُ عِبَادَهُ فِي الْأَرْضِ, God spread his servants, or mankind, upon the earth. (M, A.) Whence the word ذَرِيَّةٌ. (M, TA.) — And ذَرَّتِ الْأَرْضُ الثَّبْتَ The ground put forth the plant, or plants. (K.) — ذَرَّ, (T, S, M, K, &c.) aor. ʾ, [contr. to analogy,] (T, M,) inf. n. ذَرُّور, (M,) It (a herb, or leguminous plant,) came up, or forth, (IAq, AZ, T, S, K,) from the ground: (AZ, S:) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) — ذَرَّتِ الشَّمْسُ, (T, S, M, K,) aor. ʾ, inf. n. ذَرُّور, (S, M,) † The sun rose; (S, M, K;) and appeared: (M:) or began to rise: شَرُوقَهَا is when its light first falls upon the earth and trees: (T, TA:) and ذَرَّ قَرْنُ الشَّمْسِ, aor. and inf. n. as

above, † The upper limb of the sun rose: (Mṣb:) or began to rise. (A, TA.) — ذَرَّ is also syn. with تَخَدَّدَ [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (K.) — Also, (T, K,) aor. ʾ, contr. to analogy, (K,) unless ذَرَّ be for ذَرَّ, (MF,) said of a man, The fore part of his head became white, or hoary. (T, K.)

3. ذَرَّارٌ, (aor. تَذَارُ, S,) inf. n. مَذَارَةٌ and ذَرَّارٌ, She (a camel) became evil in her disposition. (Fr, S, K.) Hence the saying of Ḥoteiāh, satirizing Ez-Zibriḳān, and praising the family of Shemmās Ibn-Lāy,

وَكُنْتُ كَذَاتِ الْبَوِّ ذَارَتْ بِأَنْفِهَا  
فَمِنْ ذَاكَ تَبَغَّى بَعْدَهُ وَتَهَاوَرَتْ

i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for الْبَوِّ, الْبَعْلُ; and for بَعْدَهُ, غَيْرُهُ; but the former are the correct readings: ذَارَتْ is a contraction of ذَارَتْ: or, accord. to some, it is for ذَارَتْ: see art. ذَار. (IB and TA.) — One says also, ذَرَّارٌ ذَرَّارٌ, meaning † In such a one is aversion, arising from anger, like that of a she-camel: (AZ, S:) or anger and aversion (Th, M, K, TA) and disapprobation. (Th, TA)

R. Q. 1. ذَرَّرَ: see 1, first sentence.

ذَرَّ The young ones [or grubs] of ants: (M, A, Mṣb, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysābooree, [who perhaps held ذَرَّ to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (S:) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the motes that are seen in a ray of the sun that enters through an aperture: (A, TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّاتُ الذَّهَبِ [minute particles of gold]: (A:) the sing., (S,) or [rather] n. un., (Mṣb, K,) is ذَرَّةٌ, (S, M, Mṣb, K,) [of which the pl. is ذَرَّاتُ.] [See an ex., from the Kur x. 62, voce مِثْقَالُ.] — See also ذَرِيَّةٌ.

ذَرُّورٌ A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of إِبْدِيد [q. v.]. [Har p. 86.] — See also ذَرِيَّةٌ.

ذَرَارَةٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of ذَرُّور, (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.)

ذَرِيرَةٌ (S, A, Mṣb, K) and ذَرُّورٌ (S, Mṣb, K) A kind of perfume, (Mṣb, K,) the particles of the قَصَبُ الطِّيبِ [or calamus aromaticus, also called ذَرِيرَةٌ, q. v., in art. قَصَب], (T, M, A,

Mṣb,) which is brought from India, (A, Mṣb,) and resembles the reeds of which arrows are made: (T, A, Mṣb:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Mṣb:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, أَذِرَّةٌ. (S, K.)

ذَرِّيٌّ a rel. n. from ذَرَّ, (T,) † The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read ذَرِّيٌّ [q. v.]. (M.) — And † A sword having much of such wavy marks, &c. (K.)

ذَرِيَّةٌ (S, Mṣb, K,) the most chaste form, (Mṣb,) and ذَرِيَّةٌ, (Mṣb, K,) and ذَرِيَّةٌ, this last without a sheddeh to the ر, (Mṣb,) [respecting the derivation of which see art. ذُرَّاءُ,] † Children, or offspring, (S, Mgh, Mṣb, K,) as also ذَرٌّ, (Mṣb,) of a man, (S, K,) [and of genii: see art. ذُرَّاءُ,] male or female: (IAth:) little ones, or young ones. (Mgh, Mṣb.) — Also † Progenitors, or ancestors. (Mṣb, MF.) — Also † Women. (Mgh, K.) — Used in a sing. as well as a pl. sense. (Mgh, Mṣb, K.) — Pl. ذَرِيَّاتٌ and (sometimes, Mṣb) ذَرَارِيٌّ. (S, Mṣb, K.) [In the CK, the latter pl., with the article, is written الذَّرَارِيُّ, without a sheddeh to the ي. — For examples, see art. ذُرَّاءُ.]

مَذَرَةٌ An instrument with which grain is scattered. (K.)

مَذَارٌ A she-camel evil in disposition. (Fr, S, K.) [See 3.]

## ذرا

1. ذَرَأَ, (T, S, M, &c.) aor. ʾ, (S, M, Mṣb, K,) inf. n. ذَرَّةٌ, (S, M, Mṣb,) He (God) created, syn. خَلَقَ, (T, S, M, Mṣb, K,) [the creation; i. e. the things that are created]. (T, S, M, Mṣb.) — وَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّةِ وَالنَّاسِ, in the Kur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — He multiplied, or made numerous. (K.) — يَذْرُؤُكُمْ فِيهِ, in the Kur [xlii. 9], means He multiplieth you thereby; i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — Also, (S, M, K,) and so ذَرَأَ, (TA,) He sowed land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) — ذَرَأَ فُوهَ His teeth fell out from his mouth; (K, TA;) as also ذَرَأَ and ذَرَى, without ʾ: (TA:) but the most chaste is said to be without ʾ: ذَرَأَ, with ʾ, is said to be of weak authority, or a mispronunciation. (MF.) — ذَرِيٌّ, (M, K,) or ذَرِيٌّ شَعْرُهُ, (S,) aor. ʾ, (K,) inf. n. ذَرٌّ; (S, M, O;) and ذَرَّ, (S, K,) aor. ʾ; (K;) and ذَرَّرُ, aor. ʾ; (Ktr, TA;) His hair became white, or hoary, in the fore part of his

head: (S:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (K:) or he began to become white, or hoary, (M, K,) in the fore part of his head, (K,) or in the upper part of each side of the head. (A, TA.) The epithet is ذَرَأٌ; fem. ذَرَاءٌ. (S, M, K.) [In some copies of the K, ذَرَأَى is erroneously put for ذَرَاءٌ.]

4. اذْرَاهُ *He angered him; provoked him to anger.* (T, M, K.) — اذْرَاهُ بِصَاحِبِهِ *He incited him against his companion.* (AZ, T.) And اذْرَاهُ بِالشَّيْءِ *He incited him, or urged him, to do, or attempt, the thing.* (M, K.) And اذْرَاهُ إِلَى كَذَا *He constrained him, or compelled him, to have recourse to, or to do, such a thing.* (K,\* TA.) A'Obeid mentions اذْرَى, without ة; but 'Alce Ibn-Hamzeh asserts that this is incorrect. (M.) — اذْرَا الدَّمْعَ *He, or it, made tears to flow.* (K,\* TA.) — And اذْرَاهُ *He frightened him.* (M, K.) — اذْرَأَتْ *She (a camel) excoriated (أَنْزَلَتْ) the milk (M, K, TA) from [app. a mistake for into] her udder: a dial. var. of اذْرَأَتْ [q. v.].* (TA.) The epithet applied to the she-camel so doing is ذَرِيٌّ. (M, K.)

ذَرَأَ The act of creating; inf. n. of ذَرَأَ. (S, M, Mgh.) — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرَأَ النَّارَ (S, K, TA,) [for ذَرَأَ لِلنَّارِ] related as occurring in a trad. (S, TA) of 'Omar, (TA,) means *Created* [i. e. destined] *for the fire [of Hell]:* (S, K, TA:) but as some relate it, the phrase is ذَرَأَ النَّارَ, meaning [either "the children of the fire," agreeably with what next follows, or] "to be scattered in the fire." (S, TA.) — Also The number of [ones] offspring: one says, اَنْمَى اللهُ ذَرَأَكَ *May God increase [the number of] thine offspring;* — also ذَرُوكَ. (T.) — Somewhat; (M, K;) as in the saying, بَلَغَنِي ذَرٌّ مِنْ خَيْرٍ [Somewhat of news, or information, reached me, or came to my knowledge]: (K, TA:) or ذَرٌّ مِنْ خَيْرٍ [somewhat of good]: (so in some copies of the K and M:) thus ذَرٌّ is written by IATH: in some copies of the K, ذَرٌّ, with damm: (TA:) or ذَرٌّ here means a little; and ذَرٌّ is a dial. var. thereof. (M in art. ذَرُوء.) Also A little of what is said. (TA.) — A thing intervening as a separation or an obstacle: so in the saying, مَا بَيْنَنَا وَبَيْنَهُ ذَرٌّ [There is not anything intervening &c. between us and him, or it]. (K,\* TA.)

ذَرَأَ: see what next follows.

ذَرَاءٌ (S, M, K) and ذَرَأٌ (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) *Whiteness, or hoariness, in the fore part of the head: (S:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K,) or in the upper part of each side of the head.* (A, TA.)

ذَرَانِيٌّ and ذَرَانِيٌّ *Intensely white salt: (S, M, K:) derived from ذَرَاءٌ: one should not say اَنْذَرَانِيٌّ; (S, K:) for this is a vulgarism: some pronounce it with the unpointed ذ. (TA.)*

ذَرِيٌّ *Sown seed.* (S, M, K.)

ذَرِيَّةٌ (T, S, M, Mgh, K) and ذَرِيَّةٌ (M, K) and ذَرِيَّةٌ (K,) [or ذَرِيَّةٌ, without a sheddeh to the ر, accord. to the Mgh in art. ذَر.] always pronounced by the Arabs without ة: (S:) accord. to some, (TA,) from الذَّرُّ; (M, TA;) so says Th; (M;) the measure of the first being فُعُولَةٌ or فُعَيْلَةٌ; [so that it is originally ذَرُوءَةٌ or ذَرِيَّةٌ;] (TA;) but the ة is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرُّ, signifying "the act of scattering;" because God scattered the ذَرِيَّةَ upon the earth; and the measure is فُعُولَةٌ or فُعَيْلَةٌ, [if the latter,] the word being originally ذَرُوءَةٌ, the last ر being changed into ي, in a manner similar to the case of تَقَضُّتِ الْعُقَابُ [in which تَقَضَّتْ becomes تَقَضَّتِ and then تَقَضَّتْ; so that ذَرُوءَةٌ becomes ذَرِيَّةٌ and then ذَرِيَّةٌ]: (TA:) Children, or offspring, (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K:) pl. ذَرِيَّاتٌ (see art. ذَر) and sometimes ذَرَارِيٌّ. (S.) Hence, هَبْ لِي مِنْ لَدُنْكَ ذَرَارِيٍّ (S.) [in the Kur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِي فِي الذَّرِيَّةِ means *And he put me among the little ones, or young ones.* (Mgh.) — It is also applied to signify Progenitors: as in the saying, in the Kur [xxxvi. 41], حَمَلْنَا ذَرِيَّتَهُمْ فِي الْفُلْكِ الْمَحْجُونِ [We carried their progenitors in the laden ark]. (T.) — And it is used also to signify Women; [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَاءٌ is used to signify "rain:" (TA:) as in the saying of 'Omar, اُحْجُوا بِالذَّرِيَّةِ [Perform ye the pilgrimage with the women]. (T, Mgh, TA.) [See his saying in full, voce رِبْق.]

الذَّرَارِيٌّ an epithet applied to God, *The Creator.* (T.)

اَذْرَأَ; fem. ذَرَاءٌ: see 1, last sentence. Applied to a ram, *Having whiteness in the head;* (M, K;) and so the fem. applied to a ewe: (M:) or *having the ears variegated, or speckled, with black and white, and the rest black:* (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.)

مُذْرِيٌّ: see 4, last sentence.

## ذرب

1. ذَرَبَ, aor. ذَرَبَ, inf. n. ذَرِبَ (M, A, Mgh, K) and ذَرَابَةٌ (S,\* M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Mgh) of any

kind, (M,) *It was, or became, sharp,* (S,\* M, A, Mgh, K,) and *cutting, or penetrating:* (Mgh:) or, said of a sword, and of a spear-head, it signifies [or signifies also] *it was steeped in, or imbued with, poison.* (A.) — ذَرَبَ لِسَانَهُ, aor. as above, [and so the inf. n.], *His tongue was, or became, sharp* [properly speaking, i. e. sharp in the extremity: (see ذَرِبَ:) and also tropically, i. e., in a good sense, as meaning †chaste, or eloquent; without barbarousness, or viciousness, or impediment: and in a bad sense, as meaning †profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: *he cared not what he said.* (TA.) [For ذَرِبَ (S, M, A, TA) and ذَرَابَةٌ (S, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Mgh,) [or each,] metaphorically, (TA,) †chasteness, or eloquence, thereof; (Mgh, TA;) without barbarousness, or viciousness, or impediment; a quality approved: and †profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each,] †badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Mgh,) or each, (A,) †foulness, or obscenity, thereof: (AZ, S, M, A, Mgh, K:) and the pl. of the former [used as a simple subst.] is اَذْرَابٌ. (AZ, IAr, S, M, K.) A poet says, (S,) namely, Ḥaḍramee Ibn-'Amir El-Asadee, (TA,)

وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَايَتِكُمْ  
وَعَرَفْتُ مَا فِيكُمْ مِنَ الْأَذْرَابِ

[And I have borne with you notwithstanding your vices and evil actions, and have known what is in you of filth, or obscene, qualities of the tongue]; (AZ, S:) [على بُلَايَتِكُمْ (IAr, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord. to Th, he said, الْأَعْيَابِ, pl. of عَيْبٌ. (M, TA.) [Accord. to Z,] فِيهِمْ أَذْرَابٌ means *In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like.* (A.) — ذَرَبْتُ مَعْدَنَهُ, (T, S, M, A, Mgh.) aor. ذَرَبْتُ, (S, Mgh,) inf. n. ذَرِبْتُ (T, S, M, Mgh, K) and ذَرَابَةٌ and ذَرِيَّةٌ (M, K,) †His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] †his stomach was, or became, in a good, or right, state: (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) †his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Mgh, K:) thus having two contr. significations. (M, K.) — ذَرِبَ الْجُرْحُ, (S, M, A,) inf. n. ذَرِبَ, (S, M, K,) †The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, K,) and admitted not of cure: (M:) or flowed with صَدِيد [i. e. ichor tinged with blood]. (M, K.) — ذَرِبَ أَنْفَهُ, inf. n. ذَرَابَةٌ, †His nose dripped; let fall drops. (M.) — ذَرِبْتُ: see 2, in two places. — [Hence,] ذَرِبْتُ فَلَانًا †I excited, or provoked, [or exasperated,]

such a one. (A.) And **يَضْرِبُ بَيْنَنَا وَيَضْرِبُ** فلانٌ [app. *Such a one makes a separation between us*, (see **ضَرَبَ**), and *excites discord*: **يَضْرِبُ** is perhaps here used for **يَضْرِبُ**, to assimilate it to **يَضْرِبُ**.] (A.)

2. **ذَرِبَ**, (M, K,) inf. n. **تَضْرِبُ**, (S,) *He sharpened* (M, S, K) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also **ذَرِبَ**, (M, Mṣb, K,) aor. 2, (M, L, Mṣb, TA,) accord. to the K, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. **ذَرِبَ**; (M, Mṣb, TA;) and **اذرب**. (KL) Also, inf. n. as above, *He poisoned a sword*, i. e. steeped it in poison, and, when it was well steeped, took it forth and sharpened it; and **ذَرِبَ**, likewise, is allowable. (T, TA.) — The inf. n. also signifies *A woman's holding her infant in order that it may satisfy its want [by evacuation, as the words in the explanation (**حَتَّى يَقْضِيَ حَاجَتَهُ**) commonly mean, not, as Freytag supposes, by sucking].* (T, K.)

4. **اذرب**: see 2. — Also *† He became chaste in speech, after having been barbarous therein.* (IAṣr, T in art. **رَبَدَ**, and TA.) — And *† His life became bad, or corrupt.* (IAṣr, T in art. **رَبَدَ**, and TA.)

**ذَرِبَ**, (so in the CK and in a MS copy of the K,) or **ذَرِبَ**, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from **ذَرِبَ**, which I incline to think the right reading,]) *A shoemaker's إزميل [a word well known as signifying his knife, with which he cuts the leather, but here explained in the TA as signifying his إشقى with which he sews].* (K.)

**ذَرِبَ** an irreg. pl. of **ذَرِبَ**, q. v.

**ذَرِبَ** i. q. **غَدَّةٌ** [i. e. *A ganglion; &c.*]: (AZ, T:) or so **ذَرِبَةٌ**: and both signify *a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble: or the former word signifies a certain disease in the liver, (K, TA,) slow of cure: (TA:) the pl. of the former is ذَرِبَاتٌ, (K,) or ذَرِبَاتٌ, (AZ, T,) or this latter is pl. of ذَرِبَةٌ. (TA.)*

**ذَرِبَ** an inf. n. of **ذَرِبَ** [q. v. passim]. (T, S, M, &c.) — See also **ذَرِبًا**: and see there a pl. or a dual form, in three places. — Also *† An incurable disease: (M, K:) [in the present day applied to diarrhoea; and this is app. meant by what follows:] a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad, or corrupt, state, and not retaining the food.* (L.) — And *† Rust.* (S, K.)

**ذَرِبَ** *Sharp*; (T, S, M, K;) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spear-head; and so **مَذْرُوبٌ**: (T:) or this latter, applied to a spear-head [&c.], signifies *sharpened*; (S;) as also **مَذْرُوبٌ**: (T, S:) or **ذَرِبَ** (A, TA)

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and **مَذْرُوبٌ** (M, K) and **مَذْرُوبٌ**, (T, TA,) applied to a sword (T, M, A, K) and a spear-head, (A, TA,) signify [or signify also] *poisoned*; (A, K;) i. e. steeped in, or imbued with, poison, (T, M, A, TA,) and then sharpened. (T, M, TA.) And **سَمُّ ذَرِبَ** means *Sharp poison*. (M, A.) A rájiz says, (referring to cattle, TA.)

### ذَبَّتْ عَلَيْهَا ذِرْبَاتُ الْإِتْبَارِ

meaning [Upon which have crept insects resembling ticks, that produce swellings where they creep,] *sharp in stinging.* (S.) — **لِسَانٌ ذَرِبٌ** [properly signifies] *A tongue sharp in the extremity.* (M, TA.) Tropically, (A,) *† A sharp tongue*; (S, A, TA;) as also **مَذْرُوبٌ**: (TA:) *† a chaste, or an eloquent, tongue: (Mṣb:) [and † a profuse, or clamorous, tongue: (see ذَرِبَ:)] and † a foul, or an obscene, tongue. (Mṣb.) And ذَرِبُ اللِّسَانِ † Sharp in tongue: (TA:) [† profuse, or clamorous, therein; long-tongued: (see ذَرِبَ:)] † bad, or corrupt, in tongue: (Abu-l-'Abbás [Th], TA:) † wont to revile; (T;) foul, or obscene, in tongue; (ISh, T, TA;) who cares not what he says. (ISh, TA.) And **ذَرِبٌ**, alone, *† Sharp-tongued: and † long-tongued, or clamorous; or foul, or obscene, in tongue: (K,\* TA:) and so ذَرِبَةٌ*, applied to a woman; (AZ, T, S, A, Mṣb,\*) and **ذَرِبَةٌ**: (AZ, T, S, M, K:) this last [is app. a contraction of ذَرِبَةٌ, and used by poetic license: it] is applied by a rájiz to his wife, (T, S,\*) as meaning *† bad, or corrupt, and unfaithful to her husband in respect of her فَرْج*; or, accord. to Sh, it means *long-tongued; and foul, or obscene, in speech: (T:) and مَذْرُوبٌ likewise, accord. to Sh, means foul, or obscene, in speech: (TA:) the pl. of ذَرِبٌ is ذَرِبَاتٌ, (K,) which is irreg.; (TA;) meaning *† sharp; (M, K;) and † sharp in tongue [&c.]: (K:) and the pl. of ذَرِبَةٌ is ذَرِبَاتٌ. (T, S, M.) — مَعْدَةٌ ذَرِبَةٌ [† A stomach sharp, or keen, by reason of hunger: or † in a good, or right, state: (see ذَرِبَتْ مَعْدَتَهُ) and also, the contr., i. e.] † a stomach in a bad, or corrupt, state. (M, TA.) — جَرْخٌ ذَرِبٌ: *A wound in a bad, or corrupt, state, and wids, and not admitting of cure: or flowing with صَدِيد [i. e. ichor tinged with blood].* (M, TA.) — **ذَرِبُ الْخُلُقِ** † *A man of a bad, or corrupt, natural disposition.* (A, TA.) — See also **ذَرِبَ**.***

**ذَرِبَةٌ**: see **ذَرِبَ**: — and see also **ذَرِبَ**, in two places.

**الذَرِبَةُ**:

**ذَرِبِي**:

**ذَرِبِي**:

**ذَرِبِي**:

see what next follows.

**ذَرِبًا** † *A vice, fault, defect, or the like; as also ذَرِبِي. (K.) — And *A calamity, or misfortune*; (S, M, K;) from **ذَرِبُ الْجَرْخِ** meaning “the wound admitted not of cure;” (S;) as also **ذَرِبِي**, (K, TA,) or **ذَرِبِي**, (so accord. to the CK,) and **ذَرِبَةٌ** [or*

**ذَرِبَةٌ**]. (TA.) El-Kumeyt says, **بَالْتَرَبَا**, meaning *† [He smote me, or afflicted me,] with calamity, or misfortune: or with evil, or mischief; and discord, or dissension; (T;) as also بَالْتَرَبِينَ [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or **بَالْتَرَبِينَ** [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means *with calamity, or misfortune.* (TA.) And **لَقِيتُ مِنْهُ التَّرَبَا** and **التَّرَبَا** and **التَّرَبِينَ**, [thus this last is written in the TT as from the M,] meaning *† [I experienced from him, or it,] calamity, or misfortune.* (M.) And **أُلْقِيَ بَيْنَهُمُ الذَّرِبُ** † *Evil, or mischief, and discord, or dissension, were cast among them, or between them.* (T.)*

**ذَرِبِي**: see the next preceding paragraph.

**ذَرَابٌ** *Poison.* (Kr, M, A, K.)

**ذَرِبٌ** *A yellow flower: (K:) or yellow, applied to a flower and to other things.* (M.)

**صُوفٌ أَذْرَبِي** *Wool of Adharbeejan or Adharbeejan or Adhrabeejan; for there are different opinions respecting the orthography of this name: (TA:) أَذْرَبِي is a rel. n. from أَذْرَبَجَان: (K, TA:) contr. to rule; for by rule it should be أَذْرَبِي or أَذْرَبِي. (IAth, TA.)*

**مَذْرُوبٌ** *The tongue: (K:) so called because of its sharpness.* (TA.)

**مَذْرُوبٌ**: see **ذَرِبَ**, in two places.

**مَذْرُوبٌ**: see **ذَرِبَ**, in four places.

### درج

درج الشيء في التبرج: see 2. — **دَرَجَ الطَّعَامَ** *He winnowed the thing; syn. ذَرَاهُ.* (Kr, K.)

2. **دَرَجَ**, (S, K,) inf. n. **تَدْرِجُ**, (S;) and **دَرَجَ**, aor. 2; (K;) *He put ذَرَارِج [or cantharides] into the food.* (S, K.) — **دَرَجَ فِي الْمَاءِ**, inf. n. as above, *He put a small quantity of it, namely, saffron, &c., into the water.* (S.) — And **دَرَجَ**, [or **دَرَجَ لَبَنَهُ**, (see ذَرَجَ, below,)] *He poured water into his milk, in order that it might become much in quantity.* (TA.) — **تَدْرِجٌ** also signifies *The smearing with clay a new [water-vessel of skin such as is called] إِدَاوَةٌ, in order that its odour may become good.* (AA, K,\*)

**دَرَجٌ** *A certain tree, of which camels' saddles are made.* (K, TA.) [Forskāl mentions, in his “Flora Aeg. Ar.,” p. xcvi., a fabril wood of an uncertain kind, of which spears, or lances, are made, called درج (thus with the unpointed د), brought from the region of San'a.]

**دَرَجٌ**: see ذَرَجَ.

**دَرَجٌ**, applied to milk, i. q. **صَبَاحٌ**, (AA, K,) i. e. *Mixed with water*; as also **مَذْرَجٌ**: (TA:) or





bound the camel with the redundant part of his nose-rein upon his [the camel's] arm. (K, TA.) [See also تَنْزِيع below.] — تَنْزِيع also signifies The tinging a captive's fore arm with crocus, or with خُلُوق, as a sign of slaughter; which was done in the time before Mohammad. (Meyd, cited by Freytag.) — [See also the act. and pass. part. ns., below.]

3. مُدَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CK, والجَزَافُ is put by mistake for الجَزَاف.] You say, بَعَثَهُ مُدَارَعَةً I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — See also 1, in two places. — دَارَعْتُهُ, (TA,) inf. n. مُدَارَعَةٌ, (K, TA,) + I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him: syn. خَالَطْتُهُ. (K, TA.)

4. اذرع, (K,) inf. n. اِذْرَاعٌ: (S:) see 1, first sentence. — † He exceeded the due bounds, or just limits, in speech, or talk; (S, K, TA;) he talked much; (S, TA;) as also † تَذَرَعُ: (S, Mṣb, K, TA:) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — اُذْرِعْ ذِرَاعَيْهِ He put forth, (K, TA,) and extended, (TA,) his fore arms from beneath the jubbeh: (K, TA:) or اُذْرِعْ ذِرَاعَيْهِ, and اُذْرِعْهَا, [the latter with the ذ unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اِفْتَعَلَ; (Mgh, K;) like اَذْكُرْ, (TA,) or اَذْكُرْ, (Mgh,) from الذَّكْرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — اذرع also signifies He seized with the fore arm. (K.) — مَا اُذْرِعُهَا [How long, or large, is she in the fore arm?] is [from الذَّرَاعُ, being] of the same [anomalous] class as اَحْنَكُ [from اَحْنَكُ]. (TA.) — اذرع قَيْتَهُ He (a man) emitted, or ejected, his vomit. (TA.)

5: see 1; first and second sentences: — and see also 4. — تَذَرَعُ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khaṭeem El-Anṣārce, (TA.)

\* تَرَى قَصَدَ الْمِرَانِ تُلْقَى كَأَنبَا  
\* تَذَرَعُ حِرْصَانٍ بِأَيْدِي الشَّوَابِطِ

[Thou seest the fragments of the hard and pliant spears thrown as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them]: (S, TA:) or, accord. to Aṣ, فَلَانٌ تَذَرَعُ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and حِرْصَانٌ means, originally, rods of palm-sticks: and

شَوَابِطِ is pl. of شَاطِبَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مُنْقِيَّة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شَاطِبَةُ. (TA.) — Also, The splitting (تَشْقِيقُ [which is intrans., but I think it is a mistake for تَشْقِيقُ, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-'Abbād, K.) — تَذَرَعَتِ الْمَرْأَةُ The woman split palm-leaves to make of them a mat. (IDrd, K.) Thus some explain the saying of Ibn-El-Khaṭeem, quoted above. (TA.) — تَذَرَعَتِ الْإِبِلُ الْكَرْعَ The camels came to drink of the rain-water and waded in it with their arms. (K.) — تَذَرَعُ بِذِرْعَةٍ † He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, † تَذَرَعُ إِلَيْهِ † He obtained, or sought to obtain, access to him; &c. (TA.)

8. اِذْرِعْ, or اِذْرَعْ: see 4.

10. اسْتَرَعَ بِهِ He concealed, or protected, himself by it, (namely a thing, TA,) and made it a ذِرْعَةً [q. v.] for him. (Ibn-'Abbād, K.)

ذَرْعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — [Hence, it is used in the sense of] † Power, or ability; as also † ذِرَاعٌ: (TA;) or a man's reach, or extent of power or ability. (Mṣb.) And hence the phrases, ضَاقَ بِالْأَمْرِ ذَرْعُهُ, and † ذِرَاعُهُ, (K,) and ضَاقَ بِالْأَمْرِ ذَرْعًا, (S, Mṣb, K,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said † ذِرَاعًا, (S, TA,) † He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA,\*) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K:) or he was unable to bear, or endure, or undertake, the thing, or affair. (Mṣb.) You say also, † ذَرْعٌ, and † ذِرَاعٌ, † I have not power, or ability, to do it. (TA.) And كَسَرَ ذَلِكَ مِنْ ذِرْعِي † That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) And اقْصِدْ بِذِرْعِكَ † Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. اِرْبَعْ عَلَى نَفْسِكَ. (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And أَبْطَرْتُ فَلَانًا ذِرْعَهُ † I imposed upon such a one more than he was able to do: (S, TA:)

but ذَرْعٌ also signifies † the body: and [accord. to IAṣ] أَبْطَرْنِي ذِرْعِي means † He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بَطَر.] You likewise say, رَجُلٌ † الذَّرْعُ [and الذَّرْعُ] † A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA. [See also رَحْبُ.] And ضَعِيفُ الذَّرْعُ † Impotent. (KL.) — And hence, † فَلَانٌ خَالِي الذَّرْعِ † Such a one has his heart devoid of anxieties, or solitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْعٌ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ, and † الذَّرْعُ, † A man large, or liberal, in disposition. (K.) And كَبُرَ فِي ذِرْعِي † Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — ذَرْعٌ also signifies The measure of anything: and نَخْلَةٌ ذَرْعٌ رَجُلٍ, A palm-tree of the measure of the stature of a man. (TA.)

ذَرَعٌ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is ذَرَعَ.] — See also ذِرْعَةٌ.

ذِرْعٌ: see ذَرِيعٌ, in two places. — † That journeys by night and by day. (K.) — † Long-tongued with evil speech. (K.) — † Good in social, or familiar, intercourse. (K, TA.)

ذِرْعَةٌ: see ذِرْعَةٌ.

ذِرَاعٌ (S, K) and ذِرَاعٌ (ISd, K) † A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.)

ذِرَاعٌ, of a man, (Mṣb,) [The part] from the elbow to the extremities of the fingers; (Mgh, Mṣb;) the fore arm; syn. سَاعِدٌ [q. v.; thus corresponding to the سَاق of the leg]: (Lth, K:) and † [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, K:) [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Mṣb to be meant in the explanation cited above from that work and the Mgh: see also جَرِيبٌ:] in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mṣr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okla make it masc.: Aṣ did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Mṣb:) the measure thus called, [i. e. the cubit,] (Mṣb,) the ذِرَاعُ مَكْرُورٌ [or cubit which is divided into fractions], (Mgh,) is قَبْضَاتٌ [or fists] (Mgh, Mṣb) of middling measure; (Mṣb;) and this is

called ذراع العامة [the cubit of the common people, or the common cubit], because it wants one قِبْضَة [or fist] of what is called ذراع الملك [the cubit of the king], namely one of the *Kisrās*, (Mgh, Māb,) not the last of them, whose ذراع was seven قِبْضَات: (Mgh:) [see also مِيل: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kzw and other writers, to be, probably, by rule, two degrees; nearly the half, or quarter, of the length assigned in different instances to the measure termed رَمَح; but, like the latter, not precise nor uniform in every instance:] the dim. is ذَرِيعَة, with ة because it is fem.; (TA;) or ذَرِيع [or ذَرِيع, without ة, accord. to those who make it masc.]: (L voce حَرْب:) the pl. is أَذْرَع and ذُرْعَان; (O, Māb, K;) or, accord. to Sb, the former only; (S, Māb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that فَعَال and فَعَال and فَعِيل, when fem., have the pl. of the measure أَفْعَل. (TA.) In the phrase الثَوْبُ سَبْعٌ فِي ثَمَانِيَةِ [The garment, or piece of cloth, is seven cubits by eight spans], they say ثَمَانِيَة because أَذْرَع is fem., and ثَمَانِيَة because أَثْبَار is masc.; (S; [and the like is said in the Mgh;]) and because the length is measured by the ذراع, and the breadth by the شِبْر. (S in art. ثَمَن.) ذراع is also used as an epithet, applied to a masc. n.; thus they say, هَذَا ثَوْبٌ ذِرَاعٌ [This is a garment, or piece of cloth, a cubit in length]. (Kh.) You say also, هُوَ مَنِي عَلَى حَبْلِ الذِّرَاعِ It is prepared, or made ready, on my part: (S;) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ I will pay it to thee in ready money: or it is prepared, or made ready, for thee: the حَبْل being a certain vein in the ذراع. (TA.) — [Hence several tropical significations:] see ذَرَع, in six places: and see also ذِرَاع. — Hence also, (Z, TA,) † The instrument with which one measures the length of the ذراع [or cubit], (S, Z, O, Mgh, K,) made of a piece of wood, (Mgh,) or whether it be iron or a rod of wood. (O, K.) — [Hence also,] † A sleeve: as in the phrase ثَوْبٌ مَوْشَى الذِّرَاعِ † [a garment, or piece of cloth, variegated, or figured, in the sleeve]: pl. مَنَارِع, a pl. not agreeing with its sing., like مَلَامِع and مَحَاسِن. (TA.) — Of the fore legs of bulls or cows, and of sheep or goats, [The arm; i. e.] the part above the كِرَاع: and of the fore legs of camels and horses and mules and asses, [likewise the arm; i. e.] the part above the وَطِيف. (K;) [also the arm-bone of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, † the fore leg;] i. q. يَد; (Māb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاق; this latter term, in like manner, having a proper and a synecdochical acceptance. Hence the prov.] لَا تَطْعِمِ الْعَبْدَ الْكَرَاعَ فَيَطْمَعُ فِي الذِّرَاعِ [Feed not thou the slave with the shank, lest he covet the arm]. (K.) — [Hence,] الذِّرَاع, also called الأَسَدُ ذِرَاع, † Two

bright stars, which are one of the Mansions of the Moon: (S;) [there are two asterisms thus called; together, الذِّرَاعَان: one of them is] الذِّرَاعُ الْمَبْسُوطَة, [also called الذِّرَاعُ الْأَسَدُ الْمَبْسُوطَة,] the two bright stars [α and β] in the heads of Gemini: (Kzw in his description of Gemini:) [the other is called الذِّرَاعُ الْمَقْبُوضَة, and] الذِّرَاعُ الْأَسَدُ الْمَقْبُوضَة, the two bright stars [α and β] of Canis Minor: (Kzw in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذراع accord. to those who make التَّوَهُ to signify "the auroral rising," but the latter accord. to those who make it to signify "the auroral setting," is the Seventh Mansion of the Moon: the following descriptions in Kzw's account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:] الذِّرَاعُ is one of the Mansions of the Moon, (O, Kzw, K,) and is called ذراع الاسد المقبوضة, (O, Kzw,) or ذراع الاسد المبسوطة, (K:) the lion has a ذراع which is مبسوطة and a ذراع which is مقبوضة, (O, Kzw, K,) and this is the one next to Syria, (O, K,) or on the left, (Kzw,) and in it the moon has a mansion; the مبسوطة being next to El-Yemen, (O, K,) or on the right; (Kzw;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows:] each being two stars, between which is the measure of a سَوْط [or whip]; (O;) and the latter is higher in the sky, and more extended, than the other, (O, K,) wherefore it is called مبسوطة; (O;) and sometimes the moon deviates, and so has a mansion in it: (O, K:) [it is said in the TA that الذراع is also a name of one of the asterisms (نُجُوم) of الجُوزَاء; but this is the same that is called the تَمُوز:] it rises [at dawn] on the fourth of تَمُوز [or July O. S.], and sets [at dawn] on the fourth of كَانُونُ الْآخِر [or January, O. S.]: (O, Kzw: [and so in the K, except that in this last, it is erroneously said to set in كَانُونُ الْأَوَّل] so says IKt: but Ibrāheem El-Harbee says that it rises on the seventh of تَمُوز, and sets on the sixth of كَانُونُ الْآخِر. (O, TA.) [See مَنَارِلُ الْقَمَرِ, in art. نَزَل; and see also نُؤْ and نَفْيَة.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَتِ الذِّرَاعُ حَسَرَتِ الشَّمْسُ الْقِنَاعَ وَاسْتَعْلَتْ فِي الْأَفْقِ الشَّعَاعُ وَتَرَقَّرَقَ السَّرَابُ فِي كُلِّ قَاعٍ [When the Dhirān rises at dawn, the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers, or glistens, in every plain]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذراع does not break its promise, though it be but a بَغْشَة [or weak shower of rain]: (Kzw, TA:) [or] its نَوْ is approved, and seldom does it break its promise. (Kzw.) — ذِرَاع also signifies † A certain mark made with a hot iron upon the arm (ذراع) of a camel: (S, K;) and is a mark of the Benoo-Thaqlebeh in El-Yemen, and of some persons of the Benoo-Mālik-Ibn-Sa'ad. (K.) — Also † The fore part of a spear or spear-shaft:

(K, TA:) this is called (S, TA) also (TA) ذِرَاعُ الْعَامِلِ. (S, TA.)

ذَرُوع: see what next follows.

ذَرِيع Wide in step, (S, K,) and light, or active, in pace, or going; (K;) applied to a horse, (S, K,) and to a camel; as also ذَرُوع: (K;) and quick: (S, Māb, K;) [and so ذَرِيع; for] ذَرِيعَات, (S, O, K,) applied to the legs of a quadruped (قَوَائِم), (S, TA,) signifies quick, (S, K,) wide in step, taking much of the ground: (O, K;) or, as some say, this last word signifies the legs of a beast, (TA,) like مَذَارِيع, (S, K,) pl. of مَذْرَاع. (K.) It is said of Moḥammad, in a trad., كَانَ ذَرِيعُ الْمَشْيِ † He was quick, and wide of step, in walking. (TA.) And you say, رَجُلٌ ذَرِيعٌ بِالْكِتَابَةِ † A man quick in writing. (TA.) And أَكَلَ ذَرِيعًا † He ate quickly and much. (TA.) And قَتَلَ ذَرِيعًا † Quick slaughter. (S.) And مَوْتُ ذَرِيعٍ † Spreading death: (K;) or quick, spreading death, such that the people can hardly, or can in no wise, bury one another. (TA.) — † An ample thing, affair, or state. (K.) — † An intercessor. (Ibn-'Abbād, K.)

ذَرِيعَة a dim. of ذِرَاع, q. v.

ذَرِيعَة A she-camel by which the archer, or the like, conceals himself from the game, (S, K, TA,) walking by her side, and shooting, or casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her; (TA;) like ذَرِيعَة; (S;) as also ذَرِيع: (K;) pl. ذُرْع. (IAqr.) — Hence, † Anything that brings one near to a thing; (IAqr;) a means of access, nearness, intimacy, ingratiation, attachment, or connexion; syn. وَصْلَة; (S, Māb, K, TA;) and سَبَب; and وَصْلَة; (TA;) as also ذَرِيعَة: (Ibn-'Abbād, K;) pl. ذُرَائِع. (S, Māb.) You say, فَلَانٌ ذَرِيعَتِي إِلَيْكَ † Such a one is my means of access to thee, and of attachment to thee, or connexion with thee. (TA.) — Also, [like ذَرِيعَة] A ring by aiming at which one learns the art of shooting, or casting [the lance &c.]. (TA.)

ذَرِيع: }  
ذَرِيعَة: } dims. of ذِرَاع, q. v.

ذِرَاع A measurer with the ذِرَاع [or cubit]. (T in art. أَمْر.) — A he-camel that drives the she-camel with his arm and so makes her lie down that he may cover her. (Ibn-'Abbād, K.)

ذَارِع [so in a copy of the S and of the K and in the TA: in one copy of S and in one of the K, ذِرَاع: but the right reading is ذَارِع, as is shown by verses in which it occurs, cited in the TA, and by its pl.,] A small [skin of the kind called] زَق, which is stripped off from the part next to the ذِرَاع [or arm], (S, K,) and

which is for شَرَاب [or wine]; (S;) and مَذْرَعٌ signifies [the same; or simply] a small ذَرَق: (TA:) or, as some say, ذَرَقٌ signifies a ذَرَق that takes much water: (TA:) the pl. is ذَوَارِعُ. (S, TA.) — نَاقَةٌ ذَارِعَةٌ An excellent she-camel. (TA.)

أَذْرَعُ [More, and most, light, or active, and quick, with the arms, or hands, or + otherwise]. It is said in a trad., خَيْرُكُنْ أَذْرَعُكُنْ لِلْغَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قَتَلُوهُمْ أَذْرَعُ قَتْلٍ + They slew them with the quickest slaughter. (S.) — + More, and most, chaste in speech. (K.) You say, هُوَ أَذْرَعُ مِنْهُ + He is more chaste of speech than he. (TA.) — + One whose mother is Arabian but not his father; syn. مَقْرِبُ: or the son of an Arabian man by an emancipated slave-woman: (K:) the former is the more correct. (TA.) [See also مَذْرَعُ.]

تَذْرِيعُ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like [تَضْدِيرُ and] تَنْبِيْثُ; not an inf. n. (TA.)

ذَارِعٌ: see ذَارِعٌ.

مَذْرَعٌ, an epithet applied to an ass, and to a mule, meaning *Having what are termed رَقْمَاتَانِ* [q. v.] upon his arms. (L.) — Hence, (L.) † A man (TA) whose mother is more noble than his father: (S, L, K:) as though, (K,) or said to be, (S,) so called because of the رَقْمَاتَانِ upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K;) or so called as being likened to the mule, because he has upon his arms رَقْمَاتَانِ like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَعُ.] — A lion having upon his arms the blood of his prey. (IAqr.) — [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA.) — A bull having black spots, or black places, upon his shanks. (S, K.) — مَذْرَعَةٌ A hyena having stripes upon its arms: (K:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.)

مَذْرَعٌ Rain that sinks into the earth to the depth of a cubit. (S, K.)

مَذْرَاعٌ sing. of مَذَارِعُ, [which is contr. to rule.] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مَذَارِيعُ, (K,) which is agreeable to rule. (TA.) — مَذَارِيعُ signifies *The legs* of a beast; (S, K;) as also مَذَارِيعُ, and ذَرِيعَاتُ; see ذَرِيعُ; because the beast

measures with them the ground: or, as some say, [like the pl. of ذَرِيعُ,] the parts of a beast between the knee and the arm-pit. (TA.) — مَذَارِيعُ also signifies *The towns* (قُرَى, S, or بِلَاد, K) that are between the cultivated land and the desert; (S, K;) such as El-Kādisseeyeh and El-Ambar; (TA;) in this sense, (S,) as in others, (K,) pl. of مَذْرَاعٌ; (S, K;) as also مَذَارِيعُ; (K;) syn. with مَزَالِفُ; (S;) and بَرَاجِيلُ: (TA:) El-Hasan El-Bagree speaks of the مَذَارِيعُ of El-Yemen. (TA.) [Freytag says, without mentioning his authority, that مَذَارِيعُ has the same signification with the inhabitants of Nejd as مَخَالِيفُ with the inhabitants of El-Yemen and مَزَالِفُ in the region of El-Hijaz: but this is at variance with all that I have found, in respect of the term مَخَالِيفُ.] — Also *Parts, regions, quarters, or tracts*, syn. نَوَاجٍ, (Ibn-'Abbād, K,) of a land. (Ibn-'Abbād.) — And *The places of bending of a valley*. (Kh.) — And *Palm-trees that are near to houses or tents*. (S, K.)

مَذَارِعُ a pl. [contr. to rule] of مَذْرَاعٌ, q. v.: (S, K:) and of ذَرِيعُ as signifying † *A sleeve*. (TA.) See the last of these words, near the middle of the paragraph.

## ذوق

1. ذَرَفَ الدَّمْعُ, (Lth, T, S, M, Mgh, K,) aor. : , inf. n. ذَرَفٌ (Lth, T, S, K) and ذَرُوفٌ (Lth, T, K) and تَذَرَفٌ (S, K) and ذَرِيفٌ and ذَرِيفٌ (K,) *The tears flowed*. (Lth, T, S, M, Mgh, K.) And ذَرَفَتْ عَيْنُهُ, (S, Mgh, K,) aor. : , inf. n. ذَرَفٌ, (Mgh,) *His eye shed tears*; (Mgh;) *tears flowed from his eye*. (S, K.) And ذَرَفَتْ عَيْنُهُ دَمْعًا, (Lth, T,) or ذَرَفَتْ الْعَيْنُ دَمْعًا (K) or الدَّمْعُ, (M, Mgh,) aor. : , (M,) inf. n. ذَرَفٌ and ذَرِيفٌ and تَذَرَفٌ (Lth, T, M) and ذَرُوفٌ and ذَرِيفٌ and ذَرِيفٌ (K,) and [ISd says,] I think that Lh has mentioned as an inf. n. ذَرَفٌ, but I am not certain of it, (M,) *His eye poured forth its tears*: (Lth, T:) or *the eye made its tears, or the tears, to flow*: (M, K:) or *let fall tears, or the tears*: and ذَرَفَتْهُ, inf. n. ذَرِيفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ذَرَفٌ ذَرِيفٌ (K,) or ذَمْرَعَهُ, (T,) inf. n. ذَرِيفٌ and تَذَرِيفٌ and تَذَرِيفٌ (T, K,) *He poured forth his tears*. (K.) — [See also ذَرَفٌ, and ذَرَفَانُ, below.]

2: see above, in two places. — ذَرَفَ عَلَيْهِ, (T, S, M, K,) inf. n. تَذَرِيفٌ, (S,) *He exceeded it*; (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M.) — ذَرَفَ فِي حَدِيثِهِ *He added, or exaggerated, in his discourse, or narration*; as also زَلَفَ. (IDrd and O in art. زلف.) — ذَرَفَ الشَّيْءُ *He made him to know the thing*: a poet says,

لَا ذَرَفْتُكَ الْمَوْتَ إِنْ لَمْ تَهْرَبْ

i. e. *I will assuredly make thee to know death [if thou flee not]*: (IAqr, M:) or ذَرَفَ الْمَوْتَ

signifies *he made him to be at the point of death*. (T, K.)

10. اسْتَذَرَفَهُ *He desired its* (a thing's) *dripping, or flowing*. (M.) — And اسْتَذَرَفَ الضَّرْعُ *The udder invited one to milk it; and to desire its dripping, or flowing [with milk]*. (M.)

ذَرَفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] *A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground*. (M.)

ذَرَفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] *A weak gait or manner of going*. (S, K.)

ذَرِيفٌ and مَذْرُوفٌ *Tears shed, or made to flow*. (T, M, K.)

ذَرِيفٌ [accord. to Freytag, *Largely flowing*: but he does not name any authority.] — *Quick, or swift*; and so زَرِيفٌ. (M.)

ذَوَارِيفُ, applied to tears (ذَمْعُ), *Flowing*. (T.) [And] *Running waters*. (KL.)

مَذَارِيفُ i. q. مَذَارِعُ [The channels of the tears; &c.: see مَذْمُوعٌ]. (T, S, K.)

مَذْرُوفٌ: see ذَرِيفٌ.

## ذوق

1. ذَرَقَ, aor. : and : , (S, Mgh, Mgh, K,) inf. n. ذَرَقٌ, (Mgh, Mgh,) said of a bird, (S, Mgh, Mgh, K,) *It muted, or dinged*; (JK, Mgh, Mgh;) [like ذَرَقَ;] as also ذَرَقَ, (Zj, JK, Mgh, K,) inf. n. ذَرَقٌ: (JK:) it is also, sometimes, † said of a man: (S, TA:) and the latter is sometimes † said of a beast of prey, and [particularly] of a fox. (TA.) — [Hence,] one says, مَتَى تَذَرُقُ عَلَى النَّاسِ † *When wilt thou behave in a light-nitted, or foolish, manner towards men? or utter foul, or obscene, language against them?* (TA.) And هَذَا كَلَامٌ يَذَرُقُ عَلَيْهِ † *This is speech, or language, that is deemed foul*. (TA.) And لَا ذَرَقْتُكَ إِنْ لَمْ تَرْبَعْ is a phrase meaning a threat. (TA.) [But how it should be rendered, unless it be said by a woman to her husband, (see رُبْعٌ لِمَرْأَتِهِ) and لَا ذَرَقْتُكَ be for لَا ذَرَقْتُكَ, I know not.] — ذَرَقَ الْهَالُ, [in the JK written ذَرَقَ, but said in the TA to be like ذَرَقَ, meaning *The cattle suffered from eating the herb called ذَرَق*, is] from الذَّرَقُ. (JK, TA.)

4: see the first sentence above. — اذَرَقْتُ الْأَرْضَ *The land produced [the herb called] ذَرَق*. (S, K.)

5. تَذَرَقَتْ *She applied مَذْرُقٌ as a collyrium to her eyes*; as also اذَرَقَتْ, of the measure اِفْتَعَلَتْ: [so accord. to the copies of the K: but] in the "Nawādir el-Arāb" it is said, † اذَرَقَتْ *signifies the woman applied collyrium to her eyes*. (TA.)



8 : see what next precedes, in two places.

ذُرْقُ *Dung* (JK, S, Mgh) of a bird; (S, Mgh;) as also ذُرَاقُ: (AZ, TA:) [or] of the bustard (حَبَارَى) and the like: (JK:) the former word an inf. n. used as a subst. in this sense. (Mgh.)

ذُرْقُ *A certain plant, resembling فُسْفَسَة*; (JK;) a certain herb, (TA,) i. q. حَنْدَقُوقُ [the herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil: so in the present day]: (JK, IDrd, S, K:) it has a slight and sweet odour, and grows in [plains such as are called] قَبْعَان, and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies: (AHn, TA:) n. un. with ة. (AHn, JK, TA.)

ذُرْقُ: see ذُرَاقُ.

ذُرْقُ مَذْرُقُ *Milk mixed with water*: (AZ, S, K:) [like مَذْرُقُ].

### ذرى and ذرو

1. تَذَرُوهُ (T, S, M, Mgh, K,) aor. ذَرَّتْهُ الرِّيحُ (S, M, Mgh,) inf. n. ذَرُّوْهُ; (S, M, Mgh, K;) and aor. تَذَرِيهِ (S, M,) inf. n. ذَرِّيْهِ; (S;) and ذَرَّتْهُ; and ذَرَّتْهُ; (M, K;) the last on the authority of IAqr, but said in the T to be disallowed in this sense by AHeyth; (TA;) *The wind raised it, (T, S,\*) or made it to fly, (AHeyth, T, S,\*) M, K,) and carried it away; (S,\*) M, Mgh,\*) K;) and dispersed it; (Mgh;) namely, a thing, (Mgh, K,) or the dust, (T, S, M,) &c. (S, M.) And accord. to IAqr, one says, ذَرَّتْ الرِّيحُ, and ذَرَّتْ, [elliptically,] meaning ذَرَّتْ التُّرَابَ [i. e. *The wind raised the dust, or made it to fly, &c.*]. (T.) — [Hence,] ذَرَا الرِّوَايَةَ ذَرُّوْهُ الرِّيحَ البَشِيرَ *He carried on the relation uninterruptedly and rapidly [like as the wind carries away the dry herbage that is broken in pieces.]* (TA.) — Hence also, ذَرَا النَّاسِ الحَنْطَةَ [The people winnowed the wheat]. (S.) You say, ذَرَوْتُ الحَنْطَةَ, (IAqr, T, M, K,\*)*

aor. ذَرَوْهَا, inf. n. ذَرُّوْهُ; (IAqr, T;) and ذَرَّتْهَا; (M;) *I winnowed the wheat*: (M, K:\*) or ذَرَّتْهُ الطَّعَامُ, inf. n. تَذَرِيَتُهُ; (Mgh;) and ذَرَّتْهُ; and ذَرَوْتُ; (T;) *I cleared the wheat from its stram.* (Mgh.) And ذَرَوْتُ, (S, M,) and ذَرَّتْهُ; but the former is more approved; and ذَرَّتْهُ; (M;) *I made it to fly, and go away*; (S, M;) namely, a thing, (S,) or grain, and the like. (M.) ذَرِّيَتُهُ is well known [as meaning *The winnowing of the heaps of grain*]. (S.) And hence, (S,) ذَرَّتْ قَرَابَ البَعْدَنِ *I sought the gold of the dust of the mine [by sifting it or winnowing it]*: (S, K:) and ذَرَّتْهُ signifies the same. (T and S in art. ذرى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.]) — ذَرَّتْهُ الشَّيْءُ, (T,) or ذَرَّتْهُ, (S, TA,) accord. to AHeyth, (TA,) *I threw the thing [or scattered it] like as one throws grain for sowing.* (T, S, TA.) And ذَرَا الْأَرْضِ *He sowed the land, scattering the seed*; as also

ذَرَا الْأَرْضِ; but the former is said to be the more chaste. (MF and TA in art. ذرى.) — And ذَرَاهُمُ, inf. n. ذَرُّوْهُ, is a dial. var. of ذَرَاهُمُ, meaning *He [God] created them.* (M.) — ذَرَا الشَّيْءِ *He broke the thing* (K, TA) *without separating.* (TA.) And ذَرَوْتُ نَابَهُ *I broke his canine tooth.* (M, TA.) — ذَرَاهُ بِالرَّمْحِ *He displaced, or uprooted, him, or it, with the spear.* (Kr, M.) — ذَرَا, intrans., *It (a thing, K, or dust, &c., M) flew up, and went away, or became carried away [by the wind].* (M, K.) — *He (a gazelle, K, or, accord. to some, any animal, TA) hastened (K, TA) in his running.* (TA.) You say, مَرَّ يَذْرُو, inf. n. ذَرُّوْهُ, *He (a man, S) passed, or went, along quickly*: (S, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فُلَانٍ *He rose and betook himself to such a one.* (TA.) — *It (a thing) fell.* (S, K.) — ذَرَا نَابَهُ, inf. n. ذَرُّوْهُ, *His canine tooth broke*: or, as some say, *fell out.* (M.) And ذَرَا فُوهَ, (K,) inf. n. ذَرُّوْهُ, (TA,) *His teeth fell out from his mouth*; (K, TA;) as also ذَرَّى, and ذَرَا; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذرى.)

2: see 1, in five places. — [Hence,] ذَرَّى رَأْسَهُ (M, TA,) inf. n. تَذَرِيَتُهُ, (TA,) *He combed his head* (M, TA) [so as to remove the scurf &c.], like as one winnows a thing: but ذَرَّى [with the unpointed د] is of higher authority. (M.) — ذَرَّتْهُ, namely, a sheep, inf. n. as above, *I shored, or sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby*: and in like manner one says in relation to a camel. (S, M.) [See مَذْرَى.] — [Hence, app, or from ذَرَوْتُ, as is indicated in what follows,] ذَرَا فُلَانٍ *I praised him.* (IAqr, M, K.) You say, فُلَانٌ يَذْرَى فُلَانًا *Such a one exalts the state, or condition, of such a one; and praises him.* (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the S,)]

عَمَدًا أَذْرَى حَسْبَى أَنْ يَشْتَا

+ [Purposely I praise and exalt what constitutes my grounds of pretension to respect or honour, lest it should be reviled]: (T, S, M:) as though I put it upon the ذَرَوْتُ [q. v.] (M.)

4: see 1, in three places. — Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذَرَّتْ الشَّيْءَ عَنِ الشَّيْءِ, meaning *I threw down the thing from the thing*: (T, TA:) or إِذْرَأَ signifies the striking a thing and throwing it down: (Lth, T:) and sometimes, the throwing down without cutting. (M.) You say, ضَرَبْتُهُ بِالسَّيْفِ فَأَذَرَّتْ رَأْسَهُ *I struck him with the sword and made his head to fall from him.* (T.) And طَعَنْتُهُ فَأَذَرَّتْهُ عَنْ فَرْسِهِ (T,) or عَنْ ظَهْرِهِ (S,) i. e. [I thrust him, or pierced him, and] threw him down [from his horse, or from the back of his beast]. (T, S.) And أَذَرَّتِ الدَّابَّةُ رَاكِبَهَا *The beast threw down its rider.* (M.) And أَذَرَى الشَّيْءَ الشَّيْءَ *He struck the thing*

with the sword so as to throw it down. (M.) And أَذَرَّتِ الْعَيْنُ دُمْعَهَا (S,) or الدَّمْعَ (M,) *The eye poured forth [or let fall its tears, or the tears].* (S, M.) [See also أَذْرَأَ.] — أَذْرَى said of a camel, *He was, or became, tall, or long, in his ذَرَوْتُ [or hump].* (TA.)

5. تَذَرَّتِ الحَنْطَةُ *The wheat was, or became, winnowed*: (M, K:) or was, or became, cleared from its stram. (TA.) — تَذَرَى بِهِ *He protected, or sheltered, himself by means of it*; (M, Mgh;) i. e. by means of a wall, &c., from the wind and the cold; as also به استذرى. (M.) One says, تَذَرِ مِنَ الشَّمَالِ يَذْرَى *Protect, or shelter, thyself from the north wind by means of a shelter.* (T.) And استذِرْ بِهَذِهِ الشَّجَرَةِ *Shelter thyself by means of this tree*: (T:) or بالشَّجَرَةِ *I shaded and sheltered myself by means of the tree.* (S.) And تَذَرَّتِ الْإِبِلُ *The camels protected, or sheltered, themselves from the cold, one by means of another; or by means of the [trees called] عِشَاء.* (M.) And استذَرَّتْ بِفُلَانٍ *I sought refuge with such a one, and became in his protection.* (S.) And أَذْرَى [thus I find it written, without any syll. signs, evidently for أَذْرَى, of the measure اَفْعَلَ, like اَتَجَأَ and اَكْتَنَ] *He sought protection by means of a king.* (TA.) — تَذَرَى الشَّامَ (S,) or الذَّرَوَةَ (M, K,) *He mounted upon [the hump, or the top of the hump &c.].* (S, M, K.) — [Hence,] تَذَرَّتْ بَنَى فُلَانٍ وَتَصَيَّبَتْهُمُ *I married among the ذَرَوَةَ and the نَاصِبَةَ of the sons of such a one*; (As, T, S;) i. e., among the noble and high of them: (T:) or تَذَرَى فِيهِمْ *He married among the ذَرَوَةَ of them.* (M.)

8: see 1: — and see also 5.

10: see 5, in four places. — اسْتَذَرْتُ, said of a she-goat, *She desired the ram*; (S, K;) like اسْتَذَرْتُ. (S.) — And the inf. n. اسْتَذَرَا signifies *The act of leaping upon a female.* (KL.)

ذَرَّةٌ, originally ذَرُّوْهُ (S, Mgh, K,) or ذَرَّى (S, M,\*) Mgh,) the ة being a substitute (S, Mgh) for the final radical letter, (Mgh,) [A species of millet; the holcus sorghum of Linn.; thus called in the present day, and also, vulgarly, ذَرَّةٌ صَفِيَّةٌ, and ذَرَّةٌ قَيْظِيَّةٌ, to distinguish it from maize, the zea mays of Linn., which is vulgarly called ذَرَّةٌ كَبْرَان and ذَرَّةٌ شَامِيَّة;] a species of grain; (M;) a certain grain, well known: (S, Mgh, K:) the word is used as a n. un. and as a coll. n. (T.) [See مِيرَّة.]

ذَرُّوْهُ *A portion (طَرْف) not completed, of a saying*; as in the phrase, بَلَّغْنِي عَنْهُ ذَرُّوْهُ مِنْ قَوْلٍ *An uncompleted portion of a saying was related to me from him*: (T, S:) or a little; a dial. var. of ذَرَّةٌ [q. v.]. (M.) — Also, and ذَرَّى, i. q. ذَرِّيَتُهُ, (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذرى,] i. e. *Created beings*: [or children, or offspring: (see art. ذرى)] or ذَرُّوْهُ and ذَرَّى



signify the number of the ذرية. (M.) One says, ذرّك and انتهى الله ذرّك, meaning *May God increase [the number of] thine offspring.* (T.) — And ذرّ النار occurs in a trad., as some relate it, instead of ذرّ النار, as others relate it; meaning [either *The children of the fire of Hell*, agreeably with what next precedes, or] *to be scattered in the fire.* (S and TA in art. ذرّ.) = Also, ذرّ, *The curved extremity of a bow.* (So in a copy of the S.)

ذرى, also written ذرا, (or, accord. to some copies of the S, ذرى) *A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away:* (S:) or it signifies *what one has winnowed;* (M;) or *ما تذرّوه* [what thou winnowest, as is indicated by the context of this explanation]; like as تنفض signifies *ما تنفضه.* (T.) — And ذرى or ذرى (accord. to different copies of the S) *Tears poured forth:* (S:) or so ذرى [or دمع ذرى]. (M, TA.) = Also *A shelter;* (M, TA;) *anything by which one is protected, or sheltered:* (S, Mgh;) *a shelter from the cold wind, consisting of a wall, or of trees:* and particularly *a shelter that is made for camels such as are termed شول, by pulling up trees of the kind called عرقج &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camels' nightly resting-place.* (T.) [Hence,] one says, فلان فى ذرى فلان *Such a one is in the protection of such a one.* (T.) And أنا فى ظلّ فلان وفى ذراه *I am in the protection of such a one, and in his shelter.* (S.) And [hence, perhaps,] إن فلاناً لكرير الذرى *Verily such a one is generous in disposition.* (AZ, T.) — Also *The court, or yard, (فناء) of a house.* (Har pp. 56 and 442.) = See also ذرو, in two places.

ذرى: see ذرى, in two places: — and ذراوة.

ذروة Much property; like ثروة: so in the saying, هو ذو ذروة *[He is a possessor of much property].* (TA.) = See also ذروة.

ذروة: see what next follows.

ذروة and ذروة The upper, or uppermost, part of a thing (S, M, Mgh, K) of any kind; (M, Mgh;) and so, accord. to Et-Takee Esh-Shemenee, ذروة: (TA:) and particularly, of a camel's hump, (S, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. ذرى. (S, TA.) It is said in a trad., أتى بإبل غير الذرى [or غرّ الذرى] *He brought camels having white humps.* (TA.) And in another trad., على ذروة كلّ بعير شيطان *[On the hump of every camel is a devil].* (TA.) And in a prov., ما زال يفتل فى الذروة والغارب *[He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. غرّ]: it means, he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness.*

(TA.) — [Hence,] الذروة والنّاصية تزوّج منهنّ فى الذروة والنّاصية (T, M\*) *† He married among the noble and high of them.* (T.)

ذرى: see ذرى. = ذرى A warm shelter. (TA.)

ذرية A she-camel by means of which one conceals himself from the objects of the chase: on the authority of Th: but the more approved word is with ذ [i. e. ذرية, or, accord. to AZ, ذرّية]. (M.)

ذراوة (vulgarly pronounced ذراوة, TA) *What has become broken into small particles,* (M, K,) *and dried up,* (M,) *or of what has dried up,* (K,) *of a plant, or of herbage, and has been blown away by the wind.* (M, K.) — And *What has fallen of, or from, corn,* (M, K,) *or especially wheat,* (Lh, M,) *in the process of winnowing.* (M, K.) And *What has fallen of, or from, a thing;* as also ذرى. (M, K.)

ذروة: see ذرو.

الذاريات [as used in the Kūr li. 1] means *The winds* (S, Bd, Jel) *raising, or making to fly, and carrying away, or dispersing, the dust &c.:* (Bd, Jel:) or *† the prolific women;* for they scatter children: or *† the causes of the scattering of the created beings, angels and others.* (Bd.)

مذرى (S, M) and مذراة (M) *A wooden implement,* (S, M,) *or a small wooden implement,* (so in one copy of the S,) *having [several] extremities [or prongs],* (S,) *with which one winnows* (S, M) *wheat, and with which the heaps of grain are cleared [from the straw &c.]:* (S:) or the former word signifies *the thing with which the wheat is carried to be winnowed:* and the latter, *the wooden implement with which one winnows.* (T.) = Also, the former word, *The extremity of the buttock:* (AO, T, M, K:) or مذروان signifies *the two extremities of the two buttocks;* (A'Obeyd, T, S, M, K,\*) *or the two uppermost parts of the two buttocks;* (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were مذرى, the dual would be مذرّيان. (A'Obeyd, T, S, M, Meyd.)

Hence, (Meyd,) جاء ينفض مذرّويه *[He came shaking the two extremities, or the two uppermost parts, of his buttocks];* (S, Meyd, K;) a prov., applied to one behaving insolently (بأج), and threatening; (S, K,\*) or to one threatening vainly: (Meyd, and Har p. 603:) and جاء يضرب مذرّويه *[He came striking &c.];* a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi suprà.) —

مذروان also signifies *The two sides of the head:* (M, K:) or مذار signifies *the temples of the head;* and the sing. is مذرّى; accord. to AA. (S.) — Also, مذروان, *The two places, of a bow, upon which lies the string, in the upper portion and the lower:* (AHn, S, M, K:) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مذرّى. (M.)

مذراة: see the next preceding paragraph, first sentence.

مذروان: see مذرّى, in five places.

مذرّى, fem. مذرّاة, *A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn.* (T.) [Sec 2.]

## ذعب

5. تَدَعَبْتَهُ الْجَنُّ, (K,) as also تَدَابَبْتَهُ, (TA,) *The jinn frightened him, or terrified him.* (K.)

7. اندعب, (K,) as also انشعب, the latter thought by Az to be the original word, (TA,) *It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream.* (K.)

ذعبان A young wolf. (K.)

رَأَيْتُهُمْ مُذْعَابِينَ كَأَنَّهُمْ عُرْفُ ضَبْعَانِ, (K,) and مُذْعَابِينَ, (TA,) *I saw them following one another as though they were the mane of a male hyena.* (As, K.)

## ذعر

1. ذَعَرَهُ, aor. -, inf. n. ذَعَرٌ; (S, A, Mgh, K;) and ذاعره, (TA,) inf. n. ذِعَارٌ; (K;) *He frightened him; made him afraid.* (S, A, Mgh, Mgh, K, TA.) Hence, قُمْ فَأَتِ الْقَوْمَ وَلَا تَذْعَرْهُمْ عَلَى, meaning *Arise thou, and go to the people, meaning Kureysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee:* said to Hodeyfeh, on the night of the Ahzab [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the following saying of 'Omar, to some men contending together in throwing colocynths: كَذَلِكَ لَا تَذْعَرُوا: meaning, *Let that suffice you: make not our camels to be frightened at us.* (TA.) — ذَعَرَ, (S, K,) inf. n. ذَعَرٌ; (TA;) and اندعر; (TA;) [and app. تذعر; of which see the act. part. n., below;] *He became frightened, or afraid.* (S, K, TA.) [You say, ذَعَرَ مِنْهُ *He was frightened at him, or it.*]

4: see above, first sentence.

5 and 7: see 1.

ذعر Fright. (S, Mgh, Mgh, K.)

ذعر A state of stupefaction, (K,) by reason of shame, or pudency. (TA.)

ذعر, a possessive epithet, (T, TA,) or ذعر, (K,) *A thing feared; a frightful thing.* (T, K.) — See also مذعور.

ذعر: see ذعر.

ذعره A fright. (TA.)

ذعره [an intensive epithet, *Very fearful.* — And hence,] *A certain bird, (K,) a small bird, (T,) found in trees, always wagging its tail, (T, K,) never seen otherwise than frightened.* (T, TA.)

سَنَةً ذُعْرِيَةً *A severe year.* (A, K.)

ذُعُورُ: see مَذْعُورُ. — Also, [without ة,] *A woman who becomes frightened at a thing that induces suspicion, or evil opinion, (S, A, Mgh, K,) and at foul language. (K, TA: or, accord. to the CK and a MS. copy of the K, "foul language" is a distinct signification of the word.) A poet says,*

\* تَنُولُ بِمَعْرُوفِ الْحَدِيثِ وَإِنْ تُرِدْ  
\* سَوَى ذَاكَ تَذْعُرُ مِنْكَ وَهَى ذُعُورِ

[*She will give thee kind discourse; but if thou desire other than that, she will be frightened at thee; for she is one who is frightened at a thing inducing suspicion &c.*] (TA.) — Also *A she-camel which, when her udder is touched, takes fright, and will not yield her milk. (So accord. to two copies of the S. [Expl. by إِذَا مَسَّ ضَرْعَهَا غَارَتْ; and so in some copies of the K and accord. to the TA: in a copy of the A, غَارَتْ, which has a similar meaning: in some copies of the K, غَارَتْ, without tesheed, i. e., is jealous.])*

مَذْعُورَةٌ: see the next paragraph.

مَذْعُورُ *Frightened; or that becomes frightened;* (S, A, K;) as also ذُعُرٌ (A) and ذُعُورٌ (K) and مَذْعُورٌ (M, TA,) or مَذْعُورٌ. (K.) — مَذْعُورَةٌ, and مَذْعُورَةٌ (K, TA,) or مَذْعُورَةٌ, (so in the CK, and a MS. copy of the K,) *A mad she-camel. (K.)*

مَذْعُورَةٌ: }  
مَذْعُورٌ: } see the next preceding paragraph.  
مَذْعُورٌ: }

## ذغ

1. ذَغَهُ, (S, K,) aor. -, (K,) inf. n. ذَغَفَ, (TK,) *He gave him to drink ذَغَافَ [i. e. poison, or instantaneous poison]. (S, K.) — [And He poisoned food: (see مَذْعُورُ:) for] ذَغَفَ also signifies the infecting with poison. (KL.) — ذَغَفَ and ذَغَفَ, aor. -, (K,) inf. n. ذَغَفَانُ, (K, \*TK,) *He died: (K:) [or he died quickly: like ذَأَفَ.]**

4. ذَغَهُ *He, or it, slew him, or killed him, quickly. (K.)*

7. ذَغَفَ *His breath became interrupted, or short, (انْقَطَعَ نَفْسُهُ,) and his heart broke (انْقَطَعَ قُوَادُهُ) [a phrase probably to be understood in a figurative sense; like انْدَأَفَ]. (K.)*

ذَغَفَ: see ذَغَافَ. — ذَغَفَ الثَّعَّابُ *A serpent that kills quickly. (K.)*

ذَغَفَانُ *Death. (K.) [See 1, last sentence.]*

ذَغَافُ *Poison: (S, K:) or instantaneous poison; as also ذَغَفَ: (K:) or such poison is called ذَغَافُ: (Mgh:) pl. ذَغَفُ. (K.) — ذَغَافُ مَوْتٌ *i. q. ذَوَافُ; (S, K;) i. e. A quick death; that kills quickly; (S;) and so ذَغَفُ مَوْتٌ. (K.)**

مَذْعُورٌ: see what next precedes.

طَعَامٌ مَذْعُوفٌ [*Poisoned food; or] food in which is ذَغَافُ. (S, K.)*

[This art. is wanting in the copies of the TA known to me. Compare with it art. زَعَفَ.]

## ذعن

1. ذَعِنَ: see what next follows.

4. إِذْعَنَ لَهُ, (S, Mgh, \*K, &c.) inf. n. إِذْعَانُ, (Mgh,) *He was, or became, quick in obedience to him, or it: (K:) this is its [proper, or primary,] meaning, accord. to Abou-Is-hāk, in the language of the Arabs: (TA:) and he acknowledged, or confessed, to him: (K:) and he was, or became, lowly, or humble, and abject, to him: (S, K:) and he was, or became, tractable, submissive, or manageable, to him; (S, \*Mgh, \*K, TA;) and easy; (K, \*TA;) not disobedient; (Mgh;) as also ذَعِنَ, aor. -, (K,) inf. n. ذَعِنَ. (TA.) You say, اِذْعِنْ لِي بِحَقِّي *He obeyed me with respect to that [right, or due,] which I sought to obtain from him, and hastened to render it: and he acknowledged, or confessed, to me my right, or due, willingly, not against his will; as also اِذْعِنَ. (TA.)* Some have used إِذْعَانُ as meaning *Perception, and understanding: but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the sheykhs have endeavoured to show it to be, is improbable. (MF.)**

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ [act. part. n. of 4]. مَذْعِنَ يَأْتُوا إِلَيْهِ مُذْعِنِينَ, in the Kur [xxiv. 48], means [*But if the right be theirs,] they come to him quickly obedient: (TA:) or [simply] obedient; not compelled against their will: (Fr, TA:) or acknowledging, or confessing, and lowly, or humble: or tractable, submissive, or manageable, and easy. (TA.)* مَذْعَانُ, also, signifies *Tractable, submissive, or manageable, (Mgh, K,) to her leader, (TA,) and easy in the head; (K;) applied to a she-camel: (Mgh, K:) and, applied to a man, tractable, submissive, or manageable. (A, TA.)*

مَذْعَانُ: see what next precedes.

رَأَيْتُهُم مَذْعَابِينَ is a mistake for رَأَيْتُهُم مَذْعَابِينَ, meaning *I saw them following one another, or doing so uninterruptedly. (K.)*

## ذف

1. ذَفَ, aor. -, (S, M, Mgh, K,) inf. n. ذَفَافَةٌ, (M,) *He, or it, (a thing, Mgh,) was quick (S, M, Mgh, K) and light, (M,) فِي الْأَمْرِ in the affair: (K:) or he was light [or went lightly] upon the ground. (M.) You say, ذَفَ عَلَى وَجْهِهِ, and ذَفَ, (IAqr, T in the present art. and in art. ذَفَ,) i. e. *He went lightly upon the ground. (TA in art. ذَفَ.)* — Also, aor. as above, said of a pestilence, *It was quick; and despatched, or killed, quickly. (K.)* And ذَفَ عَلَيْهِ, (M, K,) inf. n. ذَفَ and ذَفَافَ, (S, K,) or ذَفَفَ; (M;) and ذَفَفَ, (T in art. ذَفَ, S, M, Mgh,) or ذَفَفَ, (K,) inf. n. تَذَفِيفَ; (S;) and ذَفَ عَلَيْهِ, (M, K, in the CK اِذَا ذَفَ,) and ذَفَ, (M, K, in the CK اِذَا ذَفَ,) and ذَفَ, (M,) aor. -, (K;) namely, a wounded man; (S, M, Mgh, K;) *He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Mgh, K;) as also ذَفَ عَلَيْهِ [&c.]. (Mgh in art. ذَفَ.) [See 3 in that art.] — Also ذَفَ, (T, M,) aor. -, inf. n. ذَفِيفَ; (M;) and ذَفَفَ; (T, M, K;) *It (a thing, or an affair,) was, or became, easy; (T;) within one's power or reach; (M;) feasible, practicable, or prepared. (M, K.)* You say, ذَفَ and ذَفَ, مَا أَتَذَفَ لَكَ and ذَفَ مَا ذَفَ لَكَ: all signify the same: (T, K:) i. e. *Take thou what is easy [&c.] to thee. (T. [See 10 in art. ذَفَ.] — [The signification "Celeriter obortæ fuerunt manaruntque lacrymæ," assigned by Goliath to the first of these verbs, as on the authority of the KL, is a mistake: it is taken from an explanation of ذَفَفَ, which, in my copy of the KL, immediately follows the explanations of ذَفَ and ذَفَفَ.]***

2: see 1, in two places. — You say also, ذَفَفَ جَهَارَ رَاحِلَتِكَ *Lighten thou the travelling-apparatus of thy riding-camel. (K.)*

3: see 1, in two places.

4: see 1, in two places.

10: see 1, in two places. — Also *It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; or complete, and in a right state; as also اِسْتَدَفَ. (IKtt, IB, TA in art. ذَفَ.)*

R. Q. 1. ذَفَفَ: see 1. — Also *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (IAqr, T, K.)*

ذَفَ *Sheep or goats. (Kr, M, K.)*

ذَفَافٌ (M, K) and ذَفَفٌ (M) and ذَفَافٌ (T, S, K) and ذَفَافٌ (M, K) *A small quantity of water; water little in quantity: (T, S, M, K:) or the last two signify, (K,) or the last but one signifies, (M,) moisture: (M, K:) the pl. [of mult.] (of ذَفَافٌ, T, K, or ذَفَافٌ, K) is ذَفَفٌ (T, K) and [of pauc.] اِدْفَافَةٌ. (T, M.)*

ذَفَفَ: see what next precedes.

ذَفَافٌ a subst. from ذَفَ عَلَيْهِ [and as such signifying *The act, or a means, of despatching a wounded man; i. e., hastening and completing his slaughter: and hence, of finishing a thing.*] (El-Hejeree, M, K.) *A poet says, referring to a draught of water,*

\* تَكُونُ شِفَاءً أَوْ ذَفَافًا لِمَا بِيَا \*  
[*That may be a cure, or a means of finishing, of what is in me, i. e., of what I am suffering.*] (El-Hejeree, M.) — See also the next paragraph.

ذَفَافٌ: see ذَفِيفَ, in two places: — and ذَفَافٌ: — and ذَفَافٌ. — You say also, مَا ذَفَفْتُ ذَفَافًا, *I tasted not a little thing, or a thing small in quantity: (M:) or ذَفَافًا ذَفَافًا and ذَفَافًا ذَفَافًا [like ذَوَافًا] He tasted not anything. (K. In the CK ذَفَ ذَفَافًا.)*

ذَفَافٌ [or سَرُ ذَفَافٌ], (AA, T, S,) or ذَفَافٌ, (M,) or both, (K,) *Deadly poison*: (AA, T, S, M, K:) because it kills quickly him who drinks it. (AA, T.) — You say also, ذَفَافٌ مَا فِيهِ ذَفَافٌ, meaning مُتَعَلِّقٌ يَتَعَلَّقُ بِهِ [i. e. *There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence*]. (K.) — See also ذَفُفٌ: and ذَفَافٌ.

ذَفِيفٌ *Quick*: (S, Mghb:) or, as also ذَفَافٌ, *quick and light*: or *light*, or *going lightly*, upon the ground. (M, K.) You say also ذَفِيفٌ خَفِيفٌ, (T, S, K,) meaning *Quick*, (S,) and in like manner ذَفَافٌ خَفَافٌ, (T, K,) in each case using the latter word as an imitative sequent. (K.) — Also A death, (M,) or a pestilence, (K,) that kills quickly. (M, K.) — Also The male قَنْدَرٌ [or hedge-hog]. (M.)

سَهْرٌ مُذَقَّفٌ *A swift and light arrow*. (K.)

### ذفر

1. ذَفْرٌ, nor. ٤, (S, Mghb, K,) inf. n. ذَفَرٌ, (Mghb,) *He, or it, had, or emitted, a pungent, or strong, odour, or smell*: (S, Mghb;) or a *very pungent, or very strong, odour, or smell*: (M, K;) *whether sweet or stinking*: (S, M, Mghb;) or *he had stinking arm-pits*; or it (the arm-pit) *stank*. (Lh, M, K.) [See also ذَفَرٌ, below.] — ذَفِرَ النَّبْتُ *The plants became abundant*. (AHn. M.)

10. استذفر في الأمرِ *He became very determined, and hardy*, [as though he drew forth from himself a pungent odour by sweating,] *to do the thing, or affair*. (M, TA.) — استذفرت said of a woman, i. q. استغفرت [q. v.]. (TA.)

ذَفْرٌ inf. n. of 1. (Mghb.) — *Pungency, or strength, of odour*: (S, A, Mghb, Mghb;) or *intense pungency or strength thereof*: (M, K;) *whether sweet or stinking*: (S, M, A, Mghb, Mghb;) as also ذَفْرَةٌ, (K, TA,) or ذَفْرَةٌ: (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul: (TA:) or *any pungent, or strong, odour; whether sweet or stinking*: (T:) or *stench of the arm-pit*: (Lh, M, K;) or it has this signification as well as the first: (S, M:) or *stink, or stench*, [absolutely,] (IAar, M, K,) *except when relating to musk*; not used with reference to any other perfume, or sweet-smelling substance: (IAar, M:) but ذَفْرٌ, with the unpointed د, signifies only “*stink, or stench*.” (M.) — The seminal fluid (مَاءٌ) of a stallion. (K.)

ذَفْرٌ (S, M, A, Mghb, K) and ذَفْرٌ (M, K) *Having, or emitting, a pungent, or strong, odour, or smell*: (S, Mghb;) or *having, or emitting, a very pungent, or very strong, odour, or smell*: (M, K;) *whether sweet or stinking*: (S, M, Mghb;) or especially, (Lh, M, K,) or also, (S, M, A,) a man *having stinking arm-pits*, (S, M, A, K,) and a *foul smell*: (S, M, A:) fem. of the former, ذَفْرَةٌ; and of the latter, ذَفْرَةٌ: (M:) or ذَفْرَةٌ signifies a woman *having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits*. (Mghb.) You say ذَفْرٌ ذَفْرٌ, (S, A,

Bk. I.

M, K,) and ذَفْرٌ, (M, K,) *Pungent, or strong-scented, musk*: (S, A:) or *musk of the utmost excellence*. (K.) And ذَفْرَةٌ ذَفْرَةٌ [A pungent, or strong-scented, or] *sweet-smelling [follicle, or vesicle, of musk]*: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell,

\* لَهَا قَارَةٌ ذَفْرَةٌ كُلَّ عَشِيَةٍ \*  
\* كَمَا تَقَى الْكَافُورَ بِالْهَيْسِكِ فَاتِقَةٍ \*

[They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk]. (T, M, TA.) One says also ذَفْرَةٌ رَوْضَةٌ, (S, A) *A sweet-smelling meadow*. (TA.) And ذَفْرَةٌ أَيْطٌ *A stinking arm-pit*. (A.) And ذَفْرَةٌ كَتِيْبَةٌ, (S, K,) or ذَفْرَةٌ الرَّائِحَةِ, (A,) *An army, or a collected portion thereof, or a troop of horse, having a foul smell from the rust of the arms or armour*. (S, A, K.) — ذَفْرَةٌ *A certain plant, (K,) which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the جَعْدَةُ in [the sweetness of] its odour*. (TA.) — And ذَفْرَةٌ *A certain herb, or leguminous plant, (K,) which remains green until the cold smites it*: [a coll. gen. n.; and with tenween; for] the n. un. is ذَفْرَةٌ: (TA:) [but it is from ذَفْرَةٌ, fem. of ذَفْرٌ:] *a certain herb, of foul odour, which camels &c. scarcely ever eat*: (Yaqoob, S:) or a certain tree, also called عِطْرُ الْأَمَةِ: or, accord. to AHn, a species of [the trees called] حَبِضٌ: or, as he says in another place, a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Rá'ee.)]

ذَفْرَةٌ *A single emission of pungent, or strong, odour*. (Mghb.)

ذَفْرَةٌ } see ذَفْرٌ.  
ذَفْرَةٌ }

ذَفْرِي, without tenween, (S, K,) because the alif [written ى] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذَفْرِي, with tenween, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to ذَفْرٌ, (S, K,) *The place that sweats, in the back of a camel's neck, behind the ear*: (Lh, S:) or, in a man, (M,) and in any animal, the part extending from the مَقْدَرٌ [or part between the two ears, erroneously written in the CK مَقْدَرٌ] to the half of the قَذَالٌ [or entire back of the head]: or the prominent bone behind the ear: (M, K:) or a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the

middle: (Sh:) or the ذَفْرَتَانِ [which is the dual] are the two protuberances on the right and left of the small hollow in the middle of the back of the neck: (M:) it is from ذَفْرُ الْعَرَقِ [“the pungency of the odour of sweat”], because it is the first part that sweats in a camel: (S:) pl. ذَفْرَاتٌ and ذَفَارِي, (S, K,) and some say ذَفَارٍ. (S.)

ذَفْرٌ: see what next follows.

ذَفْرٌ *A camel large in the part called ذَفْرِي*: fem. with ة: (AZ, S, K:) or a *great camel*: (AA:) or (so in the TA; but in the K, “and”) *hard, or firm, and strong*: as also ذَفْرٌ: (K:) but the former (ذَفْرٌ) is of higher authority: also applied to a camel; fem. with ة: and in like manner to an ass: (TA:) or (so in the TA; but in the K, “and”) *great in make*: (K:) also a young man *tall, perfect [in make], and hardy, strong, or sturdy*: (S, K:) and ذَفْرَةٌ *an excellent she-camel, (K,) long-necked*: (TA:) and, accord. to the K, a *bulky, or thick, ass*: but this is at variance with what is found in other lexicons. (TA.)

ذَفْرٌ and ذَفْرَةٌ: see ذَفْرٌ, in eight places.

ذَفْرَةٌ رَوْضَةٌ مَذْفُورَةٌ *A meadow abounding with ذَفْرَةٌ*. (K.) [See ذَفْرٌ.]

### ذقن

1. ذَقْنُهُ, (JK, S, A, K,) aor. ٤, (JK,) inf. n. ذَقْنٌ, (TK,) *He struck his ذَقْنٌ [or chin]*: (JK, S, A, K:) or *he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand*; syn. قَفَدَهُ. (K, TA. [In the CK, erroneously, قَفَدَهُ.]) And *He struck him, or beat him, with a staff, or stick*. (JK.) — ذَقْنٌ عَلَى يَدِهِ, (K,) or عَلَى عَصَاهُ, (JK, K,) *He put his ذَقْنٌ [or chin] upon his hand, or upon his staff, or stick*, (JK, K, TA,) and *leaned [upon it]*: (TA:) and ذَقْنٌ بِسَوْطِهِ [He leaned his chin upon his whip]: (TA:) as also ذَقْنٌ. (K.) — ذَقْنَتِ الدَّلْوُ, (JK, S, K,) aor. ٤, (JK, K,) inf. n. ذَقْنٌ, (JK,) *The bucket was, or became, such as is termed ذَقْنٌ* (S, K) or ذَقْنَةٌ. (JK.)

2: see the preceding paragraph.

3. ذَقْنَهُ *He straitened him*. (K.)

[4. ذَقْنٌ is said by Golius, as on the authority of the KL, to signify *Opem tulit in tollenda re*: but the word explained in the KL as signifying the doing this is the inf. n. of ذَقْنٌ, not of ذَقْنٌ.]

ذَقْنٌ *A decrepit, old and weak, or extremely aged, man*. (K.)

ذَقْنٌ [The chin:] the place where the لِحْيَانِ [here meaning the two lateral portions of the lower jaw] combine. (JK, S, Mghb, K,) at their lower part: (K:) it is of a man (S, Mghb) [and of a beast]: also pronounced with kear (ISd, K,) to the د [i. e. ذَقْنٌ]: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. أَذْقَانٌ, (Mghb, K,) 122

a pl. of pauc.; and the pl. of mult. is ذُقُون. (Mṣb.) Hence, (K.) مُثْقَلٌ اسْتَعَانَ بِذَقْنِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خَرُّوا لِأَذْقَانِهِمْ [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109]: and [hence,] عَصَفَتْ رِيحٌ فَخَرَّتِ الْأَشْجَارُ [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. خر:) and هَبَّتِ الرِّيحُ فَكَثَبَتِ الشَّجَرَ عَلَى أَذْقَانِهَا [The wind blew, and overturned, or threw down, or bent down, the trees]: and, of a stone, كَبَتِ السَّلَّ لَذَقْنِهِ [The torrent overturned it. (TA.)] — The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shihāb El-Khafījee, in the “Shifā el-Ghaleel,” to be post-classical: Z says, in the “Rubecā el-Abrūr,” that it signifies the beard in the language of the Nabathæans. (TA.)

ذَقْنٌ: see the next preceding paragraph, first sentence.

ذَقْنِي: see the paragraph next following.

ذُقُون A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA:) pl. ذُقْنٌ: (TA:) and ذُقَانَةٌ, applied to a she-camel, signifies the same as ذُقُون. (IAṣr, TA.) — دَوُو ذُقُونٌ † A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Rāghib, TA:) and دَوُو ذُقْنِي a bucket with an inclining lip: (IB, TA:) and دَوُو ذُقَانَةً a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.)

الذَّقَانَةُ The part beneath the ذَقْن [or chin]: (K:) or the part, of the breast, that is reached by the ذَقْن: or the ذَقْن [itself]: (TA:) or the head of the حُلُقُوم [or windpipe]: (K:) or the prominent extremity of the حُلُقُوم: (S, K:) thus explained by A'Obeyd and AA in the saying of 'Aisheh, “[The Prophet died] between my ذَّقَانَةٌ and my ذَّقَانَةٌ.” (TA: [see الذَّقَانَةُ:]) or the ذَّقَانَةُ [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الذَّقَانَةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of الذَّقَانَةُ,

by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذَوَاقِن. (S, TA.) [See also الذَّقَانَةُ.] Hence the prov., لَا تُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حقن]: الذَوَاقِنُ, accord. to AZ, means the lower part of the belly. (S.) = See also ذُقُون.

أَذَقْنُ A man long in the ذَقْن [or chin]: and so [the fem.] ذُقْنَاءُ applied to a woman. (K.) — And A man having the two sides of the mouth inclining, or wry. (JK.) — And [hence, app.,] ذُقْنَاءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) † Having the جَهَاز [or pudendum] inclining, or wry. (K, TA.) — دَوُو ذُقْنَاءُ: see ذُقُون.

## ذكر

1. ذَكَرَهُ, [aor. 2,] inf. n. ذَكَرَى, (S, A, Mṣb,) which is fem., (Mṣb,) and imperfectly decl., (S,) and ذَكَرَ (A, K) [and ذَكَرَ, or, accord. to Et-Tebrcezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Mṣb., both are properly subst., and a distinction is made between them, as will be shown below,] and تَذَكَّرَ, (K,) He preserved it in his memory: (K, TA:) he remembered it; (S, A;) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (S, Mṣb,) and تَذَكَّرَهُ, (S, A;) and اذْكَرَهُ, (S, K, TA,) originally اذْتَكَّرَهُ, (S,) and اذْكَرَهُ, (TA, and so in the CK,) and اذْذَكَرَهُ, (K,) and استذكَرَهُ, (AZ, K,) signify the same as تَذَكَّرَهُ (K) [as explained above]: تَذَكَّرَهُ signifies also he became reminded of it; (Mṣb;) [and so اذْكَرَهُ and its variations: and استذكَرَهُ seems properly to signify, as also تَذَكَّرَهُ, he recollected it; or called it to mind: and he sought to remember it: and استذَكَرَ and تَذَكَّرَ used intransitively, he sought, or endeavoured, to remember.] You say, ذَكَرْتُ الشَّيْءَ بَعْدَ النِّسْيَانِ [I remembered the thing after forgetting]: (S:) and ذَكَرْتُ ذَكَرْتُ [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A:) and اذْكَرَ بَعْدَ أَمْنِهِ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (S.) And رَبَطَ فِي إصْبَعِهِ خِطًّا يَسْتَذَكِّرُ بِهِ حَاجَتَهُ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رَبِيْمَةٌ]: (AZ:) and استذكَرَ is used alone with the like signification [i.e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, استذكَرَ بِدِرَاسَتِهِ He sought to remember by his studying of a book. (A.) — ذَكَرَ حَقَّهُ, (K,) inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words مَا وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.)] — One says, مَا أَتَيْكَ أَذْكَرُ, (Fṣ and Lb, and so in a copy of the K,) or أَذْكَرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكَرُ being disjunctive, (Lb, K,) [in the CK we find مَا أَتَيْكَ أَذْكَرُ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرُ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذْكَرُهُ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكَرُ, or أَذْكَرُهُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذَكَرَهُ, aor. 2, (TA.) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Mṣb,) and ذَكَرَ and ذَكَرَ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mṣb., both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA:) and so ذَكَرَهُ بِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Mṣb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jāmi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ † He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ; or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ; or the like.] — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْحَمْدِ, or بِخَيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْبُخْسِ, or بِشَرٍّ,] † He spoke evil of him; men-

inf. n. ذَكَرَ, (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اذْكُرْ حَقِّي عَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — [In like manner also are explained the words مَا وَادْكُرُوا مَا فِيهِ, in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.)] — One says, مَا أَتَيْكَ أَذْكَرُ, (Fṣ and Lb, and so in a copy of the K,) or أَذْكَرُهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكَرُ being disjunctive, (Lb, K,) [in the CK we find مَا أَتَيْكَ أَذْكَرُ, as though the reading were أَذْكَرُهُ with a disjunctive hemzeh from أَذْكَرُ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذْكَرُهُ): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [أَذْكَرُ, or أَذْكَرُهُ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] = ذَكَرَهُ, aor. 2, (TA.) inf. n. ذَكَرَى, fem., [and imperfectly decl.,] (Mṣb,) and ذَكَرَ and ذَكَرَ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Mṣb., both are properly subst., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA:) and so ذَكَرَهُ بِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Mṣb.) You say ذَكَرْتُ لِفُلَانٍ حَدِيثَ كَذَا وَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ أَمْرًا بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jāmi' es-Sagheer voce مَنْ.) — And ذَكَرَهُ † He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying اللَّهُ سُبْحَانَ اللَّهِ, and لَا إِلَهَ إِلَّا اللَّهُ; or اللَّهُ أَكْبَرُ, and الْحَمْدُ لِلَّهِ; or the like.] — [And, in like manner, † He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالْحَمْدِ, or بِخَيْرٍ. See ذَكَرَ, below.] — Also, contr., [for ذَكَرَهُ بِالْبُخْسِ, or بِشَرٍّ,] † He spoke evil of him; men-



tioned him with evil words; (Fr;) mentioned his vices, or faults; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true; or merely said of him what would grieve him: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, **لَنْ ذَكَرْتَنِي لَتَنْدَمَنَّ**, meaning [Verily, if thou mention me] with evil words [thou wilt assuredly repent]: and in like manner the verb is used in the *Kur* xxi. 37 and 61: and 'Antarah says,

\* لَا تَذْكُرِي قَرَبِي وَمَا أَطْعَمْتُهُ \*  
\* فَيَكُونَ جِلْدُكَ مِثْلَ جِلْدِ الْأَجْرَبِ \*

meaning *Mention thou not reproachfully [my horse, and what I have given him for food, for, if thou do, thy skin will be like the skin of the scabby]:* (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, *Be not thou fond of mentioning my horse, and my preferring him before the family.* (T, TA.) — **ذَكَرَ فَلَانَةً**, inf. n. **ذَكَرَ**, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or **ذَكَرَ**, [so in a MS. copy of the K, and in the TA,] with fet-h, [so in the TA,] *He demanded such a one in marriage: or he addressed himself to demand her in marriage:* (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) — **ذَكَرَهُ**, inf. n. **ذَكَرَ**, with fet-h, *He struck him upon his penis.* (K.)

2. **ذَكَرَهُ** بِهِ, (S, A, \* Mṣb, K,) and **ذَكَرَهُ** إِيَّاهُ, (K, TA) and **تَذَكَّرَهُ** (A, TA) and **تَذَكَّرَ** (K, TA) and quasi-inf. n. **ذَكَرَى**, imperfectly decl.; (A, \* K, \* TA) and **اذْكُرْهُ** إِيَّاهُ, (S, Mṣb, K;) *He reminded him of, or caused him to remember, him, or it.* (S, Mṣb, K.) — And **ذَكَرَ** (TA), inf. n. **تَذَكَّرَ** (K) [and **تَذَكَّرَ** also, as in the *Kur* xx. 2], *He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments.* (K, TA.) Thus the verb is used in the *Kur* lxxxviii. 21. (TA.) — Also **ذَكَرَهُ**, inf. n. **تَذَكَّرَ**, *He made it (a word) masculine; contr. of أَنتَهُ.* (S, \* Mṣb, K.) — In the *Kur* [ii. 282], **تَذَكَّرَ إِحْدَاهُمَا**, **الْأُخْرَى** is said by some to signify + *That one of them may make the other to be in the legal predicament of a male:* [meaning that both of them together shall be as one man:] or, accord. to others, *one of them may remind the other.* (TA.) — It is said in a trad., **الْقُرْآنُ ذَكَرٌ فَذَكِّرُوهُ**, *The Kur-án is eminently excellent [lit. masculine]: therefore do ye hold it and know it and describe it as such.* (K, TA. [In the CK, for **ذَكَرٌ** is put **ذَكَرٌ**].) — [Hence,] **ذَكَرَهُ** (TA), inf. n. **تَذَكَّرَ** (K), *He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel.* (K, \* TA.) [See **ذَكَرَ**.]

3. **ذَكَرَهُ** (MA), inf. n. **مَذَكَرَهُ** (KL), *He called to mind with him* (MA, KL) a story, or

discourse, or the like, (MA,) or a thing. (KL.) — [And hence, *He conferred with him.*]

4: see 2. — **اَذْكُرْ** also signifies *He* (a man [or other]) *begat a male.* (TA from a trad.) And **اَذْكُرَتْ** *She* (a woman, S, A, or other female, TA) *brought forth a male, (S, A, K,) or males.* (Mgh.) It is said in a prayer for a woman in labour, **أَيَّرْتُ وَأَذْكُرْتُ** *May she have an easy birth, and may she bring forth a male child.* (A.) And you say also, **اَذْكُرْتُ بِهِ** *She brought him forth a male, and hardy:* (TA from a trad.:) or a male, and sharp and cunning. (Mgh.)

5: see 1, in five places, in the first and second sentences. — [Also *It* (a word) *was, or became, or was made, of the masculine gender; contr. of تَأْتَتْ.*]

6. **تَذَاكُرُوا** *They called to mind [a story, or discourse, or the like, or a thing,] one with another.* (KL. [See 3.]) — [And hence, *They conferred together.*]

8. **اَذْكُرْ** and **اَذْكُرْ** and **اَذْكُرْ**: see 1, in three places, in the first and second sentences.

10: see 1, in six places, in the first and third sentences.

**ذَكَرَ**: see **ذَكَرَ** = and **ذَكَرَ**.

**سَيْفٌ ذُو ذَكَرٍ**: see **ذَكَرَ**, in six places. — **ذَكَرٌ**, or **ذَكَرٌ**, (as in different copies of the S,) and **أَذْكُرَةٌ**, [which is the pl.,] (A,) + *A cutting, or sharp, sword.* (S, A.) [See **ذَكَرَ**.]

**ذَكَرَ** (Yoo, A'Obeyd, Yaḡkoob, S, M, A, Mṣb, K) and **ذَكَرَ** (Yoo, A'Obeyd, Yaḡkoob, S, A, Mṣb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Mṣb, TA,) and the latter only is mentioned in this sense in the Fg, (TA,) and is said by El-Aḡmar to be of the dial. of Kureysh, (TA,) [both said in the Mṣb to be simple subst., though many hold them to be inf. ns.,] and **ذَكَرٌ**, accord. to one of the expositors of the Fg, but this is strange, (TA,) and **ذَكَرَةٌ** (S, M) and **ذَكَرَةٌ** (M, TA) and **ذَكَرِي**, (S, M, [see 1, first sentence,]) and also **ذَكَرٌ** (S) and **ذَكَرٌ**, mentioned by ISd as of the dial. of Rabe'ah, but held by him to be of weak authority, (TA,) *Remembrance; (S, M, A, Mṣb, K, &c.;) the presence of a thing in the mind:* (Er-Rághib:) also termed **ذَكَرٌ بِالْقَلْبِ** (Mṣb, TA,) to distinguish it from **ذَكَرٌ** in another sense, to be explained below: (TA:) the pl. of **ذَكَرَةٌ** is **ذَكَرٌ**, (M,) also said to be pl. of **ذَكَرِي**. (MF, art. احد.) You say, **أَجْعَلْهُ مِنْكَ عَلَى ذَكَرٍ**, and **ذَكَرٌ**, in the same sense, *Place thou him, or it, in thy remembrance.* (S.) And **أَجْعَلْهُ مَتَى ذَكَرٍ**, and **ذَكَرٌ**, *I will not forget him, or it.* (A.) And **مَا زَالَ مَتَى عَلَى ذَكَرٍ**, and **ذَكَرٌ**, (K,) or the former only, (Fr, Mṣb, TA,) *He, or it, did not cease to be in my remembrance;* (K;) *I did not forget him, or it.* (Fr, TA.) And **أَنْتَ مَتَى عَلَى ذَكَرٍ** *Thou art in my mind.* (ISd, Lb.) — The words in the *Kur* [xxix. 44] **وَلَذِكْرُ اللَّهِ أَكْبَرُ** admit of two explanations: *The remembrance of God is better for a man than a*

man's remembrance of a man: and *the remembrance of God is better as more efficacious in forbidding evil conduct than is prayer.* (TA.) — **ذَكَرٌ** also signifies *Memory; a certain quality of the mind, by which a man is able to remember what he cares to know; like حِفْظٌ*, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) — Also **ذَكَرٌ** (Er-Rághib, Mṣb, TA) and **ذَكَرٌ** (Mṣb, TA,) or the former only accord. to Fr, (Mṣb, TA,) and **ذَكَرِي**, (Mṣb,) *The mention, telling, relating, or saying, of a thing: said by some to be contr. of صَمْتُ: (TA:) and also termed ذَكَرٌ بِاللِّسَانِ* (Mṣb, TA,) to distinguish it from **ذَكَرٌ** in the sense first explained above. (TA.) — Also **ذَكَرٌ**, + *The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity or imperfection, or from everything derogatory from his glory; or the saying سُبْحَانَ لَا إِلَهَ إِلَّا اللَّهُ*, [and الْحَمْدُ لِلَّهِ, and اللَّهُ أَكْبَرُ] and **إِلَهُ إِلَّا اللَّهُ**, [and &c., see 1,] and uttering all the forms of his praise: a reading, or reciting, of the *Kur-án: a thanking [God]: obedience [to God]:* (Abu-l-'Abbás:) *prayer to God; (K;) supplication.* (Abu-l-'Abbás, K.) — Also + *Praise, or eulogy, or good speech, of another.* (S, \* K, \* TA.) — [And, accord. to some, + *Dispraise, or evil speech.* See 1.] — Also + *A thing that is current upon the tongue.* (K.) — + *Fame; renown; report; reputation; (S, A, K;) whether good or evil; (ISd;) as also ذَكَرَةٌ.* (AZ, ISd, K.) Thus in the saying, **لَهُ ذَكَرٌ فِي النَّاسِ** + *He has fame among the people:* in which it has also the signification next following. (A.) — + *Eminence; nobility; honour.* (S, A, Mṣb, K.) So in the *Kur* [xciv. 4], **وَرَفَعْنَا لَكَ ذَكَرَكَ** + *And We have raised for thee thine eminence, or thy nobility, or thine honour:* as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the *Kur* [xliii. 43], **وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ** (the *Kur-án*) *is an honour to thee and to thy people.* (TA.) Also, in the *Kur* [xxxviii. 1], **بِالْقُرْآنِ ذِي الذِّكْرِ** + *By the Kur-án possessed of eminence, &c.* (S.) — Also + *A book containing an exposition of religion, and an institution of religious laws: (K:) any book of the prophets: (TA:) and especially the Kur-án: (MF, TA:) and the تَوْرَةُ [or Book of the Law revealed to Moses]:* (Aboo-Hureyreh, TA in art. زبر:) and that [law] which is [recorded] in heaven. (Sa'eed Ibn-Jubeyr, TA ubi suprâ.) — + *An exhortation; an admonition, or a warning.* (Bd in xxxviii. 1.) — **ذَكَرٌ حَقٌّ** + *A written obligation; syn. ذِكْرٌ حَقٌّ*, (A, K:) pl. **ذُكُورٌ حَقٌّ**, (A,) or **ذُكُورٌ حَقُوقٌ**. (TA.) You say, **لِي عَلَى هَذَا الْأَمْرِ ذَكَرٌ حَقٌّ** + *I have a written obligation to insure this thing.* (A.) — See also the next paragraph, in the latter half.

**ذَكَرٌ** [probably originally signifying "mentioned," or "talked of," of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like نَفَضَ in the

sense of مَنْفُوضٌ, and خَبَطٌ in the sense of مَخْبُوطٌ, and قَبَضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] *Male; masculine; of the male, or masculine, sex, or gender; contr. of أنثى*: (S, A, Mgh, K, &c.) [the corresponding word in Hebrew (זָכָר) has been supposed to have this signification because a male is much "mentioned," or "talked of," and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (S, A, Mgh, K) and ذُكُورَةٌ (A, Mgh, K) and ذَكَارٌ (K) and ذَكَارَةٌ and ذُكْرَانٌ (S, A, Mgh, K) and ذِكْرَةٌ: (S, K:) [the last, in one copy of the S, I find written ذِكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ذِكْرَةٌ, and expressly said to be with damm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Mgh.) One says, كَرِ الذِّكْرَةَ مِنْ وَبَدِكَ, or الذِّكْرَةَ, (accord. to different copies of the S,) or الذِّكْرَةَ, with damm, (accord. to the TA.) *How many are the males of thy children?* (S, TA.) — *The male organ of generation; the penis; syn. عَوْفٌ*: (S, K, &c.) of a man: (TA:) or the فَرْج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Mgh:) pl. ذُكُورٌ, (K,) or ذِكْرَةٌ, like عَيْنَةٌ, (Mgh,) or ذَكَارَةٌ, (T, TA,) and مَذَاكِرٌ: (S, Mgh, K:) the last contr. to analogy, (S, Mgh,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنٌ [with respect to نَيْسَةٌ] and مَلَامِعٌ [with respect to نَيْسَةٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَابِيدٌ and أَبَايِلٌ: accord. to the T, it has no sing.; or if it have a sing., it is مُذَكَّرٌ, like مُقَدِّمٌ, of which the pl. is مُقَادِّمِينَ; and signifies the *parts next to the penis*: (TA:) or it signifies the *penis with what is around it*; [or the *genitals*;] and is similar to مَفَارِقٌ in the phrase ثَابِتٌ مَفَارِقٌ and رأسه: and مَذَاكِرَةٌ قَطَعَ signifies *He extirpated his penis*. (Mgh.) — Applied to a man, (A, K,) it also signifies † *Strong; courageous; acute and ardent; vigorous and effective in affairs*; [and also] *stubborn; and disdainful*: (TA:) or [masculine, meaning] *perfect*; like as أنثى is applied to a woman. (T and A in art. انت.) The signification of "strong, courageous, and stubborn," and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ذِكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذُكْرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكُورَةُ الرِّجَالِ † [None will do it but such as are strong, &c., of men]. (A.) — Applied to iron, † *Of the toughest and best quality*, (K,) and *strongest*; (TA;) contr. of أُنَيْثٌ; (S;) [iron converted into steel,] as also ذَكِيرٌ. (K.) [See also ذِكْرَةٌ.] — Applied to a sword, † *Having many diversified wavy marks, streaks, or grain*; (S;) as also مُذَكَّرٌ: (S, K:) or of which the edge is of steel (حَدِيدٌ ذَكْرٌ) and the مَتْن [or

middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S:) or مُذَكَّرٌ signifies *having a sharp iron blade or edge*: (Aq:) the pl. of the former is ذُكُورٌ. (Ham p. 168.) — ذُكُورُ الْبُقُولِ † *Herbs, or leguminous plants, that are hard and thick*: (TA voce عَشْبٌ:) or *that are thick, and inclining to bitterness*: (S, TA:) like as أُخْرَامًا signifies such as are slender and sweet: (TA:) or the former signifies *such as are thick and rough*. (AHeyth.) — ذُكُورَةُ الطَّبِيبِ (K,) and ذُكُورَةٌ, and ذَكَارَتُهُ, (TA,) † *Perfume proper for men, exclusively of women*: i. e., (TA,) *that leaves no stain*; (K, TA;) *that becomes dissipated*; such as musk, and aloes-wood, and camphire, and غَالِيَةٌ, and ذَرِيرَةٌ. (TA.) [See the contr., طَبِيبٌ مُؤْتَتٌ, in art. انت.] — ذَكْرٌ applied to the Kur'an signifies † *Eminently excellent*. (K.) See 2. — Applied to a saying, † *Strong and firm*: and in like manner to poetry. (A.) — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذَكْرٌ, met., to † *Anything disliked*. (A.) — [Thus,] applied to rain, it signifies † *Violent*; (A, K;) *falling in large drops*. (K.) They said, أَصَابَتِ الْأَرْضَ ذُكُورُ الْأَسْبَةِ † *Rains bringing intense cold and torrents fell upon the earth*. (A.) — Applied to a day, † *Severe; distressing; hard to be borne*: see also مُذَكَّرٌ. (A.) — I Dird says, I think that the name الذَّكْر [so in the TA, without any syll. signs; app. الذَّكْر] is applied by some of the Arabs to السَّيَّاحُ الرَّامِحُ [or the star *Arcturus*]. (TA.)

ذَكْرٌ } see ذَكِيرٌ.  
ذَكْرٌ }

ذَكْرٌ : سَيْفٌ ذُو ذَكْرٍ.

ذِكْرَةٌ : see مُذَكَّرٌ.

ذِكْرَةٌ : see ذَكْرٌ, in two places: — and ذَكْرٌ, in two places. — Also † *A piece of steel that is added [to the edge of a sword and] to the head of an axe &c.* (K, TA.) — And † *Sharpness of a sword*: [see also ذَكْرٌ:] and of a man. (S, A, K.) You say, ذَهَبَتْ ذِكْرَةُ السَّيْفِ, and ذِكْرَةُ الرَّجُلِ † *The sharpness of the sword, and the sharpness of the man, went*. (S, A.)

ذِكْرَةٌ : see ذَكْرٌ, in two places: — and ذَكْرٌ, in two places.

ذِكْرَةٌ } see مُذَكَّرٌ.  
ذِكْرَةٌ }

ذِكْرِي : see ذَكْرٌ, in three places. — *Remembrance with the reception of exhortation*: so in the following passage of the Kur [xlvi. 20], فَأَتَى نَبِيًّا إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then hom, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception

of exhortation: (K, TA:) i. e., this will not profit them. (TA.) — *Repentance*: so in the Kur [lxxxix. 24], وَآتَى لَهُ الذِّكْرَى, i. e. *And how shall he have repentance?* (K, TA.) — *A reminding, or causing to remember*: so in the Kur viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. — *An admonition*: so in the Kur xxxviii. 42, and xl. 56. (K.) — *A being reminded, or caused to remember*: so in the Kur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K:) or it may mean their remembering much the latter abode. (B, TA.)

ذَكِيرٌ *A man possessing an excellent memory*. (S.) — Also, (AZ, K,) and ذَكِيرٌ, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ذَكِيرٌ, (accord. to the CK,) and ذَكْرٌ and ذَكِيرٌ, (K,) † *A man possessing ذَكْرٌ, (K,) i. e., fame, or renown: or glory, or boastfulness*. (TA.) — See also ذَكْرٌ, in the latter half of the paragraph.

ذَكِيرٌ : see the next preceding paragraph.

ذَكَارَةٌ *The males of palm-trees*. (K.)

مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا ذَاكِرٌ [act. part. n. of 1]. — أَتَرَا : see art. اتر.

أَذَكُرٌ † *More, and most, sharp*, (S, TA,) *acute and ardent, vigorous and effective in affairs*. (TA.) Moḥammad used to go round to his wives in one night, and to perform the ablution termed غُسْلٌ for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذَكُرٌ † *It is more, or most, sharp [or effective]*; syn. أَحَدٌ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللَّهِ مَا وَلَدَتْ النِّسَاءُ أَذَكْرَ مِنْكَ † *By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou*. (TA from a trad.)

تَذَكْرَةٌ an inf. n. of 2. (A, TA.) — [And hence,] *A thing by means of which something that one wants [or desires to remember] is called to mind; a memorandum*. (S, K, TA.) — *A biographical memoir*. — And, in the present day, *Any official note; such as a passport; a permit; and the like*.

مَذَاكِرٌ *A place of remembrance*: pl. مَذَاكِرٌ: whence المَذَاكِرُ in a trad., app. meaning *The black corner or stone [of the Ka'abah]*. (TA.)

مُذَكَّرٌ : see its fem., with ة, voce مُذَكَّرٌ.

مُذَكَّرٌ *A woman [or other female (see 4)] bringing forth a male*: (S, K:) or a woman that brings forth men-children. (TA in art. رَجُلٌ.) — And † *A desert that produces herbs, or leguminous plants, of the kind called ذُكُورٌ*. (Aq. [See ذَكْرٌ: and see also مَذَاكِرٌ.]) — And † *A road that is feared*. (A, K.) — See also مُذَكَّرٌ, in two places. — And see ذَكْرٌ, in the former half of the paragraph.

مُذَكَّرٌ [A masculine word; a word made mas-

*culine*]. — مُذَكَّرَةٌ A she-camel resembling a he-camel in make and in disposition. (S.) And also, (K, TA,) or مُذَكَّرٌ, (accord. to the CK,) A woman who makes herself like a male; (K;) as also ذَكْرَةٌ, (L, and so in a copy of the K, or ذَكْرَةٌ, (so in another copy of the K, and in the TA,) or ذَكْرَةٌ, (so in the CK,) and مُذَكَّرَةٌ. (K.) — مُذَكَّرَةُ الثَّنَاءِ A she-camel having a large head, (K, TA,) like that of a he-camel: (TA:) because her head is one of the parts that are excepted in the game of chance [called الْمَيْسِر] for the man who has sold her: [therefore those parts are termed الثَّنَاءِ:] (K:) or resembling the make of the male in [the largeness of] the head and legs. (Th, M in art. ثَنَى.) — And يَوْمٌ مُذَكَّرٌ — (ثَنَى.) — A day that is severe, distressing, or hard to be borne; as also مُذَكَّرٌ: (K, TA:) or in which a severe fight, or slaughter, has taken place. (A, TA.) [See also ذَكْرٌ, last sentence but one.] — And دَاهِيَةٌ مُذَكَّرَةٌ † A severe calamity or misfortune; (A, K;) and so مُذَكَّرٌ [without ة because it is from this epithet applied to a she-camel as meaning “bringing forth a male;” for her doing so was disliked, as has been mentioned voce ذَكْرٌ]: (K:) or the latter means which none can withstand but strong, courageous, stubborn men. (TA.) = See also ذَكْرٌ, in two places, in the latter half of the paragraph.

**مَذْكَارٌ** A woman [or other female] *that usually brings forth males.* (S, K.) And a man *who usually begets male children.* (TA.) — Also ‡ Land *that produces herbs, or leguminous plants, such as are termed ذُكُور* : (A, TA. [see مَذْكَرٌ, and ذَكْرٌ :]) or *that does not produce [anything] :* but the former signification is the more common. (TA.) — And فَلَائَةُ مَذْكَارٍ ‡ A terrible desert ; (Aq, A, K. ;) *that is not traversed but by strong, courageous, stubborn men.* (As, K.)

مَذْكُورٌ [pass. part. n. of 1]. — † A man praised, or spoken of well. (TA.) — ثُمَّ يَكُنْ شَيْئًا مَذْكُورًا [lxxvi. 1], means [accord. to some] in the Kur [lxxvi. 1], means [accord. to some] *When he was not a thing existing by itself, though existing in the knowledge of God.* (TA.)

مَذَاكِرُ said to be an anomalous pl. of ذَكَرُ in a sense pointed out above: see the latter word. (S, Mgb, K.°)

**مُذَكَّرٌ** : see **مُتَذَكِّرٌ**

ذکو

1. ذَكَتِ النَّارُ, (S, K, &c.,) aor. تَذْكُو, (S,) inf. n. ذَكَا (S, Mgh, K, &c.) and ذَكَاءُ accord. to Z (K) and ذُكُو, (M, K, TA,) like عَلُو; (TA; [accord. to the CK ذُؤ; and so accord. to the MA, as well as ذُكُو and ذَكَا;]) and استذكت; (K;) *The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is "completeness." (Mgh.) — ذَكَا الْمِسْكُ The musk gave forth odour, or fragrance; (MA;)*

[or a *strong*, or *pungent*, odour; for] the primary signification of ذَكَا in relation to odour is the *being strong*, [or *pungent*,] in *sweetness* or in *fetidness*. (TA.) — ذَكَى, aor. يَذْكِي; (§, Mṣb, K;) and ذَكَا, (Mṣb, K,) aor. يَذْكِي, (K,) or يَذْكُو; (Mṣb;) and ذَكُو, (MA, K,) aor. يَذْكُو; (K;) all three mentioned by ISd; (TA;) inf. n. ذَكَا; (§, MA, K,\* TA; [in my copy of the Mṣb, the inf. n. of the first is said to be ذَكِي; but this is app. a mistranscription; or the author perhaps held ذَكِي, more properly written ذَكَا, to be the inf. n.; for he says that ذَكِي is of the class of تَعَب, of which the inf. n. is تَعَبٌ, and afterwards mentions ذَكَا as though he held this to be a simple subst.;]) said of a man, (§, Mṣb,) *He was, or became, sharp, or acute, in mind*, (§, TA,) *with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge*: (TA:) or *quick of understanding*, (Mṣb, K,) or *intelligence, sagacity, skill, or knowledge*: (K:) or *quick of perception, and sharp, or acute, in understanding*: (Er-Rāghib, TA:) or *quick in drawing conclusions*. (TA. [See ذَكَا, below.]) [Also, app., said of a camel, and the like, meaning *He was, or became, sharp in spirit*. See ذَكِي.] = ذَكَا seems to have been also used by some as meaning *He (a beast) was, or became, legally slaughtered*; and consequently, *legally clean*: or to have been supposed to have this signification.

— And hence,] أَثْبَاهَا أَرْضٌ جَفَّتْ فَقَدْ دَكَّتْ means  
 † *Whatever ground has become dry, it has become  
 clean, or pure*: but [Mtr, after mentioning this,  
 adds,] I have not found it in the lexicons. (Mgh.  
 [See also دَكَاة, below.])

2. ذَكَّى النَّارَ. (T, Mṣb, K,) inf. n. تَذَكَّى (S, TA,) *He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely*; (T, S, K;) as also ادكاه: (S, K:) or *he supplied the fire fully with fuel*: (Mṣb, TA:) and ادكى السراج *He lighted the lamp*. (Har p. 53.)—[ذكى العقل, and ذكى alone, said of a medicine &c., *It sharpened the intellect*.] = ذكى (Mgh, Mṣb,) inf. n. as above, (S, Mgh, Mṣb, K,) *He slaughtered* (S, Mgh, Mṣb, K) *an animal, (Mgh,) or a camel and the like, (Mṣb,) in the manner [prescribed by the law], termed ذَبَح* (S, Mgh, K,) i. e., (Mgh, K,) *in the manner termed ذَكَاة* [q. v. infra]. (Mgh, Mṣb, K.) The proper signification of التذكية is *The causing the natural heat to pass forth*: but it is peculiarly applied in the law to signify *the destroying of life in a particular manner, exclusive of any other manner*. (Er-Rāghib, TA.) إِلَّا مَا ذَكَّيْتُمْ, in the Kṛ [v. 4], means *Except that whereof ye shall attain to the ذَكَاة* [or slaughter in the manner prescribed by the law] (Bd, Mṣb, TA) *while life yet remains in it*. (Bd.) = Also, (S, K,) said of a man, (S,) *He became old, or advanced in age, (S, K,) and big-bodied, or corpulent*: (K:) [or he attained to full growth or age: said of a man, and of a horse and the like:] see ذَكَاة, last sentence. [See also مَذَك below.]

4: see 2, in two places. — [Hence,] اُذْكِبْتُ

أُذِخْتُ عَلَيْهِ — I kindled war. (TA.) —  
 أُوذِيَ عَلَيْهِ I sent against him the scouts. (S.)

10: see 1, first sentence. — [Hence, app.]  
 † استدكى الفحل على الأنثى *The stallion*  
*pressed vehemently upon the female.* (TA.)

ذُكَا an inf. n. of 1; The *blazing*, or *flaming*, &c., of fire. (S, K, &c. [See 1, first sentence.]) — See also ذُكُو. — And see ذُكَا.

ذِكْ a possessive epithet: (ISd, TA :) you say ذِكَّةٌ (K, TA,) without teshdeed, (TA, [in the CK ذِكَّةٌ,]) *A fire blazing, or flaming, &c.* (K, TA.)

ذَكَاة: see ذُكُوَةٌ. — [Also] a subst. (Mgh, Məb, TA) syn. with تَذْكِيَةٌ (Mgh, Məb, K, TA) as signifying ذَبْح [i. e. The slaughter of an animal for food in the manner prescribed by the law]; (Mgh, K, TA;) as also ذُكَا (K, TA, [in the CK ذَكَا,] which is likewise said to be a simple subst. : (TA: [in the TK, ذَكَا and ذَكَاة are both said to be inf. ns., of which the verb is ذَكَا, signifying ذَبْح; but this I do not find in any lexicon of authority:]) it is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Aḥmad [Ibn-Ḥambal], or, as is also related on his authority, by severing them and also the وَدْجَانِ [or two external jugular veins], less than which is not lawful; or, accord. to Aboo-Ḥanefeh, the severing of the windpipe and gullet and one of the وُدْجَانِ; or, accord. to Mālik, the severing of the أَوْدَاجِ [or external jugular veins] though it be without the severing of the windpipe. (Məb.) The saying ذَكَاةُ الْجَنِينِ هِيَ ذَكَاةُ الْجَنِينِ ذَكَاةُ أُمِّهِ [The legal slaughter of the foetus, or young in the belly, it is the legal slaughter of its mother]: (Məb, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Məb,) its implied meaning being ذَكَاةُ أُمِّ الْجَنِينِ ذَكَاةُ لَهَا [The legal slaughter of the mother of the foetus, or young in the belly, is a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (Məb;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase ذَكَاةُ أُمِّهِ, [i. e., the saying ذَكَاةُ أُمِّهِ,] is a mistake. (Mgh, TA.) — Hence the saying of Moḥammad Ibn-El-Ḥanafceyh ذَكَاةُ الْأَرْضِ يَبْسُهَا + [The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.])

ذُكُوَّةٌ, (T, TA, &c.,) with ḍamm, not ذُكُوَّةٌ as the text of the K indicates it to be (TA) [and it is written in the copies thereof], and ذُكِيَّةٌ, (S, TA,) also with ḍamm, (TA,) [in the copies of the K ذُكِيَّةٌ,] *What is thrown upon the fire, (T, S, K,\*) of firewood, or of camels' or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely. (S, K.) — Also*



the former, *A blazing, or flaming, coal of fire*; and so ذَكَا (K, TA,) with the short *ā*, on the authority of IDrd; [in the CK ذَكَا;] or, as in the M, ذَكَاة. (TA.)

ذُكْوَان *A kind of trees*: n. un. with *ḍ*: (IAqr, TA:) the pl. of the latter is ذُكَاوِين, and signifies *small [trees of the kind called] سَرَح* [q. v.]. (M, K, TA. [In the CK, السَرَح is erroneously put for السَرَح.])

ذَكَاة *Sharpness, or acuteness, of mind*, (S, Mṣb, TA,) with *quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge*: (TA:) or *completeness of intelligence, with quickness of apprehension*: (Mṣb:) or *quickness of intelligence, understanding, sagacity, skill, or knowledge*: (K:) or *quickness of perception, and sharpness, or acuteness, of understanding*: thus applied, it is like the phrase فُلَانٌ شَغْلَةٌ نَارٍ (Er-Rāghib, TA:) or *quickness in drawing conclusions*. (TA. [See ذَهْن: and see also 1.]) [It app. signifies also *Sharpness of spirit*; as a quality of a camel and the like. See ذَكِي.] — Also *Age*: (S, K:) or *full, or complete, age*: so says Mbr in the “Kémil:” (TA:) *contr. of قَتَا*: (Ham p. 217:) accord. to Az, its primary signification, universally, is *a state of completeness*: and الذَكَاةُ فِي السِّنِّ means *completeness of age*: accord. to Kh, it means *the age of completeness of strength*, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the قُرُوح [or finishing of teething]: (TA:) or السِّنِّ الذَكَاةُ means *the utmost term of youthfulness*; from the primary signification of the root, which is “a state of completeness.” (Mgh.) Hence the saying of El-Hajjāj, فُرْتُ عَنْ ذَكَاةٍ [I have been examined as to age; app. meaning *my abilities have been tested and proved*]: and بَلَغَتِ الدَّابَّةُ الذَكَاةَ *The beast attained to [fulness of] age*. (S, TA.) [Hence, also,] one says, فَتَاةٌ فُلَانٌ كَذَكَاةٍ فُلَانٍ [The youthfulness of such a one is like the fulness of age of such a one], i. e., the *prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age*. (Ham p. 217.)

ذَكَاةٌ, imperfectly decl., *The sun*: (S, K:) determinate, and not admitting the article *ال*: you say, هَذِهِ ذَكَاةٌ طَالَعَةٌ [This is the sun rising]: (S:) derived from ذَكَتِ النَّارُ. (TA.) — Hence, (S,) ذَكَاةٌ *The dawn, or daybreak*: (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikh, as in one of my copies of the S, in art. كَهْر,]

- فَوَرَدَتْ قَبْلَ أَتْبِلَاجِ النَّجْمِ
- وَأَبْنُ ذَكَاةٍ كَامِنٌ فِي الْكُفْرِ

[And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay hid in the darkness of night]. (S.)

ذَكِي, applied to musk, and so ذَكِيَّة (K, TA,) for مَسْك, as is said by IAm̄b, is both masc. and fem., and so is عَتِيرٌ (TA,) and ذَاكٌ, *Diffusing odour*: (K:) or *having a strong [or pungent] odour*. (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذَكِيَّةٌ *A sharp [or pungent, or a strong,] odour [whether sweet or fetid]*; syn. حَادَّةٌ. (K in art. حاد.) — Applied to a man, *Having the attribute, or quality, termed ذَكَاة*, (S, Mṣb, K,) as meaning *sharpness, or acuteness*, (S, Mṣb,) or *quickness*, (K,) of *mind*, (S, Mṣb,) or of *intelligence, &c.*: (K, TA, &c.): pl. أَذَكِيَاءُ. (Mṣb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning *Sharp in spirit*: see فُؤَاد]. (TA.) — Also i. q. ذَبِيحٌ [meaning *Slaughtered in the manner prescribed by the law, termed ذَبِيح* and ذَكَاة]: (K:) it is of the measure مَفْعُول in the sense of the measure مَفْعُول: (Mṣb:) and [therefore] you say شَاةٌ ذَكِيٌّ, meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] to whose ذَكَاة [or slaughter in that manner] one has attained [while life yet remained therein: see 2]: (Mgh, Mṣb:) ذَكِيَّةٌ [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — Hence, جِلْدٌ ذَكِيٌّ *A skin stripped from an animal that has been slaughtered in the manner mentioned above*. (Mgh.)

ذَاك: see the next preceding paragraph.

مُذَك: and the fem., مُذَكِيَّة: see the following paragraph, in three places.

مُذَك, applied to a man, (TA,) *Old, or advanced in age, and big-bodied, or corpulent*: (K, TA:) [or *full-grown, or of full age*: see ذَكَاة:] or an *old man*, but only such as is *much experienced and disciplined*: (Er-Rāghib, TA:) and accord. to ISd, anything [i. e. any animal] *old, or advanced in age*: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the قُرُوح [or finishing of teething] by a year: (TA:) or مُذَاك (S, K, TA,) which is its pl., (S, TA,) [(like as مُذَكِّيَات is pl. of the fem.), and also pl. of its syn. مُذَك] signifies, applied to horses, (S, K, TA,) of *generous race, advanced in age*, (TA,) that have passed a year, or two years, after their قُرُوح: (S, K, TA:) the sing. is like مُخْلِفٌ applied to a camel: (S, TA:) or مُذَك signifies a horse of *full age and of complete strength*; as also مُذَك: (Ham p. 217:) or a horse whose run becomes spent (يَنْهَب), and [then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., جَرَى الْمَذَكِّيَاتُ غَلَابٌ [The running of the horses that have attained to their full age and strength is a contending for superiority]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غَلَاة; (Meyd, and so in other copies of the S in this art., and in the S and K in art. غلو;) meaning

that the running of such horses is *several bow-shots*: (Meyd, and S and K in art. غلو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — [Hence,] سَحَابَةٌ مُذَكِيَّةٌ (K,) or, as in the Tekmileh, مُذَكِيَّة (TA,) + *A cloud that has rained time after time*. (K, TA.)

Quasi ذَكِي

ذَكُو: see ذُكْوَة, in art. ذكو.

ذَكِي: see art. ذكو.

ذَل

1. ذَلٌّ, aor. يَذِلُّ (M, Mṣb, K,) inf. n. ذُلٌّ and مَذَّةٌ and مَذَّةٌ (S, M, MA, K,) or these three are simple substs., and the inf. n. is ذُلٌّ (Mṣb,) and ذَلَّةٌ (M, K) and ذَلَّةٌ (K,) [contr. of عَزَّ; (see ذُل below;)] i. e., *He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak*: (MA, Mṣb, K;) syn. هَانٌ (Mṣb, K,) and ذَلَّتْ (Mṣb.) — ذَلٌّ (M, K,) and ذَلَّتْ (M, Mṣb,) aor. as above, (M, K,) inf. n. ذُلٌّ (M, Mṣb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّةٌ, M, Mṣb,) *He, or it, was, or became, easy, tractable, submissive, or manageable*: (M, Mṣb, K;) and اِذْتَوَى [which belongs to art. ذَلِي] signifies the same as ذُلٌّ in this sense. (ISd, TA.) And تَذَلَّلَ لَهُ *He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself,] to him*: (S, TA;) as also تَذَلَّى, originally تَذَلَّلَ. (TA.) — [Hence,] ذَلٌّ is also said of a road [as meaning *It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon*: see ذَبِيل]. (A in art. تب.) — And ذَلَّتِ الْقَوَائِي لِلشَّاعِرِ + *The rhymes were easy to the poet*. (T.) — And ذَلٌّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) + *It was, or became, broken much, or in several places, in its edge, and much demolished*. (M, TA.)

2. ذَلَّلَ (M, Mṣb,) inf. n. تَذَلُّلٌ (Mṣb,) *He made, or rendered*, (M, Mṣb,) a man, (M,) and a beast, such as a horse and the like, (M, Mṣb,) *easy, tractable, submissive, or manageable*: (M, Mṣb:) [said of the former, it may be rendered *he brought under, or into, subjection*; or *he subdued*: and said of the latter, *he broke, or trained*: and said of any animal, *he tamed*. — Hence, + *He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon*: see ذَبِيل.] — And ذَلَّلَ لَهُ أَمْرًا + *He made an affair easy to him*; syn. رَوَّضَهُ and سَوَّاهُ. (TA in art. سوس.) — And ذَلَّلَ الْكُزْمَ + *The bunches of the grape-vine were made to hang down [so that they might be easily plucked]*: (M, K:) or *were evenly disposed [for the same purpose]*; syn. سَوَّيْتَهُ (K:) or, accord. to AHn, ذَلَّلَ signifies *the disposing evenly the bunches*



of the grape-vine, and making them to hang down.

(M.) *وَذَلَّلْتُ قُطُوفَهَا*, in the *Kur* [lxxvi. 14], means + *The bunches being evenly disposed, and made to hang down*, (S, JM,) *exposed to be plucked*: (JM:) or *being well disposed, and made near*: (IAMb, TA:) or *being within the reach of the seeker, or desirer*: (Ibn-'Arafah, TA:) or *being easy to reach by those who will pluck them, in whatever manner they may desire to do so*: (Bd:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] *التَّذْلِيلُ* also signifies + *The putting the raceme of the palm-tree upon the branch [near it] in order that it [the branch] may support it*: (AHn, M:) or *تَذْلِيلُ الْعُذُوقِ*, as practised in the present world, is + *the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens*. (T. [See also مُذَلَّلٌ.]) [Hence it is said in the *K* that *ذَلَّلَ الشَّخْلُ* signifies *وَضَعَ* + *The palm-trees had their racemes put upon the branches in order that these might support them*.] — See also what next follows.

4. *اذلّه*, (M, Mṣb, K,) inf. n. *إِذْلَالٌ*, (TA,) *He* (God, Mṣb) *lowered, abased, or humbled, him*; or *rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak*; (M, Mṣb, K, TA;) as also *ذَلَّلَهُ* and *اسْتَذَلَّهُ*: (K, TA:) all these signify the same. (S.) — See also 10. — *أَذَلَّ* [as an intrans. verb] *He* (a man, S, M) *became one whose companions were low, base, vile, &c.* (S, M, K.) — And *He* became in a state, or condition, that was low, base, vile, &c. (S in art. قهر.)

5: see 1.

10. *استذله* *He saw him to be ذليل* [i. e. low, base, vile, &c.]: (M, K:) or *he found him to be so*; (TA;) as also *اذلّه*. (K.) — See also 4. — *استذلَّ البعير الشعْبَ* *He plucked off the ticks from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil*, (M, K,) *with him*. (K.)

[*اذنولِي*, a verb of which one of the significations is mentioned in this art. in the *K*, belongs to art. ذلى.]

R. Q. 2. *تَذَلَّلَ* [app. from *ذَلَّلَ*] *It was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous*. (K.)

*ذُلٌّ* and *ذِلَّةٌ* and *مَذَلَّةٌ* [all mentioned in the M and MA and K as inf. ns.] *contr. of عزٌّ*; (S, M;) [i. e.] *Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness*. (Mṣb, K.) *وَلَمْ يَكُنْ*

*ذُلٌّ*, in the *Kur* [xvii. last verse], means *Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do*: (K, TA: [in the CK, *يُخَالَفُهُ* is erroneously put for *يُخَالَفُهُ*]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also *ذَلِيلٌ*. — And see the paragraph here following, in five places.

*ذُلٌّ* *Easiness, tractableness, submissiveness, or manageableness*; (S, M, K, and Ham p. 50; [mentioned in the M and Mṣb and K as an inf. n.];) as also *ذُلٌّ*. (M, K, and Ham ubi supr.) Hence the saying, *بَعْضُ الذَّلِّ أَبْقَى لِلْأَهْلِ وَالْبَالِ* [Somewhat of submissiveness is most preservative of the family and the property]: (S:) or *الذَّلُّ أَبْقَى لِلْأَهْلِ وَالْبَالِ*, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that *abjectness betiding a man when he bears patiently an injury that has befallen him is most preservative of him and of his family and his property*. (TA.) —

Also *Gentleness*; and *mercy*; and so *ذُلٌّ*: thus in the phrase, *وَأَخْفِضْ لَهَا جَنَاحَ الذَّلِّ*, (M, K,) in the *Kur* [xvii. 25, lit. *And make soft to them (thy two parents) the side of gentleness*; meaning *treat them with gentleness*]: the former is the common reading: (TA:) or the latter means *easiness, tractableness, or submissiveness*: (K:) [and so the former, as has been stated above:] Er-Rághib says that *الذَّلُّ* is a consequence of subjection; and *الذَّلُّ* is what is after refractoriness: so that the phrase means, [accord. to the former reading,] *be gentle like him who is subjected to them*; and accord. to the latter reading, *be gentle and tractable, or submissive, to them*. (TA.) — Also *The beaten track*, (K,) or *part that is trodden and made even*, (M,) of a road. (M, K.) Its pl. *أَذْلَالٌ* occurs in the saying, *أَجْرُ الْأُمُورِ عَلَى أَذْلَالِهَا* *Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy*. (T.) El-Khansà says,

*تَجَرَّ الْهَيْئَةُ بَعْدَ الْفَتَى الْمَغَادِرِ بِالْمَحْوِ أَذْلَالَهَا*

[*Let fate take its ways after the youth left behind in El-Mahw*]; (S, M;) meaning *I mourn not for anything after him*: cited by AA: (S in the present art. and in art. المحو) *المحو* is here the name of a place. (S in the latter art.) And one says, *أُمُورُ اللَّهِ جَارِيَةٌ عَلَى أَذْلَالِهَا*, (S, M, K,) and *جَارِيَةٌ أَذْلَالَهَا*, (M, K,) *The decrees of God take their [appointed] courses*: (S, M, K:) here, also, *دَعَا عَلَى أَذْلَالِهِ* (M, K.) And *ذُلٌّ* is pl. of *ذُلٌّ*. (M, K.) And *ذُلٌّ* *Leave thou him, or it, in his, or its, [present] state, or condition*: (S, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] *جَاءَ عَلَى أَذْلَالِهِ* *It came in its [proper] manner*. (S, K.) — See also another usage of *أَذْلَالٌ*, as a pl. having no sing. assigned to it, voce *ذَلَّلَ*, last sentence.

*ذِلَّةٌ*: see *ذُلٌّ*. — In the following verse,

*لَيْسَ بِنُورَانِي لَأَمْرِي غَيْرُ ذِلَّةٍ*  
*صَانِبَرُ أَحْدَانٍ لَهْتَ حَفِيفٌ*

[*May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound*], the meaning is, *غَيْرُ ذِي ذِلَّةٍ*, or *غَيْرُ ذَلِيلٍ*; and *صَانِبَرُ* is put in the nom. case as a substitute for *تَرَاثُ*. (M.)

*ذُلُولٌ* *Easy, tractable, submissive, or manageable*; (S, M, Mṣb, K;) applied to a beast, such as a horse and the like, (*دَابَّةٌ*), (S, M, Mṣb,) and to a man [&c.]; (M;) and so *ذُلُولِي*, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is *ذُلُولِي*, belonging to art. ذلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. *ذُلُلٌ* (S, M, Mṣb, K) and *أَذِلَّةٌ*. (K.) A poet applies the epithet *ذُلُلٌ* to spear-heads, as meaning *Made easy [to pierce with] by being sharpened, and made thin and slender*. (M.) — See also the next paragraph, in two places.

*ذَلِيلٌ* *Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak*; (T, S, M, Mṣb, K;) applied to a man; (T, S;) and *ذَلِيلٌ* signifies the same, as a sing.; (Ibn-'Abbád, K:) or this latter is a pl. of the former, (T,) as also *أَذِلَّةٌ* (S, M, Mṣb, K) and *أَذِلَّةٌ* (T, S, Mṣb, K) and *ذَلِيلٌ*. (M, K.) — [Also *Gentle*; and *merciful*. Hence,] *أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ*, in the *Kur* [v. 59], means *Gentle*, (Zj, T,) and *merciful*, (T,) *to the believers, rough in behaviour*, (Zj, T,) and *hard, or severe*, (T,) *to the unbelievers*. (Zj, T.) — Also applied to a road, meaning + *Made even, or smooth, and easy to be travelled, or to walk or ride upon*; as also with *ة*; being applied to *طَرِيقٌ* [which is fem. as well as masc.]; (M;) and so *ذُلُولٌ*: (T:) pl. of the latter, (T,) or of the former, (M,) *ذُلُلٌ*: (T, M;) and [in like manner] *مُذَلَّلٌ*, so applied, *beaten, or trodden, and [made] even, or easy [to walk or ride upon]*: (T:) [in like manner also] *ذُلُولٌ* is applied to land or ground &c. [as meaning *easy to be travelled, or to walk or ride upon, &c.*]. (As, M voce *تَرَبُّوتٌ*.) — Also + *Low*, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. ذك:) or + *low and thin*, applied to a wall: (Mgh:) and + *short*, applied to a spear. (T.) — You say also *ذُلٌّ* *ذَلِيلٌ*, [meaning *Exceeding lowness or baseness &c.*; or *lowering, or abasing, lowness or baseness &c.*; i. e.,] using the latter word as an intensive epithet; or as signifying *مُذَلَّلٌ*. (M, K.)

*ذُلُولِي* *Good and easy in respect of natural disposition*: pl. *ذُلُولِيُونَ*. (Ibn-'Abbád, K. [In the CK, *الْخُلُقِ* is erroneously put for *الْخُلُقِ*]) See also *ذُلُولٌ*.

*ذَلِيلٌ*: see *ذَلِيلٌ*.

ذَلَّل is sing. of ذَلَالٌ, which signifies *The lower, or lowest, parts, (AZ, T, S,) that are next the ground, of a shirt, (S,) or of a long shirt; (AZ, T;) and IAar says that the sing. is ذَلَّل, and ذَلَّة, also; and they are also called ذَلَالٌ, pl. of ذَلَلٌ; (T;) and ذَلَالٌ: (K in art. ذن:)* or ذَلَّل and ذَلَّل and ذَلَّة and ذَلَّة all signify the *lower, or lowest, parts* of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلَالٌ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ذَلَّل and ذَلَّة [in some copies of the K, erroneously, ذَلَّل, or ذَلَّل, and ذَلَّة,] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَالٌ (S, M) [and the latter of them is the same contracted pl. with the addition of ة]. — [Hence,] ذَلَالُ النَّاسِ † *Those who are the last of the people; (K;) or the last of a few of the people; so in the Moheet; (TA;) and ذَلَّلَانِمْ and ذَلَّلَانِمْ, (K, TA, [in the CK, erroneously, ذَلَّلَانِمْ and ذَلَّلَانِمْ,]) the latter a dim., (TA,) and ذَلَّلَانِمْ, signify the same: (K;) or this last signifies the lower, baser, riler, or meaner, of them. (O, TA.)*

ذَلَّل and ذَلَّل and ذَلَّل and ذَلَّل } see ذَلَّل, in  
ذَلَّة and ذَلَّة and ذَلَّة } eight places.

ذَلَّل and ذَلَّلَانِمْ: see ذَلَّل.

أَذَلَّ [More, and most, low, base, vile, &c.]: see أَخْجَع.

أَذَلَّ as a pl. without a sing.: see ذَلَّ (of which it is also a pl.), in two places: — and see ذَلَّل, last sentence.

مَذَلَّة: see ذَلَّ. — [Hence,] عَمِيرُ الْمَذَلَّة † *The wooden pin, peg, or stake: (S, K;) because its head is broken [or battered by beating]. (S.) [See عَمِير.]*

مُذَلَّل: see ذَلَّل. — Also, [applied to palm-trees (نَخْل),] † *Having the fruit thereof bent [down] in order that it may be [easily] gathered: [see also its verb (2):] so in the following verse of Imra-el-Kays: (Sgh, TA:)*

وَكُنْجٍ لَطِيفٍ كَالْجَدْبِلِ مُخَصَّرٍ \*  
وَسَاقٍ كَأَثْبُوبِ السَّقِيِّ الْمَذَلَّلِ \*

meaning *And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (بَرْدِي) growing among irrigated palm-trees having their racemes bent down (ذَلَّلَتْ) by reason of the abundance of their fruit; so that their branches overshadow these papyrus-plants: or, accord. to some, and a shank resembling the stalk of the irrigated papyrus that is bent down (مُذَلَّل) by saturation: (EM pp. 28 and 29:) Aq says that it means, [agreeably with the former explanation,] سَاقٍ كَأَثْبُوبِ بَرْدِي بَيْنَ هَذَا الشَّخْلِ الْمَذَلَّلِ AO*

says that سَقِي means *watered [naturally,] without occasioning one's taking any trouble to water: IAar explained الْمَذَلَّل as meaning having the way of the water thereto made easy: and some say that by السَّقِي is meant the tender, white, stalk of the بَرْدِي. (T.)*

## ذَلَف

1. ذَلَف, aor. -, inf. n. ذَلَفٌ, said of a nose, *It was short and small: (M, Mghb:) or short in the bone, and small in the tip, or lower portion: or ذَلَف is like خَسَس [inf. n. of خَسَس, q. v.]: (M:) or the verb means it was small, and even in the tip, or lower portion: (S, \* K:) or small and slender: or thick and even in the lower extremity; (M, K;) or, as some say, it had in it what resembled a pit, or depression; (M;) not being very thick (لَيْسَ بِجَدِّ غَلِيظٍ): (M, K; \* [in the latter I find نَيْسَ بِجَدِّ غَلِيظٍ, which I doubt not to be a mistranscription:]) or it was short in the tip, or lower portion, and even in the bone, without prominence. (M.) And said of a man, *He had a nose such as is above described. (S, K.)**

أَذَلَفَ A man having a nose such as is described above: (S, Mghb, K;) or having a short and slender nose: (Mgh: ) fem. ذَلَفًا: (S, Mgh, Mghb, K;) pl. ذَلَفٌ. (S, K.) And A nose such as is described above. (K.) — And ذَلَفٌ, applied to sands, † *Even and compact; as also ذَلٌّ. (AHn, M.)*

## ذَلَّ

1. ذَلَّ, aor. -, (S, K,) inf. n. ذَلَّ, (S,) *It (a spear-head [and the like]) was, or became, sharp, cutting, or penetrating. (S, K.) — And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلَّت,] said of the tongue, † It was, or became, sharp and eloquent; as also ذَلَّ, aor. -, inf. n. ذَلَّة; and ذَلَّ, aor. -: (K, TA:) and i. q. ذَرَبَ [which means it was, or became, sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]. (S in explanation of the first verb, and app. of the second also, i. e. ذَلَّ, inf. n. ذَلَّة; and K in explanation of the first only.) — Also, i. e. like فَرَحَ, † *It (a lamp, or lighted wick,) gave light, shone, was bright, or shone brightly: (K;) [or] so ذَلَّ, inf. n. ذَلَّ. (JK.) — Also, i. e. ذَلَّ, aor. -, inf. n. ذَلَّ, It, or he, was, or became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried, or in a state of commotion. (S, TA.) You say, ذَلَّتْ عَنْ مَكَانِي I rose from my place, and became disquieted, or disturbed. (JK.) — And, said of the [lizard called] ضَبَّ, (K,) inf. n. as above, (TA,) *It came forth from the roughness of the sand to the softness of the water. (K.) — And ذَلَّ مِنْ الْعَطَشِ He (a man) became at the point of death from thirst: (K;) or he became affected severely by thirst so that his tongue protruded. (TA.) — ذَلَّه, (JK, K,) aor. -, (TA,) inf. n. ذَلَّ, (JK, TA,) *He sharpened it; (JK, K;)****

namely, a knife, (K,) or anything; (JK;) as also ذَلَّه; (Lth, K;) and ذَلَّه, (K,) inf. n. ذَلَّ. (TA.) — And ذَلَّه said of the [hot wind called] سَمُوم, or of fasting, *It weakened him, (K,) and emaciated him, and disquieted him, or disturbed him; (TA;) as also ذَلَّه: (K, TA:) or the latter, thus used, it affected him severely, afflicted him, or distressed him. (JK.) — ذَلَّ said of a bird, i. q. ذَرَقَ [It muted, or dinged]; (K;) and in like manner, ذَرَقَهُ ذَلَّ (K, \* TA) it cast forth its dung quickly. (TA.)*

2. ذَلَّه, inf. n. ذَلَّ: see 1: — and 4: — ذَلَّ الْفَرَسِ, (JK, K,) inf. n. as above, (K,) i. q. ضَمَرَهُ [He made the horse lean, or light of flesh; or prepared him for racing, &c., by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder so that he had become fat; &c.]; (JK, K;) and took good care of him. (JK.)

4. ذَلَّه as syn. with ذَلَّه and ذَلَّه: see 1. — Also, (inf. n. ذَلَّ, TA,) † *He made it to give light, shine, become bright, or shine brightly; namely, a lamp, or lighted wick. (JK, K.) — Also He, or it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him, or it. (JK, S, K.) You say, أَتَانِي خَبْرٌ فَأَذَلَّتَنِي News came to me, and unsettled me, or disquieted me, &c. (JK.) And it is said in a trad. of Ma'iz, لَمَّا أَذَلَّتْهُ الْحِجَارَةُ جَمْرًا, (Mgh, TA,) i. e. *When the stones disquieted him, &c.: (TA:) or when the stones hit him, or hurt him, with the point, or edge, [or rather the points, or edges,] thereof, he ran [or went] quickly. (Mgh.) See also 1, last sentence but one. You say also, أَذَلَّتَنِي قَوْلُكَ Thy saying afflicted me, or distressed me, so that I writhed, or showed that I was hurt. (TA.) And أَذَلَّ الضَّبَّ He poured water into the hole of the [lizard called] ضَبَّ in order that he might come forth, (S, K, TA,) thus disturbing him; (TA;) as also ذَلَّه, (K,) inf. n. ذَلَّ. (TA.) — ذَلَّ also signifies *He dug أخاديد [i. e. furrows, trenches, or channels; or rivulets, or streamlets]. (TA.) — And إِذَلَّتْ The casting quickly. (JK, TA.) See 1, last sentence.***

7. اذَلَّتْ It (a branch) had [or presented to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لِي) a point, or an extremity, (K, TA,) to be cut off. (TA.)

10. اذَلَّتْ الضَّبَّ He sought, or endeavoured, to make the [lizard called] ضَبَّ come forth from its hole. (TA.) One says likewise, اذَلَّتْ الحشرات The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; as also اذَلَّتْهَا. (TA in art. ذَلَّ.) And اذَلَّتْ السيف He drew forth the sword, or made it to come forth. (TA ibid.)

ذَلَّ (JK, S, Mgh, K) and ذَلَّه and ذَلَّه (K) and ذَلَّت (S, K) The point, extremity, or edge, (JK, S, Mgh, K,) of anything: (JK, S, K;) and the sharpness thereof: (AA, TA:) and the last, [particularly,] the extremity of a spear-head,

and † of the tongue. (S, K.) — And the first, *The slender part of an arrow.* (TA.) — And *The place in which turns the pin, or pivot, of the sheave of a pulley.* (S, TA.) — For the first, also, see ذَلَقَ, in three places.

ذَلَقَ inf. n. of ذَلَقَ. (S, K, TA.) — It may be also pl. of ذَلَقَ, signifying *Sharpened, or pointed, in the iron head or blade:* [like مَذَلَقَ:] — and it may be used by poetic license for ذَلَقَ. (L.) — See also the paragraph next following.

ذَلَقَ and ذَلَقَ, applied to a spear-head [and the like], *Sharp, cutting, or penetrating:* (S, K:) pl. of the latter ذَلَقَ. (K, TA.) — And in like manner, both words, applied to the tongue, i. q. ذَرَبَ [which means *Sharp* properly speaking; and also *chaste, or eloquent; and profuse of speech, or clamorous:* (S, K:) and ذَلَقَ and ذَلَقَ, so applied, signify *sharp and eloquent.* (K.) You say ذَلَقَ لِسَانُ طَلْقَ, expl. in art. طَلَقَ [q. v.]: (K:) and ذَلَقَ طَلْقَ and ذَلَقَ طَلْقَ and ذَلَقَ طَلْقَ, all meaning [a tongue] *sharp, penetrating, or effective:* and طَلْقَ ذَلَقَ, or أَلَسَ ذَلَقَ, (TA.) And ذَلَقَ ذَلَقَ and ذَلَقَ ذَلَقَ (S, K) + [An orator, or a preacher,] *chaste in speech, or eloquent:* (K, TA:) the fem. of each of these epithets is with ذَلَقَ. (S, K, TA.)

ذَلَقَ and ذَلَقَ: see the next preceding paragraph, each in two places.

ذَلَقَ and ذَلَقَ: see ذَلَقَ.

ذَلَقَ: see ذَلَقَ, in four places. — Also A vehement run or running. (JK, TA.)

ذَلَقَ: see ذَلَقَ.

ذَلَقَ: see ذَلَقَ.

ذَلَقَ: see the paragraph next following, in two places.

الْحُرُوفُ الذَّلَقُ. ذَلَقَ: see ذَلَقَ. — The letters [that are pronounced by means] of the tip of the tongue and the lip: (S, K:) sing. ذَلَقَ: they are six; (S:) [comprised in the phrase مَرُّ بَنَفَلٍ:] three of these are termed ذَلَقَ, namely, ر and ل and ن; and three, ذَلَقَ, namely, ب and ف and م. (S, K:) or all of these six letters are termed ذَلَقَ. (TA voce عَسَجَدَ.) Every quadriliteral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الذَّلَقُ. (IJ.)

مَذَلَقَ Anything sharpened, or pointed, at the extremity: (S:) [like ذَلَقَ:] or a sharp point. (TA.) — Also Milk mixed with water: (AZ,

Bk. I.

ذَلَقَ: [like مَذَلَقَ:] accord. to Ibn-'Abbád, like ذَلَقَ. (TA.)

مَذَلَقَ A quick-paced she-camel. (TA.)

ذَلَقَ

ذَلَقَ: see art. ذَلَقَ; and ذَلَقَ as a particle of allocution.

ذَلَقَ

1. ذَلَقَ الرُّطَبَ, like سَعَى (K,) [i. e.,] aor. 2, inf. n. ذَلَقَ, (TA,) *He gathered the fresh ripe dates:* (K:) so in the copies of the K; in which is added, فَأَنْذَلَنِي مَعَهُ: but what we find in the Tekmileh is this: ظَلَّ يَذَلِي الرُّطَبَ أَي يَجْنِيهِ: and يَذَلِي is written as [the aor. of] a quadriliteral [i. e. as the aor. of اذَلَى, for it is without a sheddeh]: (TA:) [here, however, يَذَلِي is evidently, in my opinion, a mistranscription for يَتَذَلَّى; and the right reading and rendering I therefore hold to be as follows: ظَلَّ يَذَلِي الرُّطَبَ, or perhaps يَذَلِي, means *He continued gathering the fresh ripe dates, they hanging down with him:* for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that أَذَلَنِي مَعَهُ signifies “he gathered with him.”]

4: see the preceding paragraph.

5. ذَلَقَ ذَلَقَ [He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself]: (T, K:) the latter verb is the original: the former being like تَطَلَّى, originally تَطَلَّنَ. (T.) [See also the next paragraph.]

12. اذَلَوْنِي, (T, S, M, K,) inf. n. اذَلَاةٌ, (S,) *He went away hiding himself; stole away secretly.* (T, S, M, K.) — *He hastened, made haste, sped, or went quickly:* (TA;) [like اذَلَوْنِي:] and (TA) he did so in fear lest a thing should escape him. (T, TA.) And اذَلَوْنِي فَذَهَبَ *He went back, or away, running quickly.* (T.) — *He was, or became, easy, tractable, submissive, or manageable.* (M, K.) [See also 5.] — *He (a man) was, or became, broken-hearted.* (T, K.) — *It (the ذَكْرُ) stood in a lax state.* (T, K.)

اذَلَوْنِي, [in copies of the K اذَلَوْنِي,] applied to a man, i. q. مَذَلُولٌ [part. n. of 12, q. v.]: (K, TA: [in some copies of the K مَذَلُولٌ:] of the measure فَعَوَّلٌ; or, as some say, فَعَلَّلٌ. (TA.)

رَشَاةٌ مَذَلُولٌ [A well-rope] unsteady; or moving about, or to and fro, or from side to side. (T.)

ذَمَّ

1. ذَمَّهُ, (T, S, M, &c.,) aor. 2, (T, M, Mgh,) inf. n. ذَمٌّ (T, S, M, Mgh, Mgh, K) and مَذَمَّةٌ, (M, K,) *He blamed, dispraised, discommended, found fault with, censured, or reprehended, him, in respect of evil conduct; الذَّمُّ signifying اللَّوْمُ* (T, Mgh) *في الإساءة:* (T;) contr. of المَدْحُ, (S, M, Mgh, Mgh, K,) or of الحَمْدُ: (Mgh:)

and ذَمَّهُ, (MA,) inf. n. تَذَمُّيرٌ, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, أَفَعَلَ كَذَا وَخَلَاكَ ذَمٌّ, (T, S, K,) i. e. ذَمٌّ, meaning [Do thou such a thing, and] thou wilt not be blamed; (ISk, S, K;) or thou wilt have an excuse; [lit.] blame will fall from thee: (S in art. خَلَوُ:) one should not say خَلَاكَ ذَمٌّ. (ISk, S in the present art.) ذَمٌّ, also, signifies *He was satirized, particularly in verse.* (IAqr, T.) And *He was made to suffer loss or diminution [app. in respect of his reputation].* (IAqr, T.) — ذَمَّ الْمَكَانُ † *The place was, or became, affected with drought, or barrenness, and its good things [or produce] became scanty.* (TA.) [But perhaps ذَمَّ is here a mistranscription for ذَمَّرَ; for] you say of a land, ذَمَّرَ مَرْعَاهَا, [He dispraised, or discommended, its pasture, when its pasture is scanty]. (S and M and K in art. اذَلَاةٌ.) ذَمَّرَ, [aor. 2,] said of the nose, (S, K,) *It flowed [with ذَمِيرٌ, i. e. mucus]:* (K;) like ذَمَّرَ. (S, K.) And [the aor.] يَذَمِّرُ is said of ذَمِيرٌ: (S, K;) like يَذِنُ; (S, TA;) meaning *It flows.* (TA.)

2: see 1, first sentence.

3. فَلَانٌ يَذَامِرُ عَيْشَهُ † *Such a one passes his life contended with scantiness.* (TA.)

4. اذَمَّ اذَمَّ (a man) did [or said] that for which he should be blamed, dispraised, discommended, found fault with, censured, or reprehended; (S;) contr. of أَحَمَدَ. (A in art. حَمِدَ.) And اذَمَّ إِلَيْنَا, (M, K,) or اذَمَّ إِلَيْنَا, (S,) *He did to him, or to the people, that for which he should be blamed, &c.* (S, M, K.) — [Hence,] اذَمَّتْ رَاحِلَتُهُ † *His riding-camel ceased going on; as though she made the people to blame her.* (TA.) And اذَمَّتْ رِكَابُهُمْ † *Their camels upon which they were riding became jaded, and lagged behind, (S, M, K, TA,) not keeping up with the main body of camels; (S, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذَمَّةٌ meaning “a well having little water.” (TA.) And اذَمَّ بِهِ بَعِيرُهُ † [His camel became jaded, and lagged behind with him]. (S, TA.) And اذَمَّتْ بِالرُّكَبِ, said of a she-ass, † *She kept back the company of riders upon camels by her weakness and her ceasing to go on.* (TA from a trad.) — اذَمَّهُ *He found him, or it, to be such as is blamed, dispraised, &c.; (S, M, K, TA;) contr. of أَحَمَدَهُ. (TA.) One says, أَتَيْتُ مَوْضِعَ كَذَا فَأَذَمَّمْتُهُ, i. e. [I came to such a place, and] I found it to be such as is discommended. (S.) — اذَمَّ بِهِ, (S,) or بِهِ, (M, K,) *He held him, or them, in little, or light, or mean, estimation, or in contempt:* (S, K;) or he left [him or] them blamed, dispraised, &c., among the people. (IAqr, M, K.) — Also, اذَمَّهُ, *He protected him; granted him protection, or refuge.* (S, K.) — And اذَمَّرَهُ *He took, or obtained, a promise, or an***

assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i. e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, \*K, \*TA.) — See also the next paragraph.

5. **تَذَمَّرَ** *He shunned, or avoided*, (T, \*Mgh,) or *he preserved, or guarded, himself from*, (MA,) *blame, dispraise, &c.*: (T, \*MA, Mgh:) this is the proper meaning; and hence, (Mgh,) *he felt disdain, or scorn, and shame*. (S, MA, Mgh, K, KL.) One says, **لَوْ لَمْ أَتَرَكَ الْكَذِبَ تَأْتِيكَ تَذَمُّرٌ** [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And **تَذَمَّرَ مِنْهُ** [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art. حشر.) And Abou-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression

**يَذْمُونَ** [app. **لَا يَذْمُونَ**, for the **ل** in the measure **أَفْعَل** sometimes has a privative property,] meaning *They do not shun, or avoid, blame*; (**لَا يَذْمُونَ**); and *are not affected with shame*. (TA.) It is said in a trad., **مِنْ خِلَالِ الْكَافِرِ، التَّذَمُّرُ لِلصَّاحِبِ**, meaning [Of the properties of generous, or honourable, practices, is] the being *regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertinances of the companion, or friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof*. (TA.) And one says, **لِلْجَارِ عِنْدَكَ تَذَمُّرٌ** and **مُسْتَذَمَّرٌ** [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertinances: **مُسْتَذَمَّرٌ** being app. an inf. n. of **استذمر**, and this being syn. with **تذمر**]. (TA.)

6. **تَذَامَرُوا** *They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another*. (M, K.)

10. **استذمر** [He required blame, &c.; as though he called for it; or] *he was blamed, or dispraised, &c.* (KL.) See also 4, second sentence. — And see 5, last sentence. — [**استذمر بذمائه** is used by post-classical writers, and is perhaps a classical phrase, meaning *He begged, or implored, his protection*. See an instance in "Abulfedæ Annales," vol. iii. p. 170.]

R. Q. 1. **ذَمَّرَ** *He made his gift small, or scanty*. (IAgr, T, K.)

**ذَمْرٌ** inf. n. of **ذَمَّ**. (T, S, M, &c.) [As a simple subst., *Blame, dispraise, or censure*.] — And [the pl.] **ذُمُورٌ** signifies *Vices, faults, defects, or the like*. (M, K. [See **ذَامَرٌ**].) — See also **ذَمِيرٌ**. — And see **ذَمَّةٌ**.

**ذِمْرٌ**: see **ذَمِيرٌ**. — Also *Excessively lean or emaciated; and perishing*: (K:) or *like him who is perishing*. (T, TA.) — See also **ذِمَّةٌ**.

**بِذْمَرٍ** [as a subst.]; (T, Mgh;) and **بِذْمَرٍ**,

(T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and **ذِمَّةٌ** also, with kesr, (so in one of my copies of the S,) and **ذَمِيرٌ**, and **ذَمِيَّةٌ**; (M, K;) *A well containing little water*; (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) *containing much water*: thus having two contr. significations: (M, K:) pl. **ذِمَامَرٌ** (T, S, M, K) and **ذَمْرٌ**, (T, TA,) [or rather the latter is a coll. gen. n., of which **ذِمَّةٌ** is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,)

• **عَلَى جَمِيرَاتٍ كَأَنَّ عَيْنَهَا**  
• **ذِمَامَرُ الرُّكَايَا أَتَكَرَّتْهَا الْبَوَاحِجُ**  
[Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted]. (T, S.)

**ذِمَّةٌ** *A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation*; (T, S, M, Mgh, Mgh, K;) because the breaking thereof necessitates blame: (Mgh:) and *a right, or due, (حَقٌّ) for the neglect of which one is to be blamed*: (Bd in ix. 8:) [an inviolable right or due:] and **ذِمَامَرٌ** and **ذَمِيَّةٌ** and **ذَمْرٌ** signify in like manner *a compact, a covenant, &c.* as above, *for the neglect, or non-observance, of which a man is to be blamed*: (Mgh:) or these three words [in the CK the first and last only] signify *a right, or due*; syn. **حَقٌّ**: (M, K:) or so the first of them: (T, \*S:) and each of them, (M, K,) or the first of them, i. e. **ذِمَامَرٌ**, (T, S, Mgh,) i. q. **حُرْمَةٌ** [which includes all the significations of **ذِمَّةٌ** likewise, those above and those which follow, but appears here to be used as meaning especially *a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence, in the character and appertinances of a person*]; (S, M, Mgh, K;) *every حُرْمَةٌ for the neglect, or non-observance, of which one is to be blamed*: (T:) **ذِمَامَةٌ**, also, and **ذَمَامَةٌ**, are syn. with **حَقٌّ** and **حُرْمَةٌ**: (TA:) and **ذِمَّةٌ** signifies also i. q. **أَمَانٌ** [as meaning *security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter*]; (S, Mgh, Mgh, KL, TA;) and so **ذِمَامَرٌ**: (MA, KL: [explained in both by the Pers. **زِنَهَارٌ**; and in the latter by **ذِمَامَةٌ** and **حَقٌّ** also:]) and *responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person]; suretiship*; (M, Mgh, Mgh, K;) as also **ذِمَامَةٌ** and **ذَمَامَةٌ**; (M, K;) [in the former of which, these two words are said to be syn. with **ذِمَّةٌ**, app. meaning, in all the senses mentioned above:]) and **ذِمْرٌ**: (M, K: [said in the M to

be syn. with **ذِمَّةٌ** in the first only of the senses mentioned above in this paragraph: in the CK, **وَالذِّمْرُ** is erroneously put for **وَالذِّمَرُ**]:) the pl. of **ذِمَّةٌ** is **ذِمَرٌ** (T, Mgh) and **ذِمَامَرٌ**: (T:) and the pl. of **ذِمَامَرٌ** as [a sing.] syn. with **ذِمَّةٌ** and **ذَمِيَّةٌ** and **أَذِمَّةٌ**. (M, K.) Hence, i. e. from **ذِمَّةٌ** in the first of the senses explained above, **أَهْلُ الذِّمَّةِ**, (S, Mgh, TA,) and **الذِّمَّةُ**, (T, M, \*Mgh, K, TA,) with the prefixed noun **أهل** suppressed, (TA,) *The people with whom a compact, or covenant, &c., has been made*; (T, S, M, K, TA;) [and particularly] *those, of the believers in a plurality of Gods, [by which are here meant the Christians, Jews, and Sabians, but no others,] who pay the [tax called] جَزْيَةٌ*; (T, TA;) [i. e. the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see **أَهْلٌ**]:) the appellation **ذِمِّيٌّ**, (Mgh, Mgh,) a rel. n. from **الذِّمَّةُ**, (Mgh;) is applied to a person of this class; (Mgh, Mgh;) because he is rendered secure, or free from fear, for his property and his blood, by means of the **جَزْيَةُ**. (Mgh.) **جَعَلَ عَمْرٌ أَهْلَ السَّوَادِ ذِمَّةً** (Mgh.) means *'Omar treated [lit. made] the people of the Sawād as those who are termed الذِّمَّةُ*. (Mgh.) And **أَقْبَلْنَا بِذِمَّةٍ** [or **أَقْبَلْنَا**?], in the prayer of the traveller, means *Restore us to our family in safety*. (TA.) It is related in a trad. of 'Alee, that he said, **ذِمَّتِي بِمَا أَقُولُ رَهِيْنَةً وَأَنَا بِهِ زَعِيْرٌ**, meaning *My responsibility is pledged for [the truth of] what I say, and I am answerable for it*; (Mgh, TA, \*) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., **فَقَدْ بَرَأَتْ مِنْهُ الذِّمَّةُ** [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) **فِي ذِمَّتِي كَذَا** means *في ضَمَانِي* [virtually *I am responsible for such a thing*; i. e. for paying it, or restoring it, &c.; but lit. *in my responsibility is such a thing; or on my responsibility rests, or lies, or be, such a thing*; for **فِي** may be here used, as it is in many other instances, in the sense of **عَلَى**]: (Mgh:) [or,] in the saying **ثَبَّتَ فِي ذِمَّتِي كَذَا**, [which means *Such a thing became, or has become, binding, obligatory, or incumbent, on me*,] the term **ذِمَّةٌ** is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed **ذِمَّةٌ** [i. e. a compact, or covenant, or the like]. (Mgh.) **مَا يَذْهَبُ عَنِّي ذِمَّةٌ الرِّضَاعُ** (Mgh.) **مَذْمَمَةٌ الرِّضَاعُ** (T, S, Mgh, \*) or **مَذْمَمَةٌ الرِّضَاعُ** (T, Mgh,) meaning [What will put away from me the obligation of] the right, or due, of the woman who has suckled for the sucking? is a question occurring in a trad., (T, S, Mgh, \*) as put by a man to the



Prophet: (T:) and the answer was, "A slave, male or female:" (T, S, Mgh:) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) ذَمَّةٌ in this case is a dial. var. of ذَمَّةٌ: (Mgh:) or, as I Ath says, the former is from الذَّم; and the latter, from الذِّمَّة. (TA.) You say also, أَذْهَبَ عَنْكَ مَذْمَرُ الرُّضَاعِ بَشْيَ: تُعْطِيهِ and الْفُكْرُ and الرُّضَاعُ مَذْمَرُ, meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the suckling of thy child [by something that thou shalt give to her who has suckled]. (T.) And أَذْهَبَ عَنْكَ بَشْيَ: مَذْمَرُهُ and مَذْمَرُهُ (T, and so accord. to different copies of the S and K, in which عَنْكَ is omitted,) مَذْمَرَةٌ being a dial. var., (T,) i. e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And أَذْهَبَ مَذْمَرُهُ قَضَى and مَذْمَرُهُ [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And رَجُلٌ ذَمٌّ ذَمٌّ and ذَمٌّ ذَمٌّ [in the CK the latter only, A man who has a right, or due,] meaning كَلَّ عَلَى النَّاسِ [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) — Also (i. e. ذَمَّة) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) — See also ذَمَّة.

ذَمَّارٌ: see ذَمَّة, in three places. It is also a pl. of ذَمَّة [as well as syn. therewith]. (T.)

ذَمِيرٌ Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, Msb, K;) i. q. ذَمِيمٌ; (T, M, Msb, K;) as also ذَمَّرٌ (T, K, TA) and ذَمَّرٌ (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] حَمِيدٌ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See ذَمَّرٌ] — See also ذَمَّة. — Also, applied to water, Disliked, or disapproved. (S, K,\*) — [As a subst.,] Urine and mucus, (K,) so in the copies of the K, but correctly, (TA,) mucus, and urine (S, TA) that flows from the penis of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAqr, T.) — And in like manner, Milk [that flows] from the teats of sheep or goats; (K;) or, as in some copies of the S, from the teats of the she-camel; (TA;) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M:) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) — Also Derw, (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or derw that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud. (M, K.) — And A thing [meaning the

sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or pimples, or small pustules, (بُتْرٌ, T, K,) or a thing resembling بُتْر, black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K:) or the dirty matter that comes forth upon the nose: n. un. with ة. (TA.) — And Whiteness upon the nose of a kid. (Kr, M, K.)

ذَمَامَةٌ: see ذَمَّة, in two places. — Also Shame, and fear of blame: whence the saying, أَخَذْتَهُ مِنْ صَاحِبِهِ ذَمَامَةٌ [Shame, and fear of blame, with respect to his companion, seized him]: and أَصَابَتْهُ مِنْهُ ذَمَامَةٌ, i. e. Shame and disgrace affected him on account of him, or it. (TA.) One says also, أَخَذْتَنِي مِنْهُ ذَمَامَةٌ and ذَمَامَةٌ, meaning Shame and disgrace by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable, (مِنْ تَرَكِ الْحَرَمَةَ) [seized me on account of him, or it.] (S, K.)

ذَمَامَةٌ + A remain, remainder, remaining portion, remnant, or relic. (K.) [See also ذَمَّاء, below.]

ذَمَامَةٌ: see ذَمَّة, in two places.

ذَمِيمَةٌ In him is a crippleness, or a chronic disease, (K, [in the CK ذَمَامَةٌ is erroneously put for ذَمِيمَةٌ]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.)

ذَمِيٌّ [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also ذَمَامَةٌ.]

ذَمِيٌّ: see ذَمَّة, in the former half of the paragraph.

ذَمَّارٌ One who blames, dispraises, discommends, &c., much, or often. (TA.)

ذَامٌ and ذَامٌ, with and without teshdeed, [the latter belonging to art. ذَمِيرٌ,] A vice, fault, defect, or the like. (As, T.) [See also ذَمَّرٌ.]

أَذَمُّ A horse fatigued, and standing still. (TA.)

مَذْمَرٌ and مَذْمَرٌ: see ذَمَّة, in the latter part of the paragraph.

مَذْمَرٌ A thing blamed, dispraised, &c.; [like ذَمِيرٌ;] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S, K;) as also مَذْمَرٌ. (K.) — And A man (S) in whom is no motion. (S, K.)

مَذْمَرٌ: see the next preceding paragraph.

مَذْمَرَةٌ, with fet-h only [to the ذ, A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable,

quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of مَحْمَدَةٌ: (S:) [pl. مَذَامٌ.] You say, الْبُخْلُ مَذْمَرَةٌ (S, K,) i. e. [Niggardliness is] one of the things for which one is, or is to be, blamed, &c. (S.) And إِيَّاكَ وَالْمَذَامَ [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.]. (TA.) — See also ذِمَّة, in six places. — And see ذَمَامَةٌ.

مَذْمَرَةٌ: see ذَمَّة, in six places. — And see also ذَمَامَةٌ.

مَذْمَرٌ A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) — And A place held in reverence, respect, or honour. (TA.)

مَذْمُورٌ: see ذَمِيرٌ, first sentence.

مُسْتَمَرٌّ: see ذَمَّة, last sentence.

## ذمر

1. ذَمَّرَ (S,) inf. n. ذَمَّرَ (K,) He (a lion) roared. (S, K.) — ذَمَّرَهُ, aor. ذَمَّرَ, (S, M, A,) inf. n. ذَمَّرَ, (T, S, M, K,) He excited, incited, urged, or instigated, him, (T, S, M, A, K,\*) with chiding, or reproof, (T, M, A, K,\*) and encouraged him, (L,) ذَمَّرَهُ عَلَى الْأَمْرِ to do the thing; (A;) as also ذَمَّرَهُ: (L, TA:) and he threatened him; (L, K,\*) and was angry with him. (L.) — ذَمَّرَهُ, aor. ذَمَّرَ; and ذَمَّرَهُ, [inf. n. تَذَمِيرٌ;] He felt his مَذْمَرٌ [q. v.]. (M.) You say also, ذَمَّرَ الرَّاعِي السَّيْلَ The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female: (A:) [or its inf. n., ذَمَّرَ, signifies the same as] تَذَمِيرٌ a man's inserting the hand into the vulva of a she-camel, to discover if her foetus be a male or a female. (S.) [See ذَمِيرٌ.]

2: see 1, in three places. — تَذَمِيرٌ also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K, TA.)

3. تَذَمَّرَ, an irreg. quasi-pass. of ذَمَّرَ, (M,) [or rather a reg. quasi-pass. of ذَمَّرَ, which is mentioned in the L, and meaning He excited, incited, urged, or instigated, himself,] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed ذَمَارٌ. (TA.) — He became angry. (M, K.) — He disliked a thing, and was angry in consequence thereof. (Har p. 517.) — تَذَمَّرَ عَلَيْهِ He became changed, or altered, to him, and threatened him with evil. (S, K.) — But in the trad. in which it is said of Moses, كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ, this expression means that He emboldened himself to his Lord, and raised his voice in his expression of disapproval. (TA.)

6. *They excited, incited, urged, or instigated, one another, (S, K,) in war, (S,) or to fight. (K.)* — Also, sometimes, *They blamed one another for neglecting an opportunity. (TA.)*

*ذَمِيرٌ and ذَمِيرٌ and ذَمِيرٌ and ذَمِيرٌ A courageous man: (S, M, K:\*) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M,) or with strength; (T;) and ذَمَائِرٌ has also this last signification: (TA:\*) or the four preceding words signify, (M,) or signify also, (K,) clever, intelligent, and a good assistant: (M, K:\*) pl. of the first (S, M) and second and fourth, (M,) ذَمَائِرٌ; (S, M;) and pl. of the third, ذَمَائِرٌ. (M.) — الذَمِيرُ and الذَمَائِرُ are also names of Calamities, or misfortunes. (K.)*

ذَمِيرٌ } see the next preceding paragraph.  
ذَمِيرٌ }

*ذَمَارٌ a verbal noun, like نَزَالٌ [signifying Excite thou, or incite, urge, or instigate, thy companions to the fight: or, perhaps, be thou excited, &c.:] from ذَمَرَهُ فِي الْحَرْبِ. (R.)*

ذَمَارٌ : see the next paragraph.

*ذَمَارٌ Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K,\*) and for the loss or neglect of which one must be blamed: (T:\*) things that are sacred, or inviolable; a man's family, and property (حَوْزَةٌ), and servants or dependents, and relations: (AA, T:\*) as also ذَمَارٌ: (TA:\*) things for which, if he did not defend or protect them, a man would be blamed, and severely reprov'd: (A:\*) or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect; for they say حَامِيَ الذَّمَارِ [see below,] like as they say حَامِيَ الْحَقِيقَةِ; and those things are termed ذَمَارٌ because anger (تَذَمُّرٌ) on their account is incumbent on him to whom they pertain; and they are termed حَقِيقَةٌ because it is the duty of him to whom they pertain to defend them. (S.) ذَمَارٌ signifies The defender, or protector, of those things for which a man is to be blamed, and severely reprov'd, if he do not defend or protect them: (A:\*) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, or instigated, and angry, defends, or protects. (S.) One says also, فَلَانٌ أَمْنَعُ ذَمَارًا مِنْ فَلَانٍ [app., Such a one is a greater defender of those things which it is his duty to defend than such a one]. (S.) — يَوْمُ الذَّمَارِ The day of war: or of perdition: or of anger. (Et-Towsheeh.)*

ذَمِيرٌ : see ذَمَرٌ. — Also A man goodly, or beautiful, (K, TA,) in make. (TA.)

ذَمَارَةٌ Courage: (M, K:\*) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see ذَمَرٌ]: or cleverness, intelligence, and the quality of rendering good assistance. (M.)

ذَمَائِرٌ : see ذَمَرٌ, in two places.

ذَمِيرِي (K, TA,) with damm to the م, (TA,) [in the CK ذَمِيرِي.] A man sharp in temper, who adheres to things and minds them pertinaciously. (K, TA.) [And so ذَمِيرِي.]

مَذْمَرٌ The back of the neck: (M, K:\*) or two bones in the base of the back of the neck: or the part called ذَفْرِي [behind the ear]: or the كَاهِل [or upper part of the back, next the neck]: (M:\*) or this last-mentioned part with the neck and what surrounds it as far as the ذَفْرِي; which is what the مَذْمَرُ [q. v.] feels: (A, S:\*) or the place where the head of a camel is set upon the neck. (A.) — بَلَغَ الْأَمْرُ الْمَذْمَرَ: The affair, or case, or event, reached a distressing pitch; (A, K:\*) like بَلَغَ الْمُخْتَنُ. (A.)

مَذْمَرٌ A man who inserts his hand into the vulva of a she-camel, to discover if her foetus be a male or a female: (S, M, K:\*) because he feels its مَذْمَرٌ, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says,

وَقَالَ الْمَذْمَرُ لِلنَّاتِجِينَ

مَتَى ذَمَرْتُ قَبْلِي الْأَرْجُلَ

[And he whose business it was to feel the foetus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the foetus?]: (S, M:\*) for it is the head that is felt, as above explained. (M.) The مَذْمَرُ is, to camels, as the midwife to human beings. (A.)

## ذمل

1. ذَمَلٌ (S, M, K,) or ذَمَلْتُ, (T,) aor. 2 (T, S, M, K) and ذَمِلٌ, (S, M, K,) inf. n. ذَمِيلٌ (T, S, M, K) and ذَمَلٌ and ذَمُولٌ and ذَمَلَانٌ (M, K,) said of a camel, (T, S,) He, or she, went a gentle pace: (T, M, K:\*) or went a pace above that which is termed الْعَنَقُ (S, M, K,) and above that which is termed التَّرْبِيدُ [for] A'Obeyd says, when the pace rises a little above that which is termed الْعَنَقُ, it is termed التَّرْبِيدُ; and when it rises above this, it is termed الذَّمِيلُ; and then, الرَّسِيمُ: Aq says that no camel goes the pace termed الذَّمِيلُ for a day and a night except the مَهْرِي. (S.)

2. تَذَمِيلٌ, inf. n. ذَمَلْتُهُ, I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.)

نَاقَةٌ ذَمُولٌ [A she-camel that is accustomed to go the pace above mentioned]: (M, K:\*) pl. ذَمَائِلٌ (M, and so in my MS. copy of the K,) or ذَمَلٌ. (TA: in the CK ذَمَلٌ.)

ذَمِيلَةٌ Fatigued, or jaded; (IAq, T, K:\*) applied to a she-camel. (IAq, TA.)

نَاقَةٌ ذَامِلَةٌ [A she-camel going the pace above mentioned]: pl. ذَوَائِلٌ. (T.)

## ذمي

1. ذَمِي (M, K, and so in some copies of the S,) aor. يَذْمِي; (K, and some copies of the S:\*) or ذَمِي, aor. يَذْمِي; (T, and so in some copies of the S:\*) or both; (Sgh, TA:\*) inf. n. ذَمَاءٌ; (T, S, M, K, TA:\*) said of a slaughtered animal, (S, TA,) It moved. (T, S, M, Sgh, K, TA.) And ذَمِي; (M:\*) or ذَمِي, aor. يَذْمِي; (K:\*) inf. n. as above; (M, K:\*) He retained remains of the soul, or vital principle: or had strength of heart [remaining: app. said of one dying]. (M, K.) [These meanings are there indicated, but not expressed.] You say, مَرَّ يَذْمِي, inf. n. as above, He passed by at his last gasp of breath. (Har p. 220.) And ذَمِي, aor. يَذْمِي, inf. n. ذَمِي [and app. ذَمَاءٌ also, as seems to be indicated by what here follows, or perhaps the latter only], He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof: whence one says, مَا أَطْوَلَ ذَمَاءَهُ [How long is his suffering of the agony and disquietude of death!]. (Aq, T.) [See ذَمَاءٌ below.] You say also, of a man, ذَمِي, inf. n. ذَمَاءٌ, meaning He remained long sick, or diseased. (M.) — ذَمِي, aor. يَذْمِي, inf. n. ذَمِيَانٌ, He hastened, made haste, sped, or went quickly: (Fr, T, S, M, K:\*) some also mention ذَمِي, aor. يَذْمِي, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) — ذَمِي لِي مِنْهُ شَيْءٌ: means Somewhat thereof was, or became, prepared for me; or feasible, or practicable, to me: (M:\*) [and so, app., ذَمِي لِي: for] one says, خَذَ مِنْ ذَمِي لِي, meaning Take thou, from such a one, what has risen up for thee, or arisen for thee; i. e. مَا أَرْتَفَعَ لَكَ. (S.) — ذَمْتَنِي الرِّيحُ signifies The odour annoyed me, or molested me; (S, M, K:\*) accord. to AHn: (M:\*) and took away my breath; referring to a wind emitted from the anus; inf. n. ذَمْنِي: (M:\*) and killed me; (T, M:\*) accord. to AZ; (T:\*) aor. تَذْمِي, (M,) inf. n. ذَمْنِي: (TA:\*) but Abou-Malik disallows this, and says, you say, ذَمْتَنِي الرِّيحُ, meaning The odour flew [or rose] into his [nose and] head: and accord. to Aq, you say, يَذْمِي, aor. يَذْمِي, inf. n. ذَمْنِي, The Abyssinian annoyed the man in his nose by the odour of his armpits. (T.) One says also, ذَمِي, aor. يَذْمِي, meaning He, or it, emitted a displeasing odour. (M.)

4. اِذْمَاهُ He left him ill, or sick, (أوْقَدَهُ, T, or وَقَدَهُ, K, [which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.,]) and left him at his last gasp. (T, K.) And اِذْمَيْتُهُ He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it: (T:\*) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.)

10. استذمی *He sought, or demanded, a thing:* (M:) or *he sought, sought for, or sought after, repeatedly, or gradually,* (S, K,) and *took,* (S,) a thing that another had. (S, K.)

ذمی *A fetid odour:* (M:) *an odour that is disliked, hated, or hateful.* (K.)

ذَمًا [an inf. n. of 1, (q. v.) in several senses: as a simple subst., it signifies] *Motion* [in a slaughtered animal: see 1]: (T, M, K:) and *remains of the soul, or vital principle,* (S, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (S:) or *strength of heart:* (M, K:) or *the state between slaughter and the exit of the soul;* but there is no ذَمًا in the case of a human being: or *strong tenaciousness of life after slaughter.* (Meyd in explaining the prov. above referred to.) It is said, ذَمَّةٌ أَطْوَلُ شَيْءٍ [The lizard called ذَمَّة is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., أَطْوَلُ ذَمَّةٌ مِنَ الصَّبِّ [Longer in retaining the remains of life, &c., than the صَب]. (Meyd, TA.) — Also: *Sickness;* as is the saying, فَلَانَ بَاقِي الذَّمَا Such a one is long suffering sickness. (MF.) — And *A fracture of the head: and a spear-wound, or the like, such as is termed جَانَفٌ* [q. v.]. (Meyd ubi supra.)

ذَامِرٌ (M, K) and مُذَمَّمَةٌ (M,) or مُذَمَّمَةٌ (K,) *An animal shot at, or cast at, which is hit,* (M, K,) and *which one drives along, and which drives along with one.* (M.)

مُذَمَّمَةٌ, or مُذَمَّمَةٌ: see what next precedes.

## ذَن

1. ذَنٌّ, aor. يَذْنُ, inf. n. ذَنِينَ (S, M, K) and ذَنْنٌ, (K, [but the latter app. belongs to the verb as said of a man,]) *It* (what is termed ذَنِينَ, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) *flowed;* (S, M, K,\* TA;) [like ذَمَّر, aor. يَذْمُر;] as also ذَنْنٌ, inf. n. ذَنِينَ (A'Obeyd, T, S, M,) said of what is termed ذَنِينَ. (IAqr, T.) — And ذَنٌّ said of the nose, *It flowed* [with what is termed ذَنِينَ]; (Lth, T;) like ذَمَّر. (S and K in art. ذَمَّر.) — And ذَنٌّ said of a man, (MA,) or ذَنْنٌ, (K, [but this latter I think doubtful,]) sec. pers. ذَنْنَتْ, (A'Obeyd, T, S, M,) aor. يَذْنُ, (A'Obeyd, T, S,) inf. n. ذَنِينَ (A'Obeyd, T, S, M, K) and ذَنِينَ, (K, [but this latter app. belongs to the verb in the senses explained above,]) *His nose flowed* (A'Obeyd, T, S, M, MA, K\*) with what is termed ذَنِينَ: (A'Obeyd, T, S, M, K:\*) and both *his nostrils flowed.* (M.) — ذَنٌّ also signifies *The flowing of the eye with tears.* (M.) [You say, app., ذَنْنَتِ الْعَيْنُ, meaning *The eye flowed with tears*] — إِنَّهُ لَيَذْنُ † *Verily he is weak and perishing, by reason of extreme old age, or of disease;* (S, K, TA;) said of a man: (S:) or يَذْنُ, (K,) or فِي مَشْيِهِ, inf. n. ذَنِينَ, (Aq, T,) means *he walks, or goes along, in a weak manner.* (Aq, T, K.) And

ذَنٌّ, as an inf. n. [of ذَنٌّ], signifies † *The being in a state of perishing.* (KL.) — مَا زَالَ يَذْنُ † *He ceased not to labour, or exert himself,* (A, K, TA,) with moderation and gentleness [to attain that object of want until he accomplished it]. (A, TA.) — ذَنُّ الْبَرْدِ, inf. n. ذَنِينَ, † *The cold became intense.* (TA.)

2: see 1, first sentence.

3. هُوَ يَذْنُهُ عَلَى حَاجَةٍ † *He seeks, or demands, of him an object of want.* (S, L, K:\*)

4: see ذَنْنَةٌ, below.

ذَنٌّ, for إِذْنٌ or إِذَا: see إِذَا, in art. إِذَا.

ذَنْنٌ [originally an inf. n.: see 1:] *Dirt, or filth;* and تَغْلٌ [i.e. تَغْلٌ or تَغْلٌ, meaning *saliva;* or *froth, or foam, or the like;* or perhaps it is a mistranscription for تَغْلٌ, meaning *sediment, settlings, dregs, or lees, &c.*]: mentioned by Suh. (TA.)

ذَنْنٌ: see what next follows.

ذَنِينَ (Lh, T, S, M, K) and ذَنْنٌ (Lh, S, M, K) [the former originally an inf. n.: see 1:] *Mucus* (Lh, T,\* S, M, K) of any sort, (Lh, M,) or *thin mucus,* (M, K,) or *a thin fluid,* (K,) or *any fluid,* (Lh, M, K,) that flows from the nose. (Lh, T, S, M, K.) — And the former signifies also *The seminal fluid of a stallion, and of an ass, and of a man,* (M, TA,) that flows from the penis by reason of excessive appetite. (TA.)

ذَنْنَةٌ *A remainder, or remains, of a thing that is weak, or frail,* (S, L, K,) and *perishing;* (S, L; in both of which is added, يَذْنُ شَيْئًا بَعْدَ شَيْءٍ [app. meaning *that leaves it portion after portion, by perishing, or passing away, gradually;* but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished from ذَنْبَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — Also *An object of want;* syn. حَاجَةٌ. (K.)

ذَنْنَى The mucus of camels: (K:) or [a fluid] like mucus, that falls from the noses of camels: or, accord. to Kr, it is ذَنْنَى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, “in whom confidence is not placed,”] it is termed ذَنْنَى: (M:) or it is a dial. var. of ذَنْنَى: or it is correctly with ذ. (K.)

ذَنْبَةٌ is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مَرِيْرَاءَ, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذَنْبَةٌ, q. v.]

ذَنْنٌ (S, M,) or ذَنْنٌ (T,) The lower, or lowest, part (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذَنْنٌ (M) [or ذَنْنٌ]; mentioned by AA: pl. ذَنْنٌ (T:) the ذَنْنٌ of a shirt, (ISk, S,) or of a garment, (K,) are like its ذَنْنٌ: (ISk, S, K:) and some say that the

ن of the former is a substitute for the ل of the latter. (TA.)

أَذْنٌ A man (S, M) whose nose flows with what is termed ذَنِينَ: (S, M, K:) and one whose nostrils flow: (T, M:) fem. ذَنْنَةٌ, (S, M, K,) applied to a woman. (S, M.) — It is also applied to a nose; as in the prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ ذَنْنٌ [Thy nose is a part of thee though it be flowing with ذَنِينَ]. (TA.) — Hence, (TA,) the fem. signifies also † *A woman whose menstrual discharge ceases not.* (S, M, K.) — And ذَنْنَةٌ † *[A wound] that will not be stanchd.* (TA.)

## ذَنْبٌ

1. ذَنْبَةٌ (M, K,) aor. ذَنْبٌ (S, M, A, K) and ذَنْبٌ (M, K,) inf. n. ذَنْبٌ; (TK;) and † *استذنبه*; (M, K;) [properly signifies] *He followed his tail, not quitting his track:* (M:) [and hence, tropically,] † *he followed him* [in any case], not quitting his track. (K.) You say, ذَنْبَ الْإِبِلِ and † *استذنبها* *He followed the camels.* (A: there mentioned among proper significations.) El-Kilábee says,

• وَجَاءَتِ الْخَيْلُ جَمِيعًا تَذَنْبُهُ •

[And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says,

• مِثْلُ الْأَجِيرِ اسْتَذْنَبَ الرُّوَّاحِلَا •

[Like the hired man,] he was at the tails of the ridden camels. (T, S.) ذَنْبَتِ الْقَوْمُ, and [ذَنْبَتْ] السَّحَابُ يَذْنُبُ بَعْضُهُ, and [ذَنْبَ] الْأُمُرُ, and الطَّرِيقُ, are tropical phrases [meaning † *The people followed one another, and † The road followed on uninterruptedly, and † The affair, or case, or event, proceeded by successive steps, uninterruptedly, and † The clouds follow one another*]. (A.) — See also 2.

2. ذَنْبٌ (T, M, A,) inf. n. تَذَنْبٌ (T, A,) said of the locust, *It stuck its tail into the ground to lay its eggs:* (A:) or, said of the [lizard called] ذَنْبٌ, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] ذَنْبٌ, (Lth, T, M,) and the like, (Lth, T,) it desired to copulate, (Lth, T, M,) or to lay eggs, and therefore stuck its tail into the ground: (M:) or, said of the ذَنْبٌ, it signifies only it struck with its tail a hunter or serpent desiring to catch it: (T:) or, said of the ذَنْبٌ, it signifies also it put forth its tail (M, A) from the nearest part of its hole, having its head within it, as it does in hot weather, (M,) or when an attempt was made to catch it: (A:) [or it put its tail foremost in coming forth from its hole; contr. of ذَنْبَ الْبُورِ or ذَنْبَتِ الْبُورَةُ — (T, S, M, K,) or ذَنْبَ الرَّاسِ (Aq, A, Mgh,) or الرُّطْبُ (Mgh,) inf. n. تَذَنْبٌ (Mgh, K,) † *[The full-grown unripe date or dates, or the ripening dates,] began to ripen,* (Mgh, and so in a copy of the S,) or showed ripening, (Mgh,



and so in a copy of the S,) or *became speckled by reason of ripening*, (A, T, M, K,) or *ripened*, (A,) *at the ذنب*, (A, T, S, M, A, Mgh, K,) i.e. *the part next the base and stalk*. (Mgh.) The dates in this case are termed *ذُنُوبٌ* (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and *ذُنُوبٌ* (Fr, T, K) in the dial. of Temeem (Fr, T) and *مُذْنَبٌ*; (A, Mgh;) and a single date is termed *مُذْنَبَةٌ* (T, M, K) and *مُذْنَبَةٌ* (T, S.) — *ذَنْبُ الصَّبِّ*, [or, probably, *ذَنْبٌ*, being similar to *رَأْسٌ* and *جَنْبٌ* and *قَارٌ* &c., or perhaps both,] *He seized the tail of the صَبٌّ*; said of one endeavouring to catch it. (A.) — *ذَنْبُ الْأَفْعَى*, said of a *صَبٌّ*, *It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole*; *contr. of الْأَفْعَى رَأْسٌ*. (TA in art. *رَأْسٌ*.) — *ذَنْبُ عِمَامَتِهِ* [He made a tail to his turban:] (S, K, TA;) i.e. *he made a portion of his turban to hang down like a tail*: (S, TA:) you say of him who has done this, *ذَنْبٌ*. (S, A, K, TA.) — *ذَنْبْتُ كِتَابَهُ* [and *ذَنْبْتُ كَلَامَهُ*] *I added an appendix to his discourse and his writing, or book*; like *ذَيْلَتُهُ*. (A, TA.) [Hence, the inf. n. *تَذْنِبٌ* is used to signify *† An appendix*; like *تَذْيِيلٌ*.] — *ذَنْبُوا حُشْبَانَهُ* *† They made channels for water (which are termed مَذَانِبٌ) in its rugged ground*. (TA from a trad.)

3. *ذَانِبَةٌ*, (AO, T, K,) written by Sgh, with his own hand, with *ذ*, but by others without, (MF,) said of a mare [in parturition], *She was in such a state that her fetus came to her فَحْشٌ* [or *ischium* (here described by MF as *the place of meeting of the two hips*)], and the *سُفَى* [q. v. (here explained by MF as *a skin containing yellow water*)] *was near to coming forth*, (AO, T, K,) and *the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it*. (AO, T.) In this case, she is said to be *مُذَانِبَةٌ*, (AO, T, K.)

4. *الذنب* *He committed a sin, crime, fault, misdemeanour, &c.*; (S, M, A, MA, K;\*) *he became chargeable with a ذَنْبٌ [or sin, &c.]*: (Mgh:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [*ذَنْبٌ* being used instead of such, as a quasi-inf. n.]; for *إِذْنَابٌ*, like *إِكْرَامٌ*, [though mentioned in the KL, as signifying the committing of a sin or the like, and also in the TK,] has not been heard. (MF.)

5. *تَذَنَّبَ عَلَى فُلَانٍ* *He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any*. (A, TA.) — See also 2, near the end of the paragraph. — *تَذَنَّبْتُ الْوَادِي* *† I came to the valley from the direction of its ذَنْبٌ* [q. v.]. (A.) And *تَذَنَّبَ الطَّرِيقَ* *† He took the road*; (K, TA;) as though he took its *ذَانِبَةٌ*, or came to it from [the direction of] its *ذَنْبٌ*. (TA.)

10. *استَذْنَبَهُ* *He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like: and he attributed, or*

*imputed, to him a sin, &c.* (Har p. 450.) — See also 1, in three places. — *استَذْنَبَ الْأَمْرُ* *† The affair was, or became, complete, [as though it assumed a tail,] and in a right state*. (K, TA.)

*ذَنْبٌ* *A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience*; syn. *إِثْمٌ*, (T, M, A, Mgh,) or *جُرْمٌ*, (S,) or both, (TA,) and *مَغْصَبَةٌ*: (T, TA:) or it differs from *إِثْمٌ* in being either intentional or committed through inadvertence; whereas the *إِثْمٌ* is peculiarly intentional: (Kull p. 13:) or *a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally*: (KT:) pl. *ذُنُوبٌ* (M, Mgh, K) and pl. *ذُنُوبَاتٌ*. (M, K.) *وَلَبَّسَ عَلَى ذَنْبٍ* [in the Kx xxvi. 13, said by Moses, meaning *And they have a crime to charge against me*,] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.)

*ذَنْبَانِي* and *ذَنْبَانِي* (T, S, M, A, Mgh, K) and *ذَنْبِي* and *ذَنْبِي* (El-Hejeree, M, K) signify the same; (T, S, M, &c. i.) i.e. *The tail*; syn. *ذَيْلٌ*: (TA: [in the CK, *الذنبى* is erroneously put for *الذنبى*]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second; (S, A;\*) and the second is used in relation to a bird (S, M, A, Mgh) more commonly than the first, (S, M,\*) or more chastely: (M, Mgh:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the *place of growth of the ذَنْبٌ [or tail]*: (M:) the pl. of *ذَنْبٌ* is *أَذْنَابٌ*. (S, M, A, Mgh, K.) [Hence the following phrases &c.] — *رَكِبَ ذَنْبَ الْبَعِيرِ* [lit. *He rode on the tail of the camel, meaning*] *† he was content with a deficient lot*. (T, A, K.) — *ضَرَبَ بِذَنْبِهِ* [lit. *He smote the earth with his tail, الأرضُ being understood, meaning*] *† he (a man) stayed, or abode, and remained fixed*. (K.) [See also another explanation of this phrase below.] And *أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ*, meaning: [*He stayed, or abode, in our land, and remained fixed, or*] *did not quit it*; [lit., and *stuck his tail into the ground*;] originally said of the locust. (A, TA. [See art. *غَرَزَ*].) — *بَيْنِي وَبَيْنَهُ ذَنْبُ الصَّبِّ* [lit. *Between me and him is the tail of the صَبٌّ*] means: *between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the صَبٌّ]*. (A, TA.) — *اسْتَرْخَى ذَنْبُ الشَّيْخِ* *† The old man's became lax, or languid*. (A, TA.) — *رَكِبَ ذَنْبَ الرِّيحِ* [lit. *He rode upon the tail of the wind*,] means *† he outwent, or outstripped, and was not reached, or overtaken*. (T, A, K.) — *وَلَّى الْخَمْسِينَ ذَنْبًا* [lit. *He turned his tail upon the fifty*,] means *† he passed the [age of] fifty [years]*: (M, TA:) and so *وَلَّى الْخَمْسُونَ ذَنْبًا* [lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaakoob: accord. to IAqr, El-Kilábee, being asked his age, said, *قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبًا* [lit. *The fifty have turned their tail to me*]. (M, TA.) — *اتَّبَعَ ذَنْبَ* [lit. *He followed the tail of an event retreating*,] means *† he regretted an event that had passed*. (T, A, TA.) — [The *ذَنْبٌ* of a man is *† The part corresponding to the tail*: and hence,] *رَجُلٌ وَقَاحُ الذَّنْبِ* *† [A man hard in the caudal extremity:] meaning* *† a man very patient in enduring riding*. (IAqr, M, and K in art. *وَقَاحٌ*.) — [And of a garment, *The shirt*:] you say, *تَعَلَّقْتُ بِأَذْنَابِهِ* *† [I clung to his skirts]*. (A.) — The *ذَنْبٌ* of a ship or boat is *† The rudder*. (Lth and S\* and L in art. *سَكَنَ*. [See also *خَيْرَزَانٌ*].) — *ذَنْبٌ* also signifies *† Anything resembling a tail*. — Hence, *† The extremity of a whip*. (Mgh, Mgh.) — And, of an unripe date, (M, Mgh,) and of any date, (M,) *† The hinder part*; (M;) *the part next the base and stalk*. (Mgh.) — *† And † The outer extremity of the eye, next the temple*; as also *ذَنْبٌ* and *ذَانِبَةٌ* (M, A) and *ذَنْبَانِي* (A) [and *ذَنْبَانِي*, as used in the K voce *أَزْدَجَ*, in art. *رَجَجَ*]. — See also *ذُنُوبٌ*, third sentence. — Also *† The end; or last, or latter, part*; of anything: pl. *ذَنْبٌ* (T) [and *أَذْنَابٌ*]: and *ذَنْبٌ* [as a sing.], (K,) or *ذَنْبٌ*, (so in the TT as from the M,) has this meaning. (M, K.) You say, *كَانَ ذَلِكَ فِي ذَنْبِ الدَّهْرِ* *† That was in the end of the time [past]*. (M.) And *ذَنْبُ الْوَادِي* and *الذَّانِبَةُ*: both signify the same [i.e. *† The end of the valley*]: (A'Obeid, M, TA:) or *ذَنْبَةٌ* and *ذَانِبَةٌ* and *ذَنْبَانِي* signify the *last, or latter, parts*, (K, TA,) in some copies of the K, the *last, or latter, part*, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and *ذَنْبٌ* app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that *ذَنْبٌ* and *ذَانِبَةٌ* in relation to a valley are pls. of *ذَنْبٌ*, like as *جَمَالٌ* and *جَمَالَةٌ* are pls. of *جَمَلٌ*: (T:) or *ذَنْبَةٌ* and *ذَانِبَةٌ*, (S, Mgh,) the former of which is more common than the latter, (Th, S, Mgh,) signify *† the place to which finally comes the torrent of a valley*: (S, Mgh:) the pl. of *ذَنْبَةٌ* is *ذَنْبَاتٌ*: (T:) the *ذَنْبٌ* of a valley and its *مُذْنَبٌ* are the same; [i.e. *† the lowest, or lower, part thereof*]; (T;) [for the pls.] *أَذْنَابٌ* (T, TA) and *مَذَانِبٌ* (TA) signify *† the lowest, or lower, parts of valleys*: (T, TA:) and *أَذْنَابٌ* signifies [in like manner] *† the last, or latter, parts, of [water-courses such as are termed] تِلَاعٌ*. (T, TA. See also *مُذْنَبٌ*.) It is said in a trad, *لَا يَمْنَعُ فُلَانٌ ذَنْبَ تِلْعَةٍ* [† *Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And *أَذْنَابُ أُمُورٍ* means *† The last, or latter, parts of affairs or events*. (M.) You say also, *حَدِيثٌ طَوِيلٌ الذَّنْبِ* *† [A long-tailed story:] a*

[lit. *the fifty turned their tail upon him*]: (A, TA:) the former accord. to Yaakoob: accord. to IAqr, El-Kilábee, being asked his age, said, *قَدْ وَلَّى لِي الْخَمْسُونَ ذَنْبًا* [lit. *The fifty have turned their tail to me*]. (M, TA.) — *اتَّبَعَ ذَنْبَ* [lit. *He followed the tail of an event retreating*,] means *† he regretted an event that had passed*. (T, A, TA.) — [The *ذَنْبٌ* of a man is *† The part corresponding to the tail*: and hence,] *رَجُلٌ وَقَاحُ الذَّنْبِ* *† [A man hard in the caudal extremity:] meaning* *† a man very patient in enduring riding*. (IAqr, M, and K in art. *وَقَاحٌ*.) — [And of a garment, *The shirt*:] you say, *تَعَلَّقْتُ بِأَذْنَابِهِ* *† [I clung to his skirts]*. (A.) — The *ذَنْبٌ* of a ship or boat is *† The rudder*. (Lth and S\* and L in art. *سَكَنَ*. [See also *خَيْرَزَانٌ*].) — *ذَنْبٌ* also signifies *† Anything resembling a tail*. — Hence, *† The extremity of a whip*. (Mgh, Mgh.) — And, of an unripe date, (M, Mgh,) and of any date, (M,) *† The hinder part*; (M;) *the part next the base and stalk*. (Mgh.) — *† And † The outer extremity of the eye, next the temple*; as also *ذَنْبٌ* and *ذَانِبَةٌ* (M, A) and *ذَنْبَانِي* (A) [and *ذَنْبَانِي*, as used in the K voce *أَزْدَجَ*, in art. *رَجَجَ*]. — See also *ذُنُوبٌ*, third sentence. — Also *† The end; or last, or latter, part*; of anything: pl. *ذَنْبٌ* (T) [and *أَذْنَابٌ*]: and *ذَنْبٌ* [as a sing.], (K,) or *ذَنْبٌ*, (so in the TT as from the M,) has this meaning. (M, K.) You say, *كَانَ ذَلِكَ فِي ذَنْبِ الدَّهْرِ* *† That was in the end of the time [past]*. (M.) And *ذَنْبُ الْوَادِي* and *الذَّانِبَةُ*: both signify the same [i.e. *† The end of the valley*]: (A'Obeid, M, TA:) or *ذَنْبَةٌ* and *ذَانِبَةٌ* and *ذَنْبَانِي* signify the *last, or latter, parts*, (K, TA,) in some copies of the K, the *last, or latter, part*, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and *ذَنْبٌ* app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that *ذَنْبٌ* and *ذَانِبَةٌ* in relation to a valley are pls. of *ذَنْبٌ*, like as *جَمَالٌ* and *جَمَالَةٌ* are pls. of *جَمَلٌ*: (T:) or *ذَنْبَةٌ* and *ذَانِبَةٌ*, (S, Mgh,) the former of which is more common than the latter, (Th, S, Mgh,) signify *† the place to which finally comes the torrent of a valley*: (S, Mgh:) the pl. of *ذَنْبَةٌ* is *ذَنْبَاتٌ*: (T:) the *ذَنْبٌ* of a valley and its *مُذْنَبٌ* are the same; [i.e. *† the lowest, or lower, part thereof*]; (T;) [for the pls.] *أَذْنَابٌ* (T, TA) and *مَذَانِبٌ* (TA) signify *† the lowest, or lower, parts of valleys*: (T, TA:) and *أَذْنَابٌ* signifies [in like manner] *† the last, or latter, parts, of [water-courses such as are termed] تِلَاعٌ*. (T, TA. See also *مُذْنَبٌ*.) It is said in a trad, *لَا يَمْنَعُ فُلَانٌ ذَنْبَ تِلْعَةٍ* [† *Such a one will not impede the last part of a water-course*]; applied to the abject, weak, and contemptible. (T.) And *أَذْنَابُ أُمُورٍ* means *† The last, or latter, parts of affairs or events*. (M.) You say also, *حَدِيثٌ طَوِيلٌ الذَّنْبِ* *† [A long-tailed story:] a*



story that hardly, or never, comes to an end. (M.) And **يَوْمٌ طَوِيلٌ الذَّنْبِ** † *A day of which the evil does not come to an end*: (TA:) and **يَوْمٌ ذَنْوَبٌ** has this meaning; (T, M, TA:) as though it were long in the tail; (M;) or means † *a day of long-continued evil*. (K.) And **اتَّبَعَ الْقَوْمَ ذُنَابَهُ**, and **الْإِبِلَ**, † *He followed [the last of] the people, and the camels, not quitting their track*. (A.) — Also † *The followers, or dependants, of a man*: (T, TA:) and **ذَانِبٌ** and **ذُنَابَةٌ** † *a [single] follower, or dependant*: (S, K:) and **أَذْنَابٌ** (M, A, K) and **ذُنَابِي** (S) and **ذَنَابٌ** [pl. of **ذُنَابَةٌ**] (A) and **ذُنَابَاتٌ**, (so in the TT as from the M,) or **ذُنَابَاتٌ**, (K,) but some state that this last is not said of men, (Ham p. 249,) † *followers, or dependants*, (S, M, A, K,) of a people or party; (M, K;) and the *lower, or lowest, sort, or the rabble, or refuse, thereof*; (M, A, K;) and *such as are below the chiefs*. (TA.) **ضَرْبٌ يَغُصُّوْبُ الدِّينِ بِذَنْبِهِ**, in a trad. of 'Alee, means, [accord. to some, † *The leader of the religion shall go away through the land with followers, or dependants*, (T, TA,) and those holding his opinions. (T. [But see arts. **ضَرْبٌ** and **عَسَبٌ**].) And **غُفِيلٌ طَوِيلَةُ الذَّنْبِ**, a phrase mentioned by IAAr, but not explained by him, app. means † *[The tribe of] 'Okeyl have numerous horsemen*. (M.) — [Also **ذَنْبٌ** (as will be shown by the use of its pl. in the verse here following) and] **ذَنَابٌ**, (S, K, TA,) or **ذُنَابٌ**, (so in the TT as from the M,) † *The sequel, consequence, or result, syn. عَقِبٌ, of anything*. (S, M, K.) A poet says,

• تَعَلَّقْتُ مِنْ أَذْنَابِ لَوْ بَلَيْتَنِي •  
• وَلَيْتَ كَلَوْ حَيَّةٌ لَيْسَ يَنْفَعُ •

[From considering what might be the sequels of "if," (i.e. of the word **لَوْ**), Thou clungest to the reflection "Would that I had done so and so:" but "would that," like "if," is disappointment: it does not profit]. (TA.) And one says, **مَنْ لَكَ لَوْ بِذُنَابِ** i.e. [Who will be responsible to thee for] the sequel [of the word **لَوْ**]? (TA:) [or, as in the Proverbs of El-Meydānee, **لَوْ**, **بِذُنَابَةٍ**, which means the same.] — **ذَنْبُ السَّرْحَانِ**: see art. **سَرَحٌ**. — **ذَنْبُ الْفَرْسِ** † *A certain asterism* (نَجْمٌ, M, K, TA) in the sky, (TA,) resembling the **ذَنْبٌ** [or tail] of the horse. (M, K.) [**الذَّنْبُ** is a name applied to each of several stars or asterisms: as † *The star α of Cygnus*; also called **ذَنْبُ الدَّجَاجَةِ**, and **الرَّوْفُ**: and † *The star β of Leo*; also called **الْأَسَدُ**. And **الرَّاسُ وَالذَّنْبُ** signifies † *The two nodes of a planet*: see **تَتِينٌ**.] — **ذَنْبُ الْخَيْلِ**, (K,) or **أَذْنَابُ الْخَيْلِ**, (M,) † *A certain herb*, (M, K,) of which the expressed juice concretes: so called by way of comparison [to horses' tails: the latter name is now applied to the *equisetum*, or *horse-tail*]. (M.) [Accord. to Forskāl, (Flora Aegypt. Arab., p. cxii.) the *Portulaca oleracea* (or *garden-purslane*) is called in some parts of El-Yemen **الْفَرْسِ**.] — **ذَنْبُهُ**

**الذَّنْبُ** † *A certain plant, resembling the [or tail] of the fox*; (M, K;) a name applied by some of the Arabs to the **ذَنْبَانُ** [q. v.] (T.) — **ذَنْبُ السَّبْعِ** † *Cauda leonis, i.e. circium (or cirsium)*: (Golius, from Diosc. iv. 119:) now applied to the common creeping way-thistle. — **ذَنْبُ الْفَأْرَةِ** † *Cauda muris, i.e. plantago*. (Golius, from Ibn-Beytār.) — **ذَنْبُ الثَّوْرِ** † *A species of aristida, supposed by Forskāl (Flora Aegypt. Arab. p. civ.) to be the aristida adscensionis*. — **ذَنْبُ الْعَقْرَبِ** † *Scorpioides, or scorpion-grass*: so called in the present day.]

**ذَنْبَةٌ**, and its pl. **ذَنْبَاتٌ**: see the next preceding paragraph, in three places.

**ذُنَابٌ**: see **ذَنْبٌ**, in the latter half of the paragraph.

**ذَنْبَانُ** † *A certain plant*, (T, S,) well known, called by some of the Arabs **الذَّنْبُ**: (T:) a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years: (M, TA:) or a certain herb, or plant, like **ذُرَّةٌ** [or millet]; (K;) or a certain herb having ears at its extremities like the ears of **ذُرَّةٌ**, (M, TA,\*) and having reeds, (قَصَبٌ [i.e. قَصَبٌ], M,) or twigs, (قَصَبٌ [i.e. قَصَبٌ], TA,) and leaves, growing in every place except in unmixed sand, [for **حَرُّ الرَّمْلِ** in the TA, I find in the M **حَرُّ الرَّمْلِ**], and growing upon one stem and two stems: (M, TA:) or, accord. to AHn, a certain herb, having a **جَزْرَةٌ** [app. meaning rhizoma like the carrot], which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the **طَرَحُونُ**, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; (M, TA;) rising about the height of a man, (TA,) or half the height of a man; (M;) two whereof suffice to satiate a camel: (M, TA:) [a coll. gen. n.:] n. un. with ة. (M, K.)

**ذَنْبِي** and **ذَنْبِي**: see **ذَنْبٌ**, first sentence.

**ذَنَابٌ**: see **ذَنْبٌ**, in two places.

**ذَنَابٌ**: see **ذَنْبٌ**, in five places: — and see also **مِذْنَبٌ**. — Also *A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider*. (M, K.)

**ذَنْوَبٌ** † *A horse* (T, S, &c.) having a long tail: (T, S:) or having a full, or an ample, tail. (M, A, K.) [See also **أَذْنَبٌ**.] — Hence applied to a day: see **ذَنْبٌ**, in the latter half of the paragraph. — Also *A great دُوٌّ [or bucket]*: (Fr, T, Mgb:) or one that has a **ذَنْبٌ** [or tail]: (TA:) or one that is full (S, M, Mgb, K) of water; (S, Mgb;) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (ISK, S:) or one containing less than fills it: or one containing water: or a **دُوٌّ** (M, K) in any case: (M:) or a

bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Mgb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) **أَذْنَبَةٌ** and (of mult., S) **ذَنَابٌ** (S, M, K) and **ذِنَابٌ**. (M, A,\* Mgb, K.) Fr. cites as an ex.,

• لَنَا ذَنْوَبٌ وَلَكُمْ ذَنْوَبٌ •  
• فَإِنْ أَبَيْتُمْ فَلَنَا الْقَلْبُ •

[as meaning *For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well*]. (T.) [Accord. to the K, it also signifies *A grave*: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i.e. the grave] a well, in his saying,

• فَكُنْتُ ذَنْوَبَ الْبَشْرِ لَهَا تَبَسَّلْتُ •  
• وَسَرَبَلْتُ أَكْفَانِي وَوَسَدْتُ سَاعِدِي •

[app. meaning † *And I was as though I were the corpse of the grave* (lit. *the bucket of the well*) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abee-'Aidh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed **خَسِيفٌ**: see Kosegarten's "Carmina Hudsailitarum," p. 180.] — Hence metaphorically applied to † *Itain*. (Ham p. 410.) — [Hence, also,] † *A lot, share, or portion*: (Fr, T, S, M, A, Mgb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Mgb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) — Also † *The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْنٌ*: (M, K:) or the part where the **مَتْنُ** ends; (M;) the flesh of the lower, or lowest, part of the **مَتْنُ**: (S:) or the [buttocks, or parts called] **أَلْيَةٌ** and **مَآكِرٌ**: (M, K:) or the flesh of the **أَلْيَةٌ** and **مَآكِرٌ**: (CK:) and the **ذُنُوبَانُ** are the [two parts called the] **مَتْنَانُ**, (M, K,) on this side and on that [of the back-bone]: (M:) or **يَرَابِيعُ** means the flesh that is called **ذُنُوبُ الْمَتْنِ** [which are the portions of flesh next the back-bone, on either side thereof]. (A.)

**ذَنْبِي** [dim. of **ذَنْبٌ**: — and] i. q. **ذَنْبِي**, q. v. (TA.)

**أَنْفٌ ذُنَابَةٌ** † *The أَنْفٌ [i.e. toe, or foremost extremity, also called the أَسَلَةُ] of a sandal*. (K.) — See also **ذَنْبٌ**, in six places. — And see **مِذْنَبٌ**.

**مِذْنَبٌ**: see **ذَنْبٌ**, in six places: — and see **مِذْنَبٌ**, in two places. — **ذُنَابَةُ الطَّرِيقِ** † *The point, or place, to which the way, or road, leads; syn. وَجْهٌ*. (IAAr, M, K.) So in the saying of Abul-Jarrāh, to a certain man, **إِنَّكَ لَمْ تَرْشُدْ ذُنَابَةَ الطَّرِيقِ**, [† *Verily thou didst not follow a right course in*

respect of the point, or place, to which the way that thou tookest leads]. (IAar, M.) — Also + Relationship; nearness with respect to kindred; or near relationship. (K.)

ذُنَابِي: see ذَنْبٌ, in three places. — It is also applied to *Four [feathers] in the wing of a bird, after what are called الخَوَافِي*. (S.) — It is said in a trad., مَنْ مَاتَ عَلَى ذُنَابِي طَرِيقَ فَيَوْمٍ مِنْ أَهْلِهِ, meaning [+ *Whoever dies*] *purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof]*. (TA.) — Accord. to Fr and the S, it signifies also *A fluid like mucus that falls from the noses of camels*: but this is a mistake: the right word, as stated by IB and others, is ذُنَانِي. (L, MF, TA.)

ذُنَيْبَةٌ *A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]*. (M, K.) [See also ذُنَيْبَةٌ, in art. ذَنْبٌ.]

ذُنَيْبِي + *A certain kind of [the striped garments called] بُرُود [pl. of بُرْد]*; (AHeyth, K;) as also ذُنَيْبٌ. (TA.)

ذَانِبٌ *Following in the track of a thing*. (TA.) See also ذَنْبٌ, in the latter half of the paragraph.

أَذُنْبٌ *A [lizard of the kind called] ضَبٌّ having a long tail*. (T, L.) [See also ذُنُوبٌ.]

تَذُنُوبٌ and تَذُنُوبٌ, and with ة: see 2.

مَذْنَبٌ: see the next paragraph.

مَذْنَبٌ *A long tail*. (IAar, T, K.) — And [hence, app. for مَذْنَبٌ], (T,) or مَذْنَبٌ, (TA, [but see this latter below,]) *A [lizard of the kind called] ضَبٌّ*. (T, TA.) — Also, (S, K,) or مَذْنَبٌ, like مَقْعَدٌ, (A,) and مَذْنَبَةٌ, (M, TA,) + *A ladle*; (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذْنَبَاتٌ. (S, M.) — And + *A water-course, or channel of a torrent, in a tract at the foot of a mountain*; (Lth, T, S, M, A, K;) not wide; (A;) or not very wide; (M;) or not very long and wide; (Lth, T;) as also ذُنَابَةٌ: (S:) the تَلْعَةُ is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also *a water-course or channel of a torrent, between what are termed تَلْعَتَانِ*; (TA; [see تَلْعَةُ, and see also مَذْفَعٌ];) or this is termed تَلْعَةٌ ذَنْبٌ; (T;) or it is termed ذُنَابٌ, of which the pl. is ذُنَابَاتٌ: (M, K;) also *a water-course, or channel of a torrent, [running] to a tract of land*: (M, K;) and *a rivulet, or streamlet*, (K,) or the like thereof, (AHn, T, M,) *flowing from one رَوْضَةٌ [or meadow] to another*, (AHn, T, M, K,) and *separating therein*; (T;) as also ذُنَابَةٌ and ذُنَابَةٌ; (K;) and the tract over which this flows is also called مَذْنَبٌ. (T.) See also ذَنْبٌ, in the middle of the paragraph.

مَذْنَبَةٌ: see the next preceding paragraph.

مَذْنَبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبٌّ, as seems to be indicated in the TA,]

*Finding difficulty in parturition, and therefore stretching out her tail*: (K:) [but accord. to Az,] it is applied to a ضَبٌّ only when he is striking with his tail a hunter or a serpent desiring to catch him. (T.) See also مَذْنَبٌ. — See also 2, in two places.

مَذْنُوبٌ *A man followed [by dependants]*. (A.)

مُذَانِبٌ *A camel that is at the rear of other camels*; (K;) as also مُسْتَذْنِبٌ. (TA.) — See also 3.

سَحَابٌ مُتَذَانِبٌ *Clouds following one another*. (A.)

مُسْتَذْنِبٌ: see مُذَانِبٌ. — Also *One who is at the tails of camels*, (S, TA,) *not quitting their track*. (TA.)

ذِه

ذِهِي and ذِهِي: see art. ذَا.

ذهب

1. ذَهَبَ, (S, A, &c.,) aor. ذَهَبَ, (A, K,) inf. n. ذَهَابٌ (S, A, Mṣb, K) and ذَهَابٌ (TA) and ذَهُوبٌ (S, A, K) and مَذْهَبٌ, (A, K,) *He (a man, S, [and a beast,]) went [in any manner, or any pace]; went, or passed, along; marched; journeyed; proceeded: went, or passed, away; departed: syn. مَشَى, (A,) or سَارَ, (K,) or مَرَّ: (S, A, K:) and said of a mark or trace or the like [as meaning it went away]. (Mṣb.) [And hence, + *It wasted away; became consumed, destroyed, exhausted, spent, or expended*.] — ذَهَبَ إِلَيْهِ *He went, repaired, betook himself, or had recourse, to him, or it*. (TA.) And they say also, ذَهَبَ الشَّامُ [He went to Syria]; making the verb trans. without a particle; for although الشَّامُ is here a special adv. n., they liken it to a vague locality. (TA.) — ذَهَبَ عَنْهُ *He, or it, went from, quitted, relinquished, or left, him, or it*. (TA.) — ذَهَبَ فِي الْأَرْضِ (A, Mṣb,) inf. n. ذَهَابٌ and ذَهُوبٌ, *He went away [into the country, or in the land]*: (Mṣb:) [but it often means + *he went into the open country, or out of doors, to satisfy a want of nature: or simply*] + *he voided his excrement, or ordure*. (A.) — ذَهَبَ بِهِ *He went, or went away, with him, or it*: (A:) and *he made him, or it, to go, go away, pass away, or depart*; (A, Mṣb, K;) as also ذَهَبَ بِهِ, (S, A, Mṣb, K,) and ذَهَبَ بِهِ, (K,) but this is rare; (Zj, TA;) and ذَهَبَ بِهِ, inf. n. تَذْهِيْبٌ: (MF:) [all may likewise be rendered *he removed, dispelled, put away, or banished, it; properly and tropically: and + he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it; and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of ب, accompaniment is necessarily signified; but not otherwise; so that if you**

say ذَهَبَ بِهِ, the meaning is, *he went away with him, or it; i. e., accompanying him, or it; [he took away, or carried off or away, him, or it;]* but if you say ذَهَبَ بِهِ or ذَهَبَ بِهِ, the meaning is, *he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it: this, however, is not agreeable with the phrase in the Kur [ii. 16], ذَهَبَ اللَّهُ بِنُورِهِ, [though this may be well rendered *God taketh away their light*]. (MF, TA.) [Hence,] one says, أَينَ يَذْهَبُ, which may mean + *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mṣr, it is a saying of the people of Baghdād, addressed to him whom they charge with foolish judgment or opinion, as meaning* يَذْهَبُ بِعَقْلِكَ [+ *Where, or whither, is thine intellect taken away?*]. (Hur p. 574.) [In like manner one says, ذَهَبَ عَنْهُ *His reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect. And ذَهَبَ قُؤَادُهُ *His heart forsook him, or failed him, by reason of fear or the like.*] And ذَهَبَ لَحْمُهُ [+ *His flesh wasted away*]. (K in art. بَحْر, &c.) And ذَهَبَ الرَّجُلُ فِي الْقَوْمِ *The man became lost [or he disappeared] among the people, or party*. (A.) And ذَهَبَ الْمَاءُ فِي اللَّبَنِ *The water became lost [or it disappeared] in the milk*. (A.) — ذَهَبَ عَلَيْهِ *It escaped his memory; he forgot it*. (A, TA.) And + *It was, or became, dubious, confused, or vague, to him*. (MA.) — ذَهَبَ مَذْهَبًا حَسَنًا (S, A, TA) *He pursued a good way, course, mode, or manner, of acting or conduct or the like*. (TA.) And ذَهَبَ فِي الدِّينِ مَذْهَبًا *He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion*. (Mṣb.) And ذَهَبَ مَذْهَبٌ فَلَانٌ *He pursued the way, course, mode, or manner, of acting &c. of such a one*. (Mṣb.) And ذَهَبَ لِمَذْهَبِهِ *He pursued his way, course, mode, or manner, of acting &c.* (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ *He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief*. (K, TA.) And ذَهَبَ فَلَانٌ إِلَى قَوْلِ أَبِي حَنِيفَةَ *Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Aboo-Haneefeh*. (A.) [And ذَهَبَ إِلَى أَنْ الْأَمْرُ كَذَا *He held, or was of opinion, that the thing, or affair, or case, was so*. And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ *He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain particle because it is syn. with a verb that is trans. by means of that same particle: and also + he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression*. And ذَهَبَ بِهِ إِلَى مَعْنَى كَذَا *He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as***

meaning such a thing.] — **ذَهَبَ فِي طَلَبِ الشَّيْءِ** : [He tried every way, or did his utmost, in seeking the thing]. (K in art. موت.) And **ذَهَبَ فِي اللَّيْنِ كُلِّ مَذْهَبٍ** : [It attained the utmost degree of softness] : said of the skin. (TA in that art.) — **اَذْهَبَ إِلَيْكَ** + *Betake, or apply, thyself to thine own affairs; or occupy thyself therewith.* (T and K\* voce إلى.) — **ذَهَبَ إِلَى أَبِيهِ فِي الشَّبَهِ** : [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نزع.) — **ذَهَبَ** (S, K,) aor. ذَهَبَ, (K,) inf. n. ذَهَبٌ; (TA;) and **ذَهَبَ**, with two keschs, (IAqr, K,) of the dial. of Temcem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) **ذَهَبَ** (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K,) by reason of the greatness thereof in his eye: (S:) it is derived from **ذَهَبَ**: and the epithet applied to a man in this case is **ذَهَبٌ**. (TA.)

2: see 1, in the former half of the paragraph, in two places: — and see also 4.

4: see 1, in the former half of the paragraph, in three places. — Also **اِذْهَبَ** (Msb, K,) inf. n. **اِذْهَابٌ**; (S;) and **اِذْهَبَ** (K,) inf. n. **اِذْهَابٌ**; (S;) *He gilded it; did it over with gold.* (S, Msb, K.)

[Q. Q. 2. **تَذَهَّبَ**, from **مَذْهَبٌ**, is used by late writers as meaning + *He followed, or adopted, a certain religious persuasion or the like.*]

**ذَهَبٌ**: see **مَذْهَبٌ**: — and see also the last sentence of the paragraph here following.

**ذَهَبٌ** [Gold;] a certain thing well known; (S, Msb, &c.) accord. to several of the leading lexicologists, (TA,) i. q. **تَبَرَّ**; (A, L, K, &c.) but it seems to have a more general meaning; for **تَبَرَّ** is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S, Msb, K, TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of **ذَهَبَةٌ**, (Msb, TA,) [or rather as a coll. gen. n., for] **ذَهَبَةٌ** is the n. un., (K,) signifying a piece of **ذَهَبٍ** [or gold]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: **ذَهَبِيَّةٌ** is the dim. of **ذَهَبٌ**, the **ة** being added because the latter word is fem., like as it is in **قُوَيْنَةٌ** and **شَيْبَةٌ**; or it is the dim. of **ذَهَبَةٌ**, and signifies a little piece of **ذَهَبٍ** [or gold]: (TA:) the pl. of **ذَهَبٌ** is **أَذْهَابٌ** [a pl. of pauc.] (S, A, Msb, K) and **ذُؤُوبٌ** (S, K) and **ذُهَابَانٌ** (Nh, Msb, K) and **ذُهَابَانٌ**. (Nh, TA.) **مَاءُ الذَّهَبِ** means *Water-gold; gold-powder mixed with size, for ornamental writing &c.* — The yolk, or the entire contents, i. e. yolk and white, (مَح, K, TA, with the unpointed ح, Bk. I.

TA, [in the CK and in my MS. copy of the K (مَح,)] of an egg. (K.) — Also, (S, K,) in a copy of the T written **ذَهَبٌ**, (TA,) *A certain measure of capacity, for corn, used by the people of El-Yemen, (S, K,) well known: (S:) pl. ذُهَابٌ (K) and أَذْهَابٌ, [the latter a pl. of pauc.,] (S, K,) and pl. pl. [i. e. pl. of the latter of the pls. above] **أَذْهَابٌ**, (S, and so in the K accord. to the TA,) mentioned by A'Obeid, (S,) or **أَذْهَابٌ**. (So in the CK.)*

**ذَهَبٌ**: see 1, last sentence.

**ذَهَبَةٌ** *A rain: (S:) or a weak rain: or a copious rain: (A'Obeid, K:) pl. ذُهَابٌ. (A'Obeid, S, K.)*

**ذَهَبَةٌ**: see **ذَهَبٌ**, first sentence.

**ذُهُوبٌ**: see **ذُهَابٌ**.

**ذُهَيْبٌ**: see **مَذْهَبٌ**, first sentence.

**ذُهَيْبَةٌ**: see **ذَهَبٌ**, first sentence.

**ذَاهِبٌ** [part. n. of **ذَهَبٌ**;] *Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K:) and ذُهُوبٌ signifies the same [in an intensive manner]. (K.) — ذَاهِبٌ فِي الطُّولِ means + Excessive in length or tallness.]*

**مَذْهَبٌ** is an inf. n.: (JK, A, K:) — and also signifies *A place of ذَهَابٍ [or going, &c.]: and a time thereof. (JK.) — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — And hence,] + A place to which one goes for the purpose of satisfying a want of nature; a privy; (TA;) i. q. مَتَوَضُّأٌ; (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — [Also A way by which one goes or goes away. — And hence, as in several exs. in the first paragraph of this art.,] + A way, course, mode, or manner, of acting or conduct or the like: (Msb, K, TA:) + [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and **مَذْهَبٌ** signifies the same. (JK, TA.) [The pl. is **مَذَاهِبٌ**. Hence, **ذُؤُوبٌ مَذَاهِبٌ** + *Persuasions, as meaning persons holding particular tenets in religion or the like.* — Also + *Origin: (Ks, Lh, K:) so in the sayings, لَا يَدْرِي لَهُ وَمَا يَدْرِي لَهُ أَينَ مَذْهَبِهِ, i. e. + It is not known whence is his origin. (Ks, Lh, TA.)**

**مُذْهَبٌ** *Gilt, or done over with gold; (S, A, K;) as also مُذَقَّبٌ (A, K) and مُذْهَبٌ. (T, K.) — Also sing. of مَذَاهِبٌ, which signifies Skins gilt, (ISK, JK, TA,) i. e. having gilt lines, or stripes, regularly, or uniformly, succeeding one another: (ISK, TA:) or gilt straps or thongs: (S, TA:) and variegated, or figured, [garments*

*of the kind called] بُرُود: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرُودٌ مُذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — Applied to a horse, *Of a red colour tinged over with yellow; (TA;) and so كُمَيْتٌ مُذْهَبٌ [i. e. of a gilded bay colour]: (S, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) — المَذْهَبُ is also a name of The Kaabeh. (K, TA.) — See also the next paragraph, in three places.**

**المُذْهَبُ** *A gilder. (S.) — المَذْهَبُ, explained by Lih as the name of + A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed] الوُضُوءُ, (K, TA,) and on other occasions, (TA,) is [said to be] correctly [المَذْهَبُ] with kesr to the ة: (K:) applied to the devil, (TA in art. شيط,) as meaning + he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المَذْهَبُ, (Fr, TA in art. هذب,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, **مَذْهَبٌ** means + [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وُضُوءُ: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly المَذْهَبُ. (TA.) Az says that the people of Baghdád apply the appellation **مَذْهَبٌ** to + A man who inspires vain suggestions; and that the vulgar among them pronounce it **مَذْهَبٌ**. (TA.)*

**مَذْهَبَةٌ** [A cause, or means, of doing away with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be **مَذْهَبَةٌ لِلْأَشْرِ** [i. e. + A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَضْمُونَةٌ, q. v.)

**مَذْهَبٌ**: see **مَذْهَبٌ**.

## دمل

1. **ذَهَلَ عَنْهُ**, (JK, S, Msb, K,) aor. ذَهَلَ, (S, K,) inf. n. **ذَهْلٌ**, (JK, S,) or **ذُؤُولٌ**, (Msb,) or both; (K;) and **ذَهَلَ**, (S, Msb,) aor. ذَهَلَ, (Msb,) inf. n. **ذُؤُولٌ**; (S;) *He forgot it, or neglected it; (S;) he was, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K, TA; عَلَى عَيْدٍ in the K being a mistake for عَلَى عَيْدٍ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, K:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) ذُؤُولٌ is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bd in xxii. 2:) or the being diverted from one's constant companion, or familiar, so*

as to forget him; and being content to relinquish him: (K;) or diversion that occasions grief and forgetfulness. (Er-Rāghib, TA.) Hence, in the Kur [xxii. 2], يَوْمَ تَرَوْهَا تَذَلُّ كُلُّ مُرْصِعَةٍ عَنْهَا أَرْفَعَتْ [On the when thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) — See also what next follows.

4. أَذْهَلَنِي عَنْهُ (JK, \*S, Mgh, TA.) inf. n. أَذْهَلُ, (TA.) It (a thing, JK, S, TA.) or he, (a man, Mgh,) caused me to forget it, or neglect it; (S;) or to be unmindful of it; (S, Mgh;) or to neglect it intentionally: (JK:) [like أَذْهَلَنِي عَنْهُ:] and sometimes one says ذَهَلَنِي; (Mgh, TA;) [like ذَهَلَنِي:] but this is rare; or, rather, unknown. (TA.)

ذَهْلُ: see what next follows.

ذَهْلٌ (S, K, \*) and ذَهْلٌ (S, K, \*) He came after a short portion, or a period, (سَاعَةً, K, or هَذِهِ, S,) of the night: (S, K:) so called because sleep causes men to forget (يُذْهِلُ الْبَاسَ) therein: (Ham p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with ذ. (TA.) — ذَهْلٌ also signifies The tree [or plant] بِشَامُ [q. v.]. (JK, Sgh, K.)

ذَهْلُولٌ A horse fleet, or swift: (K:) or light, or active: and so a man: pl. ذَهَالِيلُ. (JK.)

ذَاهِلٌ [act. part. n. of 1. — And] A man who cares not for ornament and the anointing of himself. (JK.)

## ذهن

1. ذَهْنٌ (MA, TA,) aor. ذَهَنَ, (TA,) inf. n. ذَهِنٌ and ذَهَنٌ, (MA, KL,) He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, (MA, KL, PS, TA,) and endowed with a retentive mind. (KL, PS.) You say, ذَهِنْتَ إِلَى مَا أَقُولُ Understand thou what I say. (TA.) And ذَهِنْتُ شَيْئًا He does not understand anything. (TA.) And ذَهِنْتُ كَذَا I understood such and such things. (TA.) And ذَهِنْتُ عَنْ كَذَا I understood from such a thing. (TA.) — ذَاهِنَتْنِي فَذَهِنْتُ: see 3. — ذَهِنْتُ عَنْهُ, and ذَهِنْتُ عَنْهُ, and ذَهِنْتُ عَنْهُ, He, or it, made me to forget it; diverted me from remembering it: (K, \*TA:) [like ذَهِنْتُ عَنْهُ, and ذَهِنْتُ عَنْهُ.] And ذَهِنْتُ ذَهْنٌ Memory, or understanding, escaped him, or left him. (JK.)

3. ذَاهِنَتْنِي فَذَهِنْتُ He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.,] in ذَهْنٌ. (K.)

4: see 1.

10: see 1. — You say also, ذَهِنْتُكَ حُبَّ الدُّنْيَا, The love of the present world took away, or has

taken away, thy ذَهْنُ [i. e. intelligence, understanding, &c.]. (TA.) — And اسْتَذْهَنْتَ السَّنَةَ + The year of drought took away the ذَهْنُ, i. e. pith (نَقْيُ), of the canes, or reeds. (TA.)

ذَهْنٌ (JK, S, Mgh, K, &c.) and ذَهْنٌ (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ, (JK, K,) and فِهْرٌ, (K,) and فِطْنَةٌ, (S, Mgh, K,) and ذَكَاةٌ; (Mgh;) and retentiveness of mind, or memory: (JK, \*S, \*K:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed ذَكَاةٌ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَةٌ: (TA:) pl. أَذْهَانٌ. (Mgh, K, \*) One says, اجْعَلْ ذَهْنَكَ إِلَى كَذَا وَكَذَا [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — Also, the former, + Strength: (JK, S, K:) and fat: (JK, K:) pl. as above. (K.) One says, مَا بَرَجَنِي ذَهْنٌ There is not in my legs any strength to walk. (TA.) And ذَهْنٌ + He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And مَا رَأَيْتُ بِالْإِبِلِ ذَهْنًا + I saw not, in the camels, fat and strength. (JK.) — Also + The pith (نَقْيُ) of canes, or reeds. (TA.) — See also ذَهْنٌ.

ذَهْنٌ: see the next preceding paragraph.

ذَهْنٌ and ذَهْنٌ Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing ذَهْنٌ, though the former is agreeable with a general rule as part. n. of ذَهْنٌ,] applied to a man; the latter app. changed [or contracted] from the former. (TA.)

ذَهْنٌ Of, or relating to, the ذَهْنُ, or intellect, &c.; intellectual; subjective; ideal. Hence, الْأُمُورُ الذَّهْنِيَّةُ Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to الْأُمُورُ الْخَارِجِيَّةُ.]

## دو

دُوٌ meaning صَاحِبٌ [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, S, M, Mgh, Mgh, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Mgh, &c.) is originally دَوَا, like عَصَا, the ا being changed from و; (S;) or it is originally ذَوَى; and if one used it as a proper name, he would say, هَذَا ذَوَى قَدْ جَاءَ [This is Dhawā, he has come]; (M;) [not دَوَا, as in copies of the S; i. e.,] its third radical letter is ي, not, as J says, و; this ي being afterwards suppressed; (IB;]

[so that the word becomes دَوَى, and then, by reason of its being prefixed to another noun, دَوَى, like as أَبُو, the original form of أَبٌ, becomes دَوَى:] it is declined [like أَبُو] with و and ا and ي; (Mgh;) [i. e.,] the nom. case is دَوَى, accus. دَا, and gen. دِي: (Mgh:) the fem. is ذَاتٌ; (T, S, M, Mgh, Mgh, K; in a copy of the M, ذَا, and the CK, ذَا [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتٌ, and others say دَا: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., دَوَا, (S, \*M,) [accus. and gen. ذَوَى:] fem. ذَوَاتٌ, (T, M, Mgh, Mgh, K,) for which ذَاتَا is allowable in poetry, but ذَوَاتٌ is better, (T,) [accus. and gen. ذَوَاتِي:] pl., masc., دَوَوٌ, (T, \*S, \*M, Mgh, K, but omitted in the CK,) [accus. and gen. ذَوَى:] fem. ذَوَاتٌ, (T, S, \*M, Mgh, Mgh, K,) accus. and gen. ذَوَاتٍ; (S;) and ذَوَاتٌ and ذَوَاتٌ are like ذَوَوٌ and ذَوَاتٌ [in signification]. (T. [See art. الو.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال. (S.) [Thus you say رَجُلٌ ذُو مَالٍ A man a possessor of wealth; and الرَّجُلُ ذُو الْبَالِ The man the possessor of wealth.] In the phrase غَيْرُ ذَاتِ الشُّوْكَ [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning the طَائِفَةُ [or party]. (T.) صَارَ ذَا ذَنْبٍ [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means تَحَمَّلَ ذَنْبًا [he became chargeable with a sin, &c.]. (Mgh in art. ذَنْب.) — Accord. to the S, it is not prefixed to a pronoun (مُضَيَّرٌ); nor to a proper name, such as زَيْدٌ and عَمْرُو and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet,

\* إِنَّمَا يَصْطَنِعُ الْمَعْرُوفُ فِي النَّاسِ ذَوُوهُ \*

[Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) هَذَا ذُو زَيْدٍ, (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibrāheem, the preceptor of Th, meaning This is Zeyd, (M, TA,) i. e., this is the owner of the name Zeyd; (M, K, TA;) and [perhaps] by the name ذُو الْخَلَصَةِ, for الْخَلَصَةُ is [said by some to be] the name of a certain idol, and ذُو is a metonymical appellation of its نَبْتٌ; and by the proper names ذُو رَعِيْنٍ and ذُو بَزِيْنٍ and [accord. to some] ذُو جَدِيْنٍ [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — ذَوُو الْأَرْحَامِ, [or, as in the Kur viii. last verse, and xxxiii. 6, ذَوُو الرَّحِمِ, pl. of الرَّحِمِ,] in the classical



language, means [*The possessors of relationship; i. e.*] any relations: and in law, any relations that have no portion [of the inheritances termed *فرائض*] and are not [such heirs as are designated by the appellation] *عَصَبَة* [q. v.: they are so called because they are relations\* by the women's side: see *رجم*]. (KT, TA.) — If you form a pl. from *ذو مال*, you say, *هَؤُلَاءِ ذَوُونَ* [*These are possessors of wealth*]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, *الذَوُونَ* signifies *The former, or first, [of persons,] and the more, or most, distinguished.* (T, TA.)\* Also, (S, M,) and *الأذواء*, [which is another pl. of *ذو*,] (S,) *The kings (S, M) of El-Yemen, of the tribe of Kudd'ah, (S,) whose surnames commenced with ذو, (M,) [i. e.] who were named [or rather surnamed] (S) ذُو بَرْنِ (S, M) and ذُو جَدْنِ (S) and ذُو نَوَابِ (S) and the like. (S, M.) قُرَشِي* occurring in a trad., means *A Kurashee in respect of lineage, not of the أذواء* [above mentioned]. (TA.) — *ذات* and *ذا* and *ذِي* are also used as prefixed nouns in various expressions here following, in several thereof as meaning *Something in possession, or the like; not a possessor*: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase *ذات اليد* (mentioned below) in Har p. 93, that which is contained is made to be as though it were the possessor (صاحب) of that which contains. — *موت ذَا بطنها* [*He killed what was in her belly*]. (Har ubi suprā.) And *ذات* or *ذات*, *وَضَعَتِ الْمَرْأَةُ ذَا بطنها* (T,) or *ذات*, (TA.) *The woman brought forth [her child].* (T, TA.) And *نَثَرَتْ ذَا بطنها* *She brought forth many children.* (T in art. نثر; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is *نَثَرَتْ بطنها*.) And *أَلْقَتِ الدَّجَاجَةُ ذَا بطنها* *The hen laid her egg, or eggs: or muted.* (Mgh.) And *أَلْقَى الرَّجُلُ ذَا بطنه* *The man ejected his excrement, or ordure.* (T.) And *الذئبُ مغبوطٌ بِذِي بطنه* *The wolf is envied [for what is in his belly, or] for his distention of the belly [with food].* (TA.) — [In like manner,] *ذات اليد* means *† Wealth*; as though it were the possessor of that which contains it: (Har ubi suprā:) [or *what is in the possession of the hand*:] or *what one possesses, of wealth*; because gained by the hand and disposed of by the hand. (Har p. 66.) You say, *قَلَّتْ ذَاتُ يَدِهِ* *† What his hand possessed became little in quantity*; (Lth, T;) or *the possessions accompanying his hand*; (Mgh;) app. meaning *his riches*. (Lth, T.) — *ذات الرئة* and *ذات الجنب* are *Two well-known diseases.* (TA. [See arts. رأى and جنب.]) — *عَلِمْتُ بِذَاتِ الصُّدُورِ*, in the Kur iii. 115, means [*Acquainted, or well acquainted,*] with *what is in the minds*: (Ksh, Bd, Jel: [and the like is indicated in the Mgh:]) or *with the true, or real, nature of the notions that are concealed in the minds*: (IAmb, T:) or *with the hidden things of the minds*: or *with the minds themselves.* (Mgh.) [If the last meaning be correct, the phrase should be mentioned with others later in this

paragraph.] [And similar to this is the saying,] *عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ* *He knew it from what he conceived in his mind [without his being informed thereof; i. e. he knew it of himself].* (Lth, T.) And *مِنْ ذَاتِ نَفْسِهِ* and *جَاءَ مِنْ ذِي نَفْسِهِ* (M, K) *He came [from a motive in his own mind; of himself;] of his own accord; or willingly*; syn. *طَبَعًا*: (M, TA:) in the copies of the K, *طَبَعًا*; but the former is the right explanation. (TA.) And *ذَاتُ فَمٍ* and *مَا كَلَّمْتُ فَلَانًا ذَاتَ شَفَةِ* (TA.) *I spoke not to such a one a word.* (AZ, T.) — *ذات الشمال* and *ذات اليمين* [are adverbial expressions, and] mean *In the direction of the right hand and of the left: properly in the direction that has the name of the right hand [and that has the name of the left hand].* (Bd in xviii. 16.) And *أَتَيْنَا ذَا يَمِينٍ* means *We came on the right hand.* (TA.) — *ذات صباح* and *ذات مرة*, and the like, are adverbial expressions, which may not be used otherwise than as such: (S:) you say, *لَقِيتُهُ ذَاتَ مَرَّةٍ* [*I met him once, or once upon a time*], (S,) and *ذات المَرَارِ* *many times*, (M and K in art. مر,) or *sometimes*, (S in that art.) and *ذات يومٍ* (Fr, T, S) i. e. *مرة في يومٍ* [*once upon a day, or one day*], therefore you use the fem. form, (T,) and *ذات ليلة* [*one night*], (Fr, T, S,) and *ذات غداة* [*one morning, or one morning between daybreak and sunrise*], and *ذات العشاء* [*once in the evening at nightfall*], (S,) meaning, accord. to Th, in the hour, or time, in which is nightfall, (T,) and *ذات الترمين* (Fr, T, S) [*some time ago, or three [or more, to ten,] seasons ago*], (*مُدَّ ثَلَاثَةً*), T, [by *ازمان* being app. meant periods of two, or three, or six, months,]) and *ذات العويز* (Fr, T, S) [*some years ago, or three years ago*] (T,) or *three years ago or more, to ten*; (Az on the authority of AZ, TA in art. عوم;) and *ذات صباح* [*one morning*], and *ذات مساءً* [*one evening*], (T, S,) and *ذات صَبُوحٍ* [lit. *at a time of drinking the morning-draught*], and *ذات غُبُوقٍ* [lit. *at a time of drinking the evening-draught*]; in these four instances without ة: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say *ذات شَهرٍ* nor *ذات سنة*: (S:) or one may also well say *ذات صباح*, like *ذات يومٍ*; for *ذات* and *ذات* both mean the time: and accord. to IAAr, one says, *أَتَيْتُهُ ذَاتَ الصُّبُوحِ*, as meaning *I came to him in the morning, or in the morning between daybreak and sunrise, and in the evening, or in the evening between sunset and nightfall.* (T.) — You say also, *لَقِيتُهُ أَوَّلَ ذِي* (TA,) or *لَقِيتُهُ ذَاتَ يَدَيْنِ* (M) and *ذات يَدَيْنِ* (AZ, M, Mgh, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning *I met him the first thing, (M,) or first of everything.* (AZ, Mgh, TA.) And *أَفْعَلُهُ أَوَّلَ ذِي يَدَيْنِ* and *ذات يَدَيْنِ* [*I will do it the first thing, or first of everything*]. (M.) And *ذات يَدَيْنِ فَإِنِّي* (AZ, M, Mgh,) i. e. [*Whatever be the case, the first thing, or] first of everything, I praise God.* (AZ, Mgh.) — [Respecting the

phrase *ذات اليمين*, which has two contr. meanings, see art. *يمين*. It is inadequately explained in this art. in the T and M and K, as follows. *وَأَصْلُهَا* (T, M, K,\*) in the Kur [viii. 1], accord. to Ahmad Ibn-Yahyā, means [*And do ye rightly dispose, or arrange, or order,*] the case that is between you: (T:) or, accord. to Zj, (M,) *that wherein consists your union*; (*حَقِيقَةً وَصَلْتُمْ*, M, K;) i. e. *be ye of one accord, or in unison, respecting that which God and his Apostle have commanded*: (M:) or *ذات اليمين* means *the state of circumstances whereby the Muslims become of one accord, or in unison*: (K:) this is the meaning in the saying, *اللَّهُمَّ أَصْلِحْ ذَاتَ الْبَيْنِ* [*O God, do Thou rightly dispose &c.*]. (M.) — *ذات* is sometimes used as a noun independent in its meaning, (Mgh, Mghb,) so as to denote material [or real] things; (Mghb;) and is described by the epithets *مُتَبَيِّنَةٌ* [or “distinct”] (Mgh, Mghb) and *قَدِيمَةٌ* [as meaning “that has existed from eternity”] (Mgh) and *مُحْدَثَةٌ* [as meaning “that has been brought into existence”]. (Mgh, Mghb.) Thus used, (Mghb,) it signifies *The essence of a thing, meaning that by being which a thing is what it is, or that in being which a thing consists; or the ultimate and radical constituent of a thing: and the essence as meaning the peculiar nature of a thing*: syn. *حَقِيقَةٌ*, (T, IB, Mgh, TA,) and *مَاهِيَةٌ*, (Mghb,) and *خَاصَّةٌ*: (T, IB, TA:) it is also used as meaning a thing's self: (Mgh,\* Mghb:) [a man's self, or person: (see *شَخْصٌ*);] and a thing; a being; anything, whatever it be; every شَيْءٌ being a ذات, and every ذات being a شَيْءٌ. (Abou-Sa'eed, Mgh, Mghb:) and particularly a substance, or thing that subsists by itself: [hence *أَسْمَرُ ذَاتٍ* meaning a real substantive; also termed *أَسْمَرٌ عَيْنٍ*: opposed to *أَسْمَرٌ مَعْنَى*, i. e. an ideal substantive:] and [hence] it signifies also a word that is independent in its meaning; [i. e. *ذات* (alone), though oftener used in the sense assigned above to *أَسْمَرُ ذَاتٍ*, signifies also, absolutely, a substantive:] opposed to *صَفَةٌ* as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of *حَقِيقَةٌ* and *خَاصَّةٌ*, is forbidden by most persons: (TA:) [for] *ذات الله* [as meaning *The essence of God*], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet *عَلَامَةٌ*, though He is the all-surpassing in knowledge. (Mghb.) The phrase *في ذات الله* is like *في جنب الله* [*In, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God*]: and like *لوجه الله* [*for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God*]: (Mghb:) or it means in obedience to God; and in the way of God or his religion: (TA:) [or it may be rendered for the sake of God Himself; and so

لَوْجَهُ اللَّهِ: it is said to have been used by the Arabs [of the classical age], as well as by Aboo-temmām, [who was a Muwelled;] (Mgh, Mṣb;\*) but some deny that it occurs in the old language. (Mṣb. [See, however, an ex. from a trad. voce مَجْتَمِعَاتُ دَاتٍ.]) [It is said that] the phrase مَجْتَمِعَاتُ دَاتٍ, used by En-Nābighah, (Mṣb,) i. e. Edh-Dhubyānee, (TA in art. جَل,) means *Their book is the service of God Himself*: (Mṣb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of دَات, as meaning *their book is that of God*, in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nābighah is مَجْتَمِعَاتُ دَاتِ اللَّهِ, [i. e. *their abode is in a peculiar manner that of God*,] meaning, their abode is one of pilgrimage and of sacred sites. (S and TA in art. جَل.) — ذُو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T,\* TA.) Az says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعٍ كَذَا مَعَ ذِي عَمْرٍو, i. e. *We were in such a place with 'Amr*: (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. *'Amr was with us*: and أَتَيْنَا ذَا يَمَنَ, meaning *We came to El-Yemen*. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذَا. And see جَرَمَ and لَا ذَا جَرَمَ and لَا عَنْ ذَا, (in which ذَا is in like manner redundant, as are also عَنْ and أَنْ, the latter of which is a dial. var. of the former of them,) in art. جَرَمَ: perhaps belonging to the present art., like أَتَيْنَا ذَا يَمَنَ; or perhaps to art. ذَا. See also what is said respecting ذُو prefixed to a proper name in an early portion of this paragraph.] — It is also used in the sense of الَّذِي, (T, S, M, K,) in the dial. of Teiyi, (T, S, TA,) for the purpose of qualifying a determinate noun (S, M, K) by means of a proposition which it connects with that noun: (M, K:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (S, M, K) and a fem., (S,) and exhibits no sign of case: (M, K:) you say, ذُو سَعَتٍ [I who knew], and أَنَا ذُو عَرَفْتُ [who heard]; and هَذِهِ الْمَرْأَةُ ذُو قَالَتْ كَذَا [This is the woman who said such a thing: (S:)] and أَتَانِي ذُو [He who said that came to me]; and أَتَانِي ذُو قَالَتْ كَذَا [They two who said that came to me]; and أَتَانِي ذُو قَالُوا ذَلِكَ [They who said that came to me]. (M.) But Fr says, I heard an Arab of the desert say, بِالْفَضْلِ ذُو فَضِّلَكُمْ اللَّهُ بِهِ, [By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you]; thus they use ذَاتُ in the place of أَتَى, and they make it to be with refā in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هَذَانِ ذُو تَعْرِفُ and هَاتَانِ ذُو تَعْرِفُ [These two whom, or which, thou knowest]; and a poet says,

[namely, Sinān Ibn-El-Fahl, of the tribe of Teiyi, (Ham p. 292,)]

\* فَإِنَّ الْمَاءَ مَاءَ أَبِي وَجَدِّي \*  
\* وَبَشْرِي ذُو حَفَرْتُ وَذُو طَوَيْتُ \*

[For verily the water is the water of my father and my grandfather, and my well which I dug and which I cased; making ذُو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هَذَانِ ذُو قَالَا ذَلِكَ [These two who said that], and هَذَانِ ذُو قَالُوا ذَلِكَ [These who said], and هَذِهِ ذَاتُ قَالَتْ [This female who said]; and he cites the saying of a poet,

\* جَمَعْتَنَّهُمَا مِنْ أَيْتِي سَوَابِقُ \*  
\* ذَوَاتُ يَنْهَضْنَ بِغَيْرِ سَاتِقِ \*

[I collected them from outstripping she-camels, that rise and hasten in their pace without a driver]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى [i. e. *What has come upon men in general has come, or came, upon him*]. (T.) Accord. to the usage most in repute, ذُو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذُو in the sense of صَاحِب, except that they make ذَاتُ and ذَوَاتُ indecl., with damm for the termination, saying ذَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَاتُ, and in like manner ذَوَاتُ. (I 'Aḳ pp. 40 and 41.) — They said also, لَا أَفْعَلُ ذَلِكَ بِذِي تَسْلَمَ (M, K) and بِذِي تَسْلَمَانَ (M, K,) and بِذِي تَسْلَمُونَ (M,) meaning *I will not do that by thy, and by your, safety*: (M, K:) or *by God who, (M,) or by Him who, (K,) maketh thee, and you, to be in safety*. (M, K.) [See also art. سَلِمَ.]

ذَاتُ fem. of ذُو [q. v. passim]. (T, S, M, &c.)

ذَاتِي: see ذَوَوِي, below, in three places.

ذَاتِيَّة [a post-classical word, used in philosophy, The essential property or quality, or the aggregate of the essential properties or qualities, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّة. (Kull p. 148.)

ذَوَوِي the rel. n. of ذُو; (S, TA;) and of ذَاتُ also, (S, M, Mṣb, TA,) the ة of the original being rejected in forming the rel. n.: (S, Mṣb,\* TA:) ذَوَاتِي, as rel. n. of ذَاتُ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning *Essential*, &c.:] they say الصِّفَاتُ الذَّاتِيَّةُ [meaning *The essential attributes*]; (Mgh, Mṣb;) but this is a wrong expression: and عَيْبٌ ذَاتِيٌّ [An essential, or] a natural, an innate, an original, or a constitutional, fault or imperfection &c. (Mṣb.)

## دوب

1. ذَابَ, (T, S, M, &c.,) nor. يَذُوبُ, (T, S, Mṣb,) inf. n. ذَوْبٌ (S, M, Mṣb, K) and ذَوْبَانُ, (T, S, M, Mṣb, K,) It melted, dissolved, or became fluid or liquid; contr. of جَمَدَ: (S, M, A, K:) it flowed. (T, Mṣb.) — [Hence,] ذَابَ دُمُعُهُ [His tears flowed]. (A.) And ذَابَتْ حَدَقَتُهُ [His eye shed tears; (A;) or flowed [with tears]. (T.) ذَابَ جَسَدُهُ: His body became lean, or emaciated: one says, ذَابَ بَعْدَمَا ذَابَ [He became fat after he had been lean]. (A.) — And ذَابَ [alone] + He became foolish, or stupid, after having been intelligent. (T, K.) — نَحْنُ لَا نَجْمُدُ [We will not be hard, or niggardly, in the case of truth, or right, nor will we be soft, or easily yielding, in the case of falsity, or wrong]. (A.) — هَذَا الْكَلَامُ فِيهِ ذَوْبُ الرُّوحِ [This speech, or discourse, contains that which melts the soul]. (A.) — ذَابَتِ الشَّمْسُ [and استذابت (as is shown by a phrase mentioned in the L in art. صَحَدَ)] The sun became intensely hot. (S, A, K.) —

\* أَدُوبُ اللَّيَالِي أَوْ يُجِيبُ صَدَاكُمَا \*  
occurring in a trad. of Kuss, means + I will wait in expectation during the lapse of the nights [or the echo of you two shall answer]; from الإِدَابَةُ, which signifies “spoil, booty, or plunder.” (TA.) — مَا ذَابَ فِي يَدِي شَيْءٌ + There remained not in my hand anything. (AHeyth, TA.) And مَا ذَابَ فِي يَدَيْهِ مِنْهُ خَيْرٌ (M,) or مَا ذَابَ فِي يَدِي (K.) + There came not [into his hands, or into my hands, from him, or it, any good]. (M, K.) — ذَابَ عَلَيْهِ الْهَالُ + The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt. (T.) And ذَابَ لِي عَلَيْهِ حَقٌّ + A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and established against him. (S, A, Mgh, K,\*) And ذَابَ عَلَيْهِ مِنَ الْأَمْرِ كَذَا, inf. n. ذَوْبٌ, + Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him; like جَمَدَ and ذَوْبٌ. (M.) — ذَابَ also signifies He continued in the eating of ذَوْبٌ, i. e. honey. (T, L, K,\*)

2. ذَوْبُهُ: see 4. — Also, inf. n. تَذْوِيبٌ, He made [or disposed] for him a ذَوَابَةٌ [or ذَوَابَةٌ]: irreg.; being originally with ة [i. e. ذَابَهُ]. (T, K.) It is said in a trad. of Ibn-El-Hanafeyeh, كَانَ ذَوَابَةً يَذُوبُ أُمُّهُ, meaning He used to plait the ذَوَابَةُ of his mother. (TA.)

4. ذَوْبُهُ and ذَابَهُ He melted it, dissolved it, rendered it fluid or liquid, liquified it; (S, M, A, K;) or made it to flow. (Mṣb.) It is said in a prov., (S, TA,) respecting butter, (S,) مَا يَذُرِي أَتُخَيْرُ أَمْ يَذِيرُ [expl. in art. خَشَرَ]. (S, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — [Hence,] the former [as meaning + It dissolved him, or emaciated him,] is said of anxiety, (A, TA,) and grief. (TA.) — [Hence also,] ذَابَ حَاجَتَهُ, and استذابها, + He matured,

• فَكَانُوا كَذَاتِ الْقِدْرِ لَمْ تَدْرِ إِذْ غَلَتْ •  
• أَتَسْرِكُهَا مَذْمُومَةٌ أَمْ تُذَيِّبُهَا •

10. **طَلَبْتُ مِنْهُ الدَّوْبَ اسْتَذَبْتُهُ** [which may be rendered *I asked, or desired, of him honey, &c.*]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, *I asked, or desired, of him that he would melt or dissolve* [butter &c.]. (M.) — [Hence, perhaps,] **اسْتَذَابَ حَاجَتُهُ**: see 1. — **اسْتَذَابَ الشَّمْسُ**: see 4. — **اسْتَذَابَ ذُوبُهُ** † *He preserved a residue of his wealth, or property.* (T.A.)

ذَوْبٌ [*What is fluid, or liquid, of water &c. ;*  
*contr. of جَمْدٌ : see جَامِدٌ : and see also ذَائِبٌ. —*]  
*Honey, (T, M, K,) in a general sense: (M:) or*  
*honey cleared from its wax: (T, M, K:) or*  
*honey in the bees' cells: (S, M, K:) and melted,*  
*or liquefied, honey: (M:) or melted, or liquefied,*  
*honey, cleared from its wax: so in the saying,*  
 † هُوَ أَحْلَى مِنَ الذَّوْبِ بِالْإِذْوَابَةِ [*He, or it, is*  
*sweeter than honey melted and cleared of its wax,*  
*with fresh butter melted in a cooking-pot to*  
*clarify it]. (A.) — Gum flowing upon the*  
*ground. (TA voce مَغْفَرٌ.) — ذَوْبُ الذَّهَبِ Water-*  
*gold: or, accord. to Ēr-Rūzee, fluid, or liquid,*  
*gold; the inf. n. ذَوْبٌ being used in this instance*  
*in the sense of ذَائِبٌ. (Ĥar p. 448.) — † Foolish-*  
*ness, or stupidity. (TA.) [But see the next*  
*paragraph.]*

ذُبَّانٌ and ذِبَّانٌ [like ذُبَّانٌ] The *remains of the [fur, or soft hair, called] وَبَرٌ [after the greater part has fallen off or been shorn]: or the hair (الشَّعْرُ) [for which الشَّعْرُ is erroneously put in the CK]] on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) = Also the former, *Paupers and thieves*; for ذُبَّانٌ [a pl. of ذُبٌّ, q. v.], the *z* being changed into *w*. (TA.)*

ذَوَابٌ for ذُوَابَةٌ [expl. in art. ذَابٌ]: pl. ذَوَائِبُ.  
(T, K.)

ذَائِبٌ part. n. of 1, [*Melting or dissolving, fluid or liquid; or*] *flowing; contr. of جَائِدٌ*. (Msb.) — ذَوَائِبُ { *He has flowing tears*}. (A, TA.) — ذَائِبُ الْهَالِ, as opposed to جَائِدُ [q. v.], † *Such property as consists in what is fluid, or liquid: (L in art. جَمَدُ:) or such as consists in live stock: (L and K in that art. :) or such as consists in trees. (L in that art.)* — ذَائِبُ النَّفْسِ † *Heavy, slow, indolent, or dull, of soul; syn. ثَقِيلٌ*. (A.)

إِذْوَابَةٌ and إِذْوَابٌ, [the latter, only, mentioned in the A, app. as being the more common,] *Fresh butter when it is put into the cooking-pot to be cooked so as to become سَمْنٌ* [i. e. clarified butter]: (AZ in explanation of the latter word, T, S:) or *fresh butter which is melted in the cooking-pot to make سَمْنٌ*: this name continues to be applied to it until it is put into the skin. (M, K.) See ذَوْبٌ.

**مَذُوبٌ** *A vessel in which a thing is melted, or dissolved. (M, K.)*

مُذَابُ : see مُذَوَّبٌ

ذَوْبَاج : see جَوْدَاب, in art. جذب.

1. دَاَدَ, (M, A,) first pers. دَدْتُ, (T, S,) aor.  
يَدُو, (T, A,) inf. n. دَوْدُ, (T,) or دِيَادُ, (S,) or

**2: see above.**

4. اٰذَدُوْهُ *He aided, or assisted, him to drive, or drive away, (T, S, M, A,) his camels. (T, S, A.)* [In the K, اٰذَدُوْهُ is said to signify اٰذَدَ عَلَيْهِ ذِيَادٌ : but اٰهله is app. a mistake for اٰيَلَه : or عَنْ اٰهله is omitted before اٰهله ; and if so, the meaning is *I aided, or assisted, him to defend his family ;* but in this latter case, we should read اٰذَدَ اِيَّاهُ, which would be less chaste than اٰذَدَ اِيَّاهُ.]

ذَوْدُ *A number of camels, from three to ten:* (Lth, AZ, Aḡ, T, Ṣ, M, A, Mḡh, Mḡb, K:) this is the meaning that is of best reputè: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are masc.; and so in the next here following: in the rest, fem.:] or *from three to ten*; and *a little more*: (IAḡr, M:) or *from three to nine*: (M, L:) or *from three to fifteen*: or *from three to twenty*; (M, L, K;) and *a little more*: (L:) or *from three to thirty*: (M, L, K:) or *from two to nine*: (M, Mḡh, L, K:) [said to be] applied only to *females*: (Lth, A'Obeyd, T, M, Mḡh, Mḡb, K:) so in the Bārī': (Mḡb:) and it is of the fem. gender; (T, Ṣ, M, Mḡb, K;) i.e., the word is fem.: (MF:) but its dim. is [ذَوَيْدُ] without ۀ; contr. to analogy: (M:) the word ذَوْدُ is a pl., (M, K,) meaning a quasi-pl. n., (MF,) having no sing. (Ṣ, M, K) of the same root: (Ṣ:) or a sing.; (K;) and its pl. is أَذَوَادُ (T, Ṣ, M, A, Mḡb, K:) or a sing. and pl.: (M, K:) the Arabs said ثَلَاثُ أَذَوَادٍ and ثَلَاثُ ذَوْدٍ and so with all the inferior ns. of number, making ذَوْدُ a substitute for أَذَوَادُ: and they also said ذَوْدُ ثَلَاثُ meaning thereby *three she-camels*. (M, L.) It is said in a trad., لَيْسَ فِيهَا ذَوْنُ خَمْسٍ, ذَوْدٍ مِنَ الْإِبِلِ صَدَقَّةٌ, (T, L,) or لَيْسَ فِي أَقَلِّ مِنْ ذَوْدٍ خَمْسٍ, (T, Mḡb,) meaning [There is not in the case of less than five] camels [any poor-rate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said,





affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَدِينُ لِي الشَّعْرُ [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.)

ذَوَّقُ an inf. n. used as a simple subst.; pl. أَذْوَاقُ: see 1, in the latter part of the paragraph.

ذَوَّقُ an inf. n.: and also a subst. signifying *A thing that is tasted*; (JM, TA;\*) of the measure مَفْعُول in the sense of the measure مَفْعُولُ. (TA.) It is said of Moḥammad, لَا يَكُنْ يَذُمُ ذَوَاقًا وَلَا يَمْدَحُهُ, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, مَا ذُقْتُ ذَوَاقًا, meaning *I tasted not anything*. (S, K;\*) — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَاقِي, i. e. + [They used, when they went forth from his (Moḥammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.)

ذَوَّاقٌ + That contracts new marriages time after time: (JM:) quick in marrying and quick in divorcing: (TA:) that conceives frequent disgust (مَلُولٌ, S, JM, and Har p. 569), not remaining [long] in one state with respect to marriage &c.: fem. with ة. (Har ubi supr.) Hence the saying, إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ, in a trad., إِنَّ اللَّهَ لَا يُحِبُّ الذَّوَاقِينَ وَلَا الذَّوَاقَاتِ, + [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi supr.)

مَذَاقٌ an inf. n.: and also a subst. (TA) signifying *A place, or time, of tasting*. (KL.)

أَمْرٌ مُسْتَذَاقٌ + *A thing, or an affair, tried, or tested, and known*: (S:) and in like manner رَجُلٌ [a man]. (JK.)

## ذول

2. ذَوَّلْتُ ذَالًا *I wrote a ذ*; (Az, Sgh, K;) or ذَالًا حَسَنَةً [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.]

ذَالٌ *A certain letter of the alphabet*, (Lih, ISd, K,) [ذ,] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ذَوَّلَةٌ: (K:) the pl. is أَذْوَالٌ and ذَوَالَتٌ. (TA.) — Also *The comb of a cock*. (Kh, TA.)

ذَوِيلٌ, explained by IDrd as signifying *What is dry, of plants &c.*, and so in the K, is said by ISd to be correctly ذَوِيلٌ [q. v.]. (TA.)

ذَوِيلَةٌ: see ذَالٌ, above.

## ذون

5. ذَنُونٌ *He was, or became, in a state of richness, wealth, or competence, and ease and plenty*. (IAqr, K. [In the CK, النَّعْمَةُ is here, as

in many other instances, erroneously put for النَّعْمَةُ.]) [See also تَدُونُ. Perhaps both are correct, as dial. vars.]

ذَانُ (S, K) and ذَيْنُ (TA,) [the latter belonging to art. ذين,] *A vice, fault, defect, or the like*; (S, K;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذَيْرٌ; (S, TA;) as heard by ISk from AA. (S.)

ذُونُونٌ *A certain plant*: a dial. var. of ذُونُونٌ, with ء: [see the latter in art. ذَانُ:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ks. (TA.)

## ذوى

1. يَذْوِي (ISk, T, S, M, Mṣb, K,) aor. يَذْوِي, (ISk, S, &c.) inf. n. ذَوِي (T,) or ذَوِي (ISk, S, K,) or both; (M, Mṣb;) and ذَوِي (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوِي; (T, K;) said of a branch, or twig, (T, M, Mṣb,) or of a herb, or leguminous plant, (S, K,) *It withered; lost its moisture; or became thin, or unsubstantial, after being succulent*; syn. ذَبِلَ: (S, M, Mṣb, K:) *it dried up*: (T, A:) *it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak*: (T:) in the dial. of the people of Beesheh, ذَاى. (Lih, T.) — [Hence,] ذَوْتُ سَكِينَتِهِ + [His calmness, or gravity,] ceased. (Har p. 109.)

4. اذْوَاهُ, said of heat, (S, Mṣb, K,) or of want of irrigation, (M,) *It withered it; caused it to wither, or lose its moisture*; (S, M, Mṣb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Mṣb.)

ذَوَى The skins of grapes: (IAqr, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the skin, or husk, or rind, of the grape, (AA, T, Kr, M, K,) and of wheat (الحنطة), (AA, T, and so in some copies of the K,) or of the colocynth (الحنظلة), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [ذَوَاةٌ] with the unpointed ذ. (TA.) — Also ذَوَى (IAqr, T,) or ذَوَى (K,) *Weak*, (IAqr, T,) or *small, or young*, (K,) *eves*. (IAqr, T, K.)

ذَوَى: see what next precedes.

ذَوَاةٌ sing. [or rather n. un.] of ذَوَى [q. v.]

ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v.

ذَاوٍ *Withering, or withered; losing, or having lost, its moisture*. (S, TA.)

ذَانِكَ الرَّجُلِ ذَالِكُ: so in the phrase ذَانِكَ الرَّجُلِ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.)

## ذى

ذَا fem. of ذَا: see art. ذَا.

ذِيَّةٌ: see ذيت.

## ذيا

ذِيَا, and ذِيَاكَ, and ذِيَالِكَ: see the two sentences next before the last in art. ذَا.

ذِيَا: see art. ذيت.

## ذيا

2. ذِيَا (T, S, K,) inf. n. تَذْيِي: (K,) *He cooked flesh-meat thoroughly, so that it fell off from the bone*. (T, S, K.)

5. تَذْيَا, said of flesh, or flesh-meat, (T, S, M, K,) *It became separated from the bone by reason of corruption*, (T, M, K,) or in consequence of cooking, (T,) or by slaughter, (M, K,) or from some other cause: (TA:) or *became thoroughly cooked, so that it fell off from the bone*. (S.) It (a wound, Aq, S, M, K,) *became dissundered, or ragged, and corrupt, or putrid*: (Aq, S, M, K:) and so said of other things: (K:) thus تَذْيَاتٌ said of a قُرْبَةُ [or water-skin], (M, TA,) and of a مَزَادَةٌ [or leathern water-bag]. (TA.) — *It (the face) became swollen*. (K.)

## ذيب

ذَيْبٌ (K,) like ذَابٌ, mentioned in art. ذوب, [and ذَيْرٌ] and ذَامٌ, (TA,) *A vice, fault, defect, or the like*. (K.)

ذَيْبٌ: see ذَيْبٌ, in art. ذَابٌ.

ذِيَابٌ: see ذَوَابٌ, in art. ذوب.

أَذْيَبٌ [like أَزْيَبٌ] *Much water*. (K.) — *Fright, or fear*. (K.) Aq mentions the saying, مَرَّ فُلَانٌ وَلَهُ أَذْيَبٌ [as though meaning *Such a one passed having fright, or fear*]: and he says, I think that one says أَزْيَبٌ, with زاي, having the meaning here following. (TA.) — *Briskness, liveliness, sprightliness, or agility*. (K.)

أَرْضٌ مَذْيَبَةٌ: see مَذَابَةٌ, in art. ذَابٌ.

مَذْيُوبٌ: see مَذْوُوبٌ, in art. ذَابٌ.

## ذيت

ذَيْتٌ وَذَيْتٌ (AO, S, M voce ذَا, Mṣb, K) and ذَيْتٌ وَذَيْتٌ (K,) the last of which is unknown, except as mentioned by IKtt, (TA,) and ذِيَاةٌ وَذِيَاةٌ (M, K) and ذِيَاةٌ وَذِيَاةٌ (K,) i. q. ذِيَاةٌ وَذِيَاةٌ: (AO, S, M, Mṣb, K:) so in the saying, كَانَ مِنَ الْأُمُورِ ذَيْتٌ وَذَيْتٌ [i. e., *Some of the circumstances of the case were thus and thus, or so and so, or such and such things*]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذيت is a radical letter, the last radical letter of the word: but AHei says that the ت in ذيت and كيت is substituted for ي; that they are originally ذِيَّةٌ and كِيَّةٌ; and that the ة is elided, and the ي which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter

they are incorrectly placed in the K [and in the S]. (MF.) Or ذَيْت is formed from ذَبُو, by eliding the و, and doubling the ي, and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانْ ذَيْتْ وَذَيْتْ. (S at the end of art. ذو.)

## ذير

2. ذِير, (K,) inf. n. تَذِيرٌ, (S,) *He smeared a she-camel's teats with ذِير, (S, K,) in order that the young one might not suck her. (S.)* — And ذِير النَّاقَةِ *He bound the she-camel's udder with a صَرَار [q. v.], in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her. (K,\* TA.)* [But see ذِيَار, which indicates that the true meaning is, *He smeared the she-camel's teats with ذِير in order that the pieces of wood above mentioned might not make any impression upon them.*] — تَذِيرُ فَوْهٍ, inf. n. تَذِيرٌ, *His (a man's, S) teeth became black. (Lth, S, K.)*

ذِيرَةٌ: see ذِيَارٌ.

ذِيَارٌ *Fresh camels' or similar dung (بَعَر), [mixed with dust, or earth,] with which a she-camel's teats are smeared, (T, S, M,\*) in order that the young one may not suck her, (S, M,) and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her; (T, M;) i. q. ذِنَارٌ: or dung (سَرَقِين) before mixed with dust or earth is called خُتَّةٌ: and when mixed, ذِيرَةٌ: and when the teats are smeared with it, ذِيَارٌ. (Lth, K.)*

## ذيع

1. ذُيُوعٌ and ذُيُوعٌ, inf. n. يَذِيعُ, aor. ذَاعَ, (S, Mṣb, K) and ذِيْعَانٌ and ذِيْعُوْعَةٌ, (S, K,) *It (information, news, or tidings, S, K, or discourse, Mṣb, and a thing, TA) became spread, published, or divulged; (S, Mṣb, K, TA;) became revealed, made known, or disclosed. (Mṣb.)* — You say also, ذَاعَ الْجَوْرُ + *Injustice, or tyranny, spread. (TA.)* — And ذَاعَ الْجَرَبُ فِي الْجِلْدِ *The mange, or scab, became general, and spread, in the shin. (TA.)*

4. اذَاعَ, (S, Mṣb, K,) and اذاع به (Zj, K,) as in the Kur iv. 85, (Zj,) inf. n. اِذَاعَةٌ, (TA in art. ذوع,) *He spread, published, divulged, revealed, made known, or disclosed, it; (Zj, S, Mṣb,\* K;) and (so Zj, but in the K, "or,") proclaimed it among the people; (Zj, K;) namely, information, news, or tidings, (S,) or discourse, (Mṣb,) or a secret. (K.)* — Hence, app., (TA in art. ذوع,) اذاع القَوْمُ, (S, K,) and اذاعت الإبلُ, (K,) (K,) *بما في الحوض, (S,) or ما في الحوض: The people, or company of men, and the camels, drank what was in the watering-trough, or tank, (S, K, TA,) all of it. (S.)* — And hence, app., (TA,) اذاع signifies also *He took it away;*

namely, another's property, (K,) and anything. (TA.) — Accord. to the K, the medial radical letter is both و and ي; but correctly it is ي: (TA in the present art. and in art. ذوع:) so accord. to AZ and J and Z. (TA in art. ذوع.)

مَذِياعٌ [A babler of secrets &c.;] one who will not keep, or conceal, a secret: (S, K:) or one who is unable to conceal his information, news, or tidings: an epithet of an intensive form: (TA:) pl. مَذِياعٍ. (S.)

## ذيف

ذَيْفَانٌ (S, M, K) and ذَيْفَانٌ (M, K) *Deadly poison: (S, M, K:) or poison that takes effect; or that remains fixed, and collects: (M:) a dial. var. of ذُفْغَانٌ &c., (K,) and ذُفْغَانٌ. (M.)* And the second of these words, *Death*: so in the saying, سَقَاهُ اللَّهُ كَأْسَ الذَّيْفَانِ [May God give him to drink the cup of death]; as mentioned by Lh. (M.)

## ذيل

1. ذَيْلٌ, aor. يَذِيلُ, inf. n. ذَيْلٌ, *It (a garment) was long, so that it touched the ground. (Mṣb.)* — *He, or it, had a ذَيْلٌ; [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man, as meaning he had a ذيل to his garment;] as also ذَيْلٌ. (M, K.)* — And, said of a man, (M, Mṣb, K,) aor. as above, (M, Mṣb,) and so the inf. n., (M,) *He walked with an elegant and a proud and self-conceited gait, dragging his ذيل [or skirt, or the lower extremity of his garment]; (M, K;) and in like manner ذالت is said of a she-camel: (M:) or he dragged his أَذْيَالُ [or skirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (Mṣb:) or ذالت, (T, S,) ذَالَتْ, said of a girl, or young woman, (T,) or of a woman, (S,) aor. تَذِيلُ, (T, S,) inf. n. as above, (T,) she dragged her أَذْيَالُ, (T,) or her ذَيْلُ, (S,) upon the ground, walking with an elegant and a proud and self-conceited gait. (T, S.) [See also 5.] — ذَالٌ بِذَنْبِهِ *He raised his tail; (M, K;) said of a horse, and of a mountain-goat. (M.)* And ذالت بذَنْبِهَا *She (a camel) spread her tail upon her thighs. (T.)* — ذال ذال i. q. اَنْبَسَ [app. as meaning *He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance*]; as also ذَالُ الشَّيْءِ, (M, Mṣb, K,) aor. as above, (M,) and so the inf. n., (Mṣb,) *The thing was, or became, low, base, vile, mean, contemptible, or ignominious. (M, Mṣb, K.)* And ذال حاله *His state, or condition, became lowered, or abased; as also ذاليت. (O, K.)* — ذالت said of a woman, (M, K,) and of a she-camel, (M,) *She was, or became, lean, or emaciated, (M, K,) and in a bad condition. (M.)**

2. ذَيْلٌ ثَوْبَةٍ, inf. n. تَذْيِيلٌ, [He made his garment to have a ذَيْل, i. e. skirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground; or] he made his garment long: (T:) and اذال ثَوْبَهُ he made his garment to have a long ذَيْل. (T, TA.) — [Hence, ذَيْلْتُ كِتَابَهُ + I added an appendix to his writing, or book; like ذَيْلْتُ. And hence, the inf. n. تَذْيِيلٌ is used to signify + An appendix; like تَذْيِيبٌ; as also ذَيْلٌ.] — ذَيْلْتُ ذَالًا [I wrote a ذال. (IB, TA on the letter l.)] [See also 2 in art. ذول.]

4. اذِيلُ: see 1, second sentence. — اذال ثَوْبَهُ: see 2. — اذالت قَاعَهَا *She (a woman) let down her head-covering. (T, S, K,\*)* — اذالَهُ, (T, S, M, Mṣb, K,) inf. n. اِذَالَةٌ, (S,\* M, Mṣb,) *He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious; or held him in low, or mean, estimation; (T, S, M, Mṣb, K;) and did not tend him, or take care of him, well; (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (Mṣb.)* It is said in a trad., نَهَى عَنْ اِذَالَةِ الْخَيْلِ (M,) *He forbade the using of horses for mean work, and burdens. (S, TA.)* — And اذْتَبَّأُ *I rendered her lean; or emaciated her; namely, a woman, and a camel. (TA.)*

5. تَذِيلَتِ الدَّابَّةُ *The beast moved about its tail. (M.)* — And hence, (M,) تَذِيلٌ *He (a man, TA) walked with an elegant and a proud and self-conceited gait, (M, K,) [app., dragging his ذيل (or skirt), like ذال.]* — [It occurs in the M and I, in art. رَادٌ: said of a branch, or twig, app. as meaning *It inclined limberly from side to side*: but in the K, I there find in its place تَذِيلٌ.] — See also 1.

6: see 1, last sentence but one.

ذَيْلٌ *The latter, or hinder, or the last, or hindmost, part of anything. (M, K.)* Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them; if not strictly proper, is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] — [A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down:] the extremity, of a garment, that is next the ground, and so if not touching it [as well as if touching it]; an inf. n. used in this sense: (Mṣb:) or the part of a waist-wrapper (إِزَارٌ), and of a garment [of any kind], that is dragged [upon the ground], (M, K,) when it is made to hang down: (M:) or the part, of an إِزَارٌ, and of a [garment of the kind called] رِدَاءٌ, that is made to hang down, and touches the ground: and the part, of any kind of garment worn by a woman, that the wearer drags upon the ground behind her: (Lth, T:) or the parts, all round, of a woman's garment, that fall upon the ground: and the portion that is made

to hang down, of a woman's shift and of her قناع [or head-covering]: you do not [properly] say of a man that he has a ذیل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جبة, [or his dragging the skirt thereof,] is termed ذیل: (Khálid Ibn-Jembeh, T:) the pl. of ذیل (in this sense, T, Mḡb, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَالُ (T, S, M, Mḡb, K) and أَذْيَالُ (El-Hejree, M, K) [both pls. of pauc.] and ذُيُولُ (T, S, M, Mḡb, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning † *Richness, or competency*; because long أَذْيَالُ generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rázee, Har p. 493:) and you say, طَال ذَيْلُ فُلَانٍ, meaning † *The state, or condition, of such a one became good, and his wealth became abundant*: and هُوَ طَوِيلُ الذَّيْلِ, meaning † *He is rich*. (Har p. 319.) — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The tail: (T, M, K:) or the tail when long: (TA:) or the part, of the tail, that is made to hang down. (M, K.) — [+ Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce هَيْدَبُ.] — ذَيْلُ الرِّيحِ † *What is dragged along*, (T, S, O,) or *drawn together*, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and *rubbish*: (T, O:) or *what the wind leaves upon the sand*, (M, K,) in the form of a rope, (M,) resembling the track of a ذَيْل [or skirt] dragged along: (M, K:) or, as some say, أَذْيَالُ الرِّيحِ means † *the after-parts of the wind, with which it sweeps what is light to it*. (M.) — ذَيْلُ جَبَلٍ † *The foot, bottom, base, or lowest part, of a mountain*. (A and TA voce جَرُّ.) — أَذْيَالُ النَّاسِ † *The hindmost of the people*. (K.) You say, جَاءَ أَذْيَالُ مِنَ النَّاسِ † *Some few of the hindmost of the people came*. (S, Sgh.) — See also 2. — And see ذَائِلٌ.

ذَائِلٌ: see ذَائِلٌ, in three places. — Also *That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait*. (TA.) Applied to a horse, *That carries*

himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذَيْل [or pendent portion] of his tail. (M.)

ذَائِلٌ, applied to a horse, *Having a ذَيْل*, (T, K,) i. e. tail: (T:) and ذَيَّالٌ *having a long ذَيْل*: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means *having a long tail*: (S:) and † the latter word, *tall, and having a long ذَيْل*, (M, K,) and *that carries himself in an elegant and a proud and self-conceited manner, in his step*; (K:) and is applied in the same sense to a wild bull: (M:) or the former word signifies *short, and having a long tail*; and its fem. is with ة: (T:) or when a horse is of this description, they say ذَيَّالٌ † الذَّنْبُ, mentioning the ذَنْبُ. (T, S.) — Also, applied to a ذَرْع, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] *Long* (S, M, K) in the ذَيْل [or skirt]; (S:) and so ذَائِلَةٌ and † مَذَالَةٌ. (M, K.) [In the CK, the last word is erroneously written مَذَالَةٌ.] — And حَلَقَةٌ ذَائِلَةٌ *A ring [app. of a coat of mail] that is slender* (M, K\*) and *elongated*. (M.) — ذَيْلٌ † ذَائِلٌ [an expression like ذَيْلٌ, the former word an inf. n.,] means [Exceeding] *low-ness, baseness, vileness, meanness, contemptibleness, or ignominiousness*. (S.)

مَذَالٌ; fem. with ة: see the latter in the next preceding paragraph, in two places. — The fem. also means † *A female slave*: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and self-conceited manner: so in the prov., أَخْيَلُ مِنْ مَذَالَةٍ *[More proud and self-conceited than a female slave]*. (S, K.)

مُذَيِّلٌ [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيِّلٌ] and مُتَذَيِّلٌ [in the CK مُتَذَيِّلٌ] i. q. مُتَبَيِّلٌ *[One who performs his own work; or who is careless of himself or his honour or reputation]*. (M, K.)

مُذَيِّلٌ A garment, (T,) of the kind called مَلَاة, (T, S,) or رَدَاء, (K,) *Long* (T, S, K) in the ذَيْل [or skirt]. (S, K.) So in a verse of Imra-el-

Keys, of which the latter hemistich is cited voce ذَوَارُ. (T, TA.)

أَرْضٌ مُتَذَيِّلَةٌ *A land upon which has fallen a weak and small quantity* (نَطَخٌ ضَعِيفٌ) of rain. (Sgh, K.)

مُذَيِّلٌ: see مُذَيِّلٌ.

## ذير

1. ذَامَةٌ, (T, M, Mḡb, K,) first pers. ذِمَّتُهُ, (S,) aor. يَذِيرُ, (T, &c.,) inf. n. ذِيرٌ and ذَامٌ, (S, M, Mḡb, K,) *He blamed, or found fault with, him, or it*, (T, S, M, Mḡb, K,) namely, a commodity; like ذَامَةٌ: (Mḡb:) accord. to Akh, ذِمَّتُهُ and ذَامَتُهُ all signify the same. (S.)

ذَامٌ: see what next follows, in two places.

ذَامٌ and ذَامٌ are inf. ns., (S, M, Mḡb, K,) and are syn. with عَيْبٌ [as such, and also as meaning *A vice, fault, defect, or the like*; in the latter sense syn. with ذَامٌ, which belongs to art. ذمر]: (T, S, M, Mḡb, K:) or, as some say, syn. with ذَمٌّ [blame, &c.]. (M.) It is said in a prov., لَا تَعْدَمُ الْحَسَنَةُ ذَامًا *[The beautiful female is not without a defect]*. (S.)

مَذِيرٌ *Blamed, or found fault with*; (S, Mḡb, K;) as also مَذِيومٌ: (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذُوومٌ, as used in the Kur vii. 17;) and] to a commodity. (Mḡb.)

مَذِيومٌ: see what next precedes.

## ذين

1. ذَانَهُ, [aor. يَذِينُ, inf. n., app., ذَيْنٌ] *He blamed, or found fault with, him, or it; like ذَامَةٌ*. (IAar, T.)

ذَيْنٌ, (M, TA,) incorrectly said in the K to be ذَيْنٌ, with kesr, (TA,) *A vice, fault, defect, or the like*; (M, K, TA;) as also ذَانٌ [which belongs to art. ذون]. (M.)

مُذَانٌ a dial. var. of مَذَالٌ. (M.) [See the latter in art. ذيل.]





*The tenth letter of the alphabet:* called رَاءَ and رَاَ: pl. [of the former] رَائَتْ and [of the latter] رَأَوَتْ. (TA in باب الألف اللينة.) It is one of the letters termed مَجْهُورَةٌ [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُقِّي, which are ر and ل and ن, [also termed ذَوَلَقِيَّة, or pronounced with the extremity of the tongue, and ف and ب and م, which are also termed شَفِيَّة, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حِمَارُ الشُّعْرَاءِ [“the ass of the poets”]. (TA in باب الألف اللينة.) ر is substituted for ل, in نُرَّةٌ for نَلَّةٌ, and in رَعَلٌ for رَعْلٌ, and in رَجَلٌ for رَجْلٌ, and in رَجْرٌ for رَجْرٌ; and this substitution is a peculiarity of the dial. of Keys; wherefore some assert that the ر in these cases is an original radical letter. (MF.)=[As a numeral, it denotes *Two hundred.*]

رَ is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رَأَى.)

4.

رَا and رَا: see the preceding paragraph, and arts. رَوَا and رِي. — رَا is also said by some for رَايَ [q. v.]. (M in art. رَايَ.)

1.

R. Q. 1. رَأَى السَّرَابَ (Ṣgh, and so in a copy of the Ṣ,) or السَّحَابَ (M, and so in a copy of the Ṣ,) or both, (K,) *The mirage, or the clouds, or both, shone, or glistened.* (Ṣ, M, Ṣgh, K.) — [Hence, probably,] رَأَتْ عَيْنَاهُ [app. meaning *His eyes glanced*] is said when one turns his eyes: (AZ, Ṣ:) or رَأَتْ الْعَيْنُ means *the eye was restless, turning [in various directions]: or was in a state of motion, or commotion, by reason of its weakness.* (El-Ghooree, Ḥar p. 85.) And رَأَى (K,) inf. n. رَأَاةٌ (M,) said of a man, (TA,) *He moved about the black of his eye:* (M, K, TA:) or *he turned it about* (K, TA) much: (TA:) and *he looked sharply, or intently.* (M, K, TA.) You say also, هُوَ يَرَأِي بَعَيْنِهِ [He moves about the blacks of his eyes: &c.]. (TA. [See also أَرَأَى, in art. رَأَى.]) And رَأَتْ, said of a woman, *She glistened with her eyes, by reason of looking hard, or intently:* (K:) or, said of a fornicatress,

or an adulteress, she moved about the blacks of her eyes [as a sign] to the man seeking her : (T :) or رَأَتْ بِغَيْبِهَا, said of a woman, (S, M,) she glistened with her eye, by reason of looking hard, or intently : (S :) or she opened her eye wide, and looked sharply, or intently. (M.) Also, said of a woman, She looked at her face in a mirror. (K,\* TA.) — رَأَتْ الطَّبَّاءُ The gazelles wagged their tails : (K :) or so رَأَتْ بِأَذْنَانِهَا like رَأَتْ لَأَلَّتْ (T.) — رَأَا بِالْغَنَمِ (T, M,) inf. n. رَأَا, (K,) or رَأَا, (T,) He called the sheep, or goats, to water : (T :) or he called the sheep, or goats, (M, K,) by the cry رَأَا, or [rather, as in the present day,] رَأَا, [i. e. رَأَا] (M,) or by the cry رَأَا : (K :) accord. to analogy, the verb [derived from the cry] should be رَأَا : (M :) طَرَطَبَ بِهَا, inf. n. طَرَطَبَ, signifies “he called them [to be milked by making a sound] with his lips.” (T.)

رَأَى رَأَى الْعَيْنِ (S, M) and رَأَى رَأَى (T, M) or رَأَى رَأَى (Kr, M,) *A man who turns about the black of the eye much.* (T, S,\* M.) And رَأَى رَأَى (T, M, K,) with medd. and without ة, (T,) and رَأَى رَأَى (M, K,) *A woman who opens her eye wide, (M,) or who glistens with her eyes, (K,) looking sharply, or intently.* (M, K.)

2, 3, 4: see the next preceding paragraph, in three places.

رَاب

1. رَأَبٌ, (T, S, M, A, K,) aor. ٔ, (M, A, K,) inf. n. رَأَبٌ, (M, TA,) *He repaired, or mended*, (T, S, M, A, K,) a [cracked, or broken,] vessel, (S,) or a crack, or fissure; (M, A, K;) as also رَأَبٌ, (M, TA,) in some copies of the K رَأَبٌ, [agreeably with an explanation of مَرَأَبٌ, its pass. part. n., which see below,] and in others [and in a copy of the A] رَأَبٌ, but the right reading is رَأَبٌ. (TA.) It is related of AHât, that he heard رُبٌ said, [as the imperative, for رَأَبٌ,] and that it is a good dial. var., like سَلٌ for اسَلٌ. (TA.) — † *He rectified, repaired, mended, or amended, anything.* (M.) You say, رَأَبٌ بَيْنَ الْقَوْمِ, (M, K,) aor. and inf. n. as above, (M,) † *He effected a reconciliation, or made peace, between the people, or company of men.* (M, K.) And اَللّٰهُمَّ ارْأَبْ

بَيْنَهُمْ (S, A) † O God, effect a reconciliation, or make peace, between them: (S:) or † rectify the matter, or affair, between them. (A.) And **حَالَنَا اللَّهُ أَرَأَيْتَ حَالَنَا** † [O God, rectify, or amend, our state, or condition]. (TA.) — Also, inf. n. as above, † *He collected a thing together, and bound it gently.* (TA.) — And **رَأَيْتِ الْأَرْضَ** † *The land produced its [trefoil called] رُطْبَةٌ, or رُطْبَةٌ, [so accord. to different copies of the K,] after the cutting [of a crop thereof].* (K.)

**2 and 4 and 8 :** see above, first sentence.

رَأَبٌ an inf. n. used in the sense of [the act. part. n.] رَأَبٌ: so in the saying, كَفَى بِفُلَانٍ رَأَبٌ † [Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case]. (A.) You say also, فُلَانٌ رَأَبٌ أَمْرٍ, and رُؤُوبٌ †, † Such a one is a rectifier, or an amender, of an affair, and [a skilful rectifier or amender] of affairs. (A.) [See also رُؤْبَةٌ: and مَرَأَبٌ.] — Also † A chief who rectifies, or amends, the affair, or case, of a people, or party. (A.) — † A big, bulky, portly, or corpulent, chief. (K, TA.) — A herd of seventy camels. (K.)

رُؤْبَةٌ *A piece, (S, Mṣb, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, Mṣb, K,) is repaired, or mended: (T, S, Mṣb, K:) or a thing, (T,) or piece of wood, (TA,) with which a breach, or broken place, (T, TA,) in a vessel, (T,) or in a bowl, (TA,) is stopped up: (T, TA:) a piece that is inserted in a vessel, to repair, or mend, it: (M:) and a piece of stone with which a بَرْمَةٌ [or cooking-pot of stone or other material] is repaired, or mended: (T, TA:) and a patch, or piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art.*  
 رُوب: (TA:) pl. رُؤَب (T) and رِئَاب (S). —  
 [Hence,] one says, هُوَ رُؤْبَةُ صَدْعِ الصَّفَا: [He is the means of repairing the breach of sincere affection]. (A.) And هُوَ رِئَابُ بَنِي فُلَانٍ [app. a mistranscription for هُمْ: i.e. They are the means of rectifying, or amending, the affairs, or case, of the sons of such a one]. (A.) [See also رَأَب and مَرَأَب.]

رَأْبُ: see رُؤُوبُ.

مِرَاب: see مِرَاب.

رَاب: see رَاب.

أَرَاب, for أَرَاب, pl. of رَاب, q. v.

**مِرَاب** *An instrument with which cracks, or fissures, in a vessel, are repaired, or mended; syn. مِشْعَب. (M, TA.) — [And hence,] the same word, and مِرَاب, (T, A, K,) A man who repairs, or mends, cracks, or fissures, (T, K,) of bowls [ج. c.]: (T:) or who repairs, or mends, things well. (A.) And [hence,] † A man who effects reconciliation, or makes peace, between people. (T.) Pl. [of the former] مِرَابِيْب [as though the sing. were مِرَاب also]. (T, A, TA.)*

**مِرَاب** i. q. مَغْفَر [Forgiven: or, accord. to the TK, † rectified, or repaired, in a suitable manner]: (K, TA:) [in one copy of the K, مَغْفَر: and] in one copy, مَغْفَر. (TA.)

### رَاب

Q. 1. رَابِل, inf. n. رَابَلَة, *He was, or became, wicked, crafty, or cunning; as also تَرَابِل. (T in art. رَابِل) — رَابَلَة (M, K) inf. n. of رَابِل, said of a man; (T, K;) [also signifies] The walking (M, K) of a man (M) inclining (M, K) to either side, (M,) or to one side, (K,) as though having the feet attenuated, and chafed, or abraded. (M, K. [يَتَوَخَّى in the CK is a mistake for يَتَوَجَّى, which is expressly said in the TA to be with جَمْر.])*

Q. 2. تَرَابِل: see above. — Also *He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. رَابِل) and so, accord. to Fr. تَرَابِل. (TA in that art.) And تَرَابَلُوا They practised theft, (M, K, TA,) and made raids, or sudden attacks, upon people, and acted like the lion. (TA.) And (so in the M, but in the K “or,”) They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them. (M, K. [See رَابِل and رَابِل, in art. رَابِل.]) — [تَرَابِل, said of a lion, occurs in the “Deewān el-Hudhaleeyeen,” accord. to Freytag, as meaning He had perfect teeth.]*

**رَابَلَة** *Wickedness, craftiness, or cunning, (M, K, TA,) and boldness, and insidiousness for the purpose of doing evil, or mischief. (TA.) So in the saying, فَعَلَ ذَلِكَ مِنْ رَابَلَتِهِ He did that by reason of his wickedness, &c. (M, K, TA.) It is the inf. n. of Q. 1 [q. v.]. (T, TK.)*

**رَابِلَان**, a quadriliteral word [as to its root], (M, K,) of the measure فَعْلَان, as is shown by their saying تَرَابَلُوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and م substituted for it; (M;) The lion: (S in art. رَابِل, and M and K:) and the wolf: (M, K:) or a malignant, guileful, or crafty, wolf: and accord. to Skr, a fleshy and young beast of prey: (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (K,) as some

say, (M,) one who is the only offspring of his mother: (M, K:) pl. رَابِلِيْن (S in art. رَابِل, and K) and رَابِلِيْن, (K,) [the latter, probably, contracted by poetic license,] and رَابِلَة. (TA.) [See also رَابِلِيْن, in art. رَابِل.]

### رَاد

1. رُوْد: — and رَاد: see the next paragraph.

5. **رَاد** *It (a branch, or twig,) was, or became, in its most fresh, or supple, and soft, or tender, state, [in the first year of its growth; see رُوْد:] as also رُوْد: (M, L:) or it bent, in a languid manner; syn. تَغَيَّب; (T, M, L, K;) and inclined limberly from side to side; syn. تَدَبَّل, (K,) or تَدَبَّل: (M and L:) or it bent: (T:) or it inclined this way and that: (A:) and تَرَادَ it waved, or inclined to the right and left. (M, L.) It, or † he, (a man, TA,) shook by reason of softness, or tenderness, (S, K, TA,) and bent from side to side; (TA;) as also رَاد: (S, K, TA:) and in like manner one says of a girl, (TA,) تَرَادَتْ, meaning she affected a bending of her body from side to side by reason of softness, or tenderness. (T.) † It (the neck) twisted, or bent. (K.) † It (a thing) moved to and fro: (TA:) or it twisted, or bent, and moved to and fro. (M.) — † He (an old man) was, or became, affected with a trembling, and inclined this way and that, in his rising: (A:) or he (a man) rose, and was, or became, affected with a trembling, (T, M, L, K,) in his bones, (M,) in rising, until he stood up. (T, L.) — تَرَادَتْ الْحَيَّةُ † The serpent shook, in going, or passing, quickly along. (M, A.)\* — تَرَادَتْ الرِّيحُ † The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA.) — تَرَادَ الضَّحَى (T, M, A, L, I;) and تَرَادَ: (M, L;) and رَاد, [in Golius's Lex. inf. n. رَاد; (A, L;) † The ضَحَى [or period after sunrise] reached the stage that is termed the شَبَاب of the day; (A;) i. e., when the sun had risen high, (T, A, TA,) one fifth of the day having passed: (A, TA:) or became bright: or advanced beyond the spreading of the sunshine and the time when the sun had become high. (M.)*

6: see 5, in two places.

8: see 5.

**رَاد** *رَادَ الضَّحَى (T, S, M, A, L, K) and رَادَهُ (K) † The stage of the ضَحَى [or period after sunrise] that is termed the شَبَاب of the day; (A;) i. e., when the sun has risen high, (T, S, A, K, TA,) one fifth of the day having passed: (A, TA:) or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high. (M.) — Also الرَّاد (S, M, A, and so accord. to some copies of the K) and الرُّود (S, M, and so accord. to some copies of the K,) or الرَّادِي (T,) and الرَّادَة and الرَّوْدَة likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرَّوْدَة only of all these, (accord. to other copies of the K, in*

some of which it is written without ء,) *The root of the jaw-bone (أَصْلُ اللَّحْيِ), (T, S, M, A, K,) that projects beneath the ear: (T:) or the part of the jaw-bone whence the molar teeth (الْأَضْرَاسُ) grow: or the رَادَان are the two thin extremities of the لَحْيَان [meaning the two sides of the lower jaw-bone], which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears: (M:) pl. أَرَاد. (S.) — Also رَاد A vacant tract (خَلَاة) of land. (K.)*

**رُوْد** (T, L, TA; in a copy of the M رُوْدُ) [perhaps a mistranscription for رُوْدُ, if not for رُوْد; but more probably for the former, which see in art. رُوْد; in the L, in one place, رُوْد; and in a copy of the A رَادُ [which is probably correct, as is also رُوْد]; A branch, or twig, in the most fresh, or supple, and soft, or tender, state, (T, M, A, L,) in the first year of its growth: (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. رُوْدَة: (T, L:) some say that رُوْد signifies the extremity of any branch or twig: the pl. is أَرَاد and أَرَادُ; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be أَرَادِيْد. (M, L.) — Also, (T, S, M, A, K,) from the same word applied to a branch, or twig, (T,) and رَاد, (S, K,) each with ء, (AZ, S,) and رُوْدَة (S, M, K) and رَادَة (T, S, M, A, K) and رَادَة, (A, K,) without ء, (A,) [in the CK repeated with ء,] and رُوْدَة (M, K, in the CK رُوْدَة) and رَادَة (A) and in some copies of the K رُوْدَة, without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ اللَّحْيِ) is in other copies made to belong, (TA,) and some add رَاد, without ء, (MF,) † A youthful girl: (T:) or a soft, or tender, girl or woman: (A:) and (T) a woman goodly, or beautiful, (T, S, K,) and youthful: (T, K:) or one who soon attains to youthfulness with good food: (M:) pl. of the first رَاد. (T, M.) You say رَادَة رَادَة غَيْرَ رَادَة, in which the former رَادَة may be without ء, and the latter must be so, meaning † A soft, or tender, woman; not one that roves about. (A, TA.) — Also رُوْد i. q. تَوَدَة [Moderation; gentleness; a leisurely manner of proceeding; &c.] (M, K. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says,

كَأَنَّهُ قَبِلَ يَبْنِي عَلَى رُوْدٍ

[As though he were one intoxicated, walking in a gentle, or leisurely, manner]; for رُوْد; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُوْد is the dim. does not regard it as originally with ء. (M, TA.) — See also رَاد.

**رُوْد**: see the first sentence in the next preceding paragraph.

**رُود** *A sucker, an offset, or a shoot from the root, of a tree: (M, K:) or a soft, or tender, branch, or twig, thereof: pl. رُودَان. (M.) — Also i. q. رُودِب, (T, S, M, K,) i. e. (TA) † An*

equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رَدَّ, with the ء suppressed, (T, S, M,) for the sake of the rhyme; (M;) as in a verse of Kutheiyir cited voce أَصْدَةٌ: (T, S:) pl. أَرَادَ. (M.) — Also Straitness: (K, TA: [in the CK, الضِّيقُ is erroneously put for الضَّيْقُ:]) you say, وَقَعَ فِي الرَّدِّ *He fell into straitness.* (TK.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.)

رَادَّةٌ: } see رُوْدٌ, each in two places: — and رَادٌ.  
رُوْدَةٌ: }

رُوْدٌ: see رَادٌ, in art. رُود.

رُوْدٌ [or رُوْدٌ?]: see رُوْدٌ.

رُوْدَةٌ: see رُوْدٌ.

رَائِدٌ: see رُوْدٌ. — رَائِدُ الضَّحَى: see رَادٌ. [See also art. رُود.]

رَائِدَةٌ: see رُوْدٌ.

### رأس

1. رَأْسُهُ, (S, M, K,) aor. رَأَسَ, (K, TA, [in a copy of the M<sup>2</sup>,]) inf. n. رَأَسَ, (M, TA,) *He (a man, S) hit, or hurt, his head.* (S, M, K.) — رَأَسَتْهُ بِالْعَصَى *I struck his head with the staff, or stick.* (A.) — رَأَسَهُ الْبَرَسَامُ *The disease called برسام affected, or overcame, (أَخَذَ,) his head.* (A.) [And hence,] رَأَسَ, (M, A,) inf. n. رَأَسَ, (M,) *His (a man's) head was, or became, affected, or overcome, by the disease called برسام, or otherwise: (A:) or he had a complaint of his head.* (M, TA.) — رَأَسَ الْقَوْمَ, (S, M, A,) and رَأَسَ عَلَيْهِمُ, (S, M, A,) *He was, or became, head, chief, commander, governor, ruler, lord, master, prince, or king, of, or over, the people; he headed them; (M, A;\*) he was, or became, their superior, (M.) [See also 5.]* — Also رَأَسَ, alone, aor. رَأَسَ, inf. n. رَأَسَ, *He was, or became, high in rank or condition.* (Msb.) — And, with the same aor. and inf. n., *He strove for رَأْسَةٌ [or headship, or command,] (زَاحَرَ عَلَيْهِ) and desired it.* (IAar, TA.)

2. رَأَسَ الضَّبُّ الْأَنْفَى *The [lizard called] ضَبٌّ turned his head towards the viper, or met the viper head-foremost, in coming forth from his hole: for the viper comes to the hole of the ضَبٌّ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مَرَّتَسٌ: and sometimes a man hunts after the ضَبٌّ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مَرَّتَسًا أَوْ مَذْبَتًا. (TA.)* — [The verb is also used intransitively, as meaning *It (a ضَبٌّ) put its head foremost in coming forth from its hole: contr. of ذَتَبَ.*] — رَأَسَهُ, inf. n. تَرْتَسَ, *I made, or appointed, him رَئِيسٌ [i. e. head, chief, commander, governor, ruler, lord, master, prince, or king], (S, K,) عَلَى الْقَوْمِ over the people. (S, TA.)*

And رَأَسَهُ عَلَى أَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَّسَهُ, but the former is the regular form, (TA,) *They made him head, chief, commander, &c., over themselves.* (M, A.)

5. تَرَأَسَ عَلَى الْقَوْمِ *He became made, or appointed, head, chief, commander, governor, ruler, lord, master, prince, or king, over the people; (S, M, A;) as also عَلَيْهِمُ رَأْسٌ: (S:) or both signify [like الْقَوْمُ عَلَى رَأْسِهِ] he was, or became, رَئِيسٌ [i. e. head, chief, &c.] (K, TA) over the people. (TA.)*

8. ارْتَأَسَ الشَّيْءُ *He, or it, became mounted, or fixed, upon the head of the thing. (M, TA.)\** In the saying, يَرْتَأَسُ السَّيْفُ السَّيْفَ *[He becomes fixed upon the point of the spear-head, and is slain],* in a verse cited by Th, يَرْتَأَسُ is for يَرْتَسُ. (M.) — See also 5. ارْتَأَسَ زَيْدًا *He took Zeyd by the neck, and lowered it to, or towards, the ground. (K, from the "Nawádir el-Aaráb.")* — Hence, *He occupied Zeyd so as to divert his attention: (K, from the same:)* and اِكْتَأَسَ and اِعْتَكَسَ also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.)

رَأْسٌ, (S, M, A, Msb, K,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Msb,) [The head of a man and of any animal;] a certain part of an animal, (Msb,) well known: (Msb, K:) masc., (Msb, TA,) by common consent: (TA:) and (K) the highest or uppermost part, or top, or summit, (M, A, K,) of a thing, (M,) or of anything; (A, K;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and the upper, or uppermost, part of a valley: (TA: see رَأْسٌ:) pl. (of pauc., S, TA) أَرُوسٌ, (S, M, Msb, K,) and, by transposition, أَرَسٌ, (M, TA,\*) [originally أَرَسٌ, in the L, erroneously, أَرَأَسُ,]) and (of mult., S, TA) رُؤُوسٌ, (S, M, Msb, K,) [by some carelessly written رُؤُسٌ, and by some, allowably, رُؤُسٌ,] which is not transposed, and رُؤُسٌ, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying,

رُؤُوسٌ كَبِيرَتَيْنِ يَتَطْحَنَانِ

[The heads of the two great ones, or old ones, of them, smite each other with their horns]. (M.) — يَوْمَ الرُّؤُوسِ — أَمْرٌ: see أَمْرُ الرَّأْسِ — [The day of the heads] is applied by the people of Mekkeh to the day called يَوْمُ الْقَرِّ, because then they eat the heads of the animals sacrificed. (A, TA.) — اِكْتَأَسَ رَأْسَهُ *He kissed his head: a metonymical phrase. (TA.)* — رَمَى فَلَانٌ مِنْهُ فِي الرَّأْسِ [lit., *Such a one was shot by him in the head; meaning,] + he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome. (S, TA.)* You say also, رَمَيْتُ مِنْكَ فِي الرَّأْسِ, meaning, *+ Thou hast an evil opinion of me (S, K) so that thou canst not look towards me. (S.)* — وَلَدْتُ وَلَدًا: see art. رَكِبَ. — رَكِبَ رَأْسَهُ

عَلَى رَأْسِ وَاحِدٍ + *She brought forth her children one after, or near after, another. (IAar, M.)* In like manner you say, رَأْسًا ثَلَاثَةً أَوْلَادٍ رَأْسًا, (M,) or رَأْسًا عَلَى رَأْسٍ, (TA,) *He had three children born to him one after, or near after, another. (M, TA.)* And اجْعَلْ هَذَا الشَّيْءَ رَأْسًا وَاحِدًا + *Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISk, TA in art. بَاج.)* — عِنْدِي رَأْسٌ مِنَ الْغَنَمِ — بَاجٌ. [I have one head of sheep or goats]: and عِدَّةٌ مِنْ أَرُوسٍ [a number of head thereof]. (A, TA.) It is said in a trad. of 'Omar, رَأْسَيْنِ رَأْسًا وَاجِدًا + *And make ye the one head two head, by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فَرَق.)* And you say, فُلَانٌ يَرْتَبُطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [Such a one ties so many head of beasts]. (S in art. رِبَط.) — اُعْطِنِي رَأْسًا مِنْ ثُومٍ وَبَسْمًا مِنْهُ — رِبَطٌ. [Give thou to me a head of garlic, and a clove thereof]: and كَمْ فِي رَأْسِكَ مِنْ بَسْمٍ [How many cloves are there in thy head of garlic?]. (A, TA.) — رَأْسٌ also signifies The extremity of a thing: or, as some say, the end, or last, thereof. (MF, TA.) — [A head, head-land, cape, or promontory.] — The hilt of a sword; (A;) and so رَأْسٌ; (S, M, K; [in a copy of the A رِيَاةً:]) or this signifies its pommel, (Sgh, K,) more correctly; (Sgh;) and is also written رِيَّاسٌ, but whether for رَأْسٌ or originally with ي is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. — Hence, رَأْسُ الرَّأْسِ وَالذَّنْبُ + The two nodes of a planet: see تَبَيَّنَ. — Hence likewise,] رَأْسٌ is also *syn. with* مَا أُرِيدُهُ رَأْسًا, (M, K,) You say, رَأْسًا, q. v. infra. (M, K.) *You say, رَأْسًا, i. e. head, chief, &c.] (A.)* And it is said in a trad., رَأْسُ الْكُفْرِ [The head, or leader, of infidelity is from the direction of the place of sunrise]: indicating that Ed-Dejjál or some other of the heads of error will come forth in the east. (TA.) — رَأْسُ الْمَالِ + The capital, or principal, of property. (Msb, K.) [Hence the saying,] اِقْرَضْنِي عَشْرَةَ بَرُؤُوسٍ + *She lent me ten [pieces of money] as a loan whereof the principal was to be repaid without interest. (Mgh, TA.)\** — رَأْسُ الْقَافِيَةِ رَأْسُ الْبَيْتِ + [The rhyme is the principal, or most essential, part of the verse]: said by one of the tribe of 'Okeyl, to IJ. (M.) — رَأْسُ الدِّينِ [The principal part, or the beginning, of religion is fear of God]. (A, TA.) — رَأْسُ الشَّهْرِ + The beginning of the month. (Msb.) [And in like manner, رَأْسُ السَّنَةِ + The beginning, or first day, of the year.] — رَأْسُ الْأَمْرِ, (K, TA,) or رَأْسًا, (so in the CK,) [both correct, as will be seen from what follows,] + The beginning of the affair; the first thereof. (K, TA.) — اُعِذْ عَلَيَّ مِنْ الرَّأْسِ, (S, M,) and مِنَ الرَّأْسِ, but this is less common, (M,) or is a vulgar phrase, not allowable, (S,) + [Repeat thou to me thy speech

from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, **خَذْهُ مِنْ رَأْسٍ** [Take thou it from the beginning]. (A.) — **أَنْتَ عَلَى رَأْسِ أَمْرِكَ**, and **عَلَى رَأْسِهِ** † *Thou art on the point of accomplishing thine affair*: (M, TA:) or **أَنْتَ عَلَى رَأْسِ** signifies † *thou art at the beginning of thine affair*; and the vulgar say, **عَلَى رَأْسِ أَمْرِكَ**. (S, TA.) — **أَضْرَعْتَ عَلَى رَأْسِ الْوَلَدِ**: see art. **ضَرَعَ**. — **كَانَ ذَلِكَ عَلَى رَأْسِ فُلَانٍ** † *That was in the time of such a one; in his life-time*: like the phrase **عَلَى رَجُلٍ فُلَانٍ**. (TA in art. **رَجُلٌ**) — **عَلَى رَأْسٍ** also signifies † *A numerous and strong company of people*. (As, S, M, K.) You say, **هُمُ رَأْسٌ** † *They are a numerous and strong company of people*. (S.) And **هُمُ رَأْسٌ عَظِيمٌ** † *They are an army by themselves, not needing any aid*. (A, TA.) 'Amr Ibn-Kulthoom says, (S,)

\* **بِرَأْسٍ مِنْ بَنِي جُشَيْرِ بْنِ بَكْرِ**  
\* **نَدَقُ بِهِ السَّهْلَةَ وَالْحُرُونَ**

[as though meaning, *With a numerous and strong company of Benoo-Jusham-Ibn-Behr, with which we beat the plains and the rugged tracts*]: (S, M:) but [J says,] I think that he means **رَأْسٌ**, [i. e. head, chief, &c.,] because he says **نَدَقُ بِهِ**, not **بِهِمْ**. (S.)

**أَرَأْسٌ**: see **رَأْسٌ**.

**رَأْسٌ**: see **رَأْسٌ**, in the middle of the paragraph: and again, in three places, in the latter part thereof.

**رُؤُوسٌ**: see **رَأْسٌ**. — Also A camel having no fatness (**طَرِيقٌ**) remaining except in the head; (S, K;) and so **مُرَأْسٌ**, (S, TA,) incorrectly said in the K to be **مُعْظَمٌ**, like **مُرَأْسٌ**; (TA;) mentioned by A'Obeyd, from Fr.; (S;) so too **مُرَأْسٌ**. (K.)

**مُرُؤُوسٌ** *Hit, or hurt, in the head*; as also **رَأْسٌ**. (S.) Hence, **شَاةٌ رَأْسٌ** A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head: pl. **رَأْسَى**: (S, M, K:) you say **غَضِرَ رَأْسِي**. (S, K.) — **غَضِرَ رَأْسِي** *Having his head broken, its skin being cleft*. (TA.) — **غَضِرَ رَأْسِي** *Having his head affected, or overcome, by the disease called برسام*; as also **مُرُؤُوسٌ**: (A:) or † the latter, a man afflicted with that disease: (M, TA:\*) and † the same, also, a man having a complaint of his head. (TA.) — † The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority; (S, M, A, K;) as also **رَأْسٌ** (S, K) and **رَأْسٌ** [q. v.]; (M, A, K;) and [in like manner] **رَأْسٌ**, syn. of this last, **وَالٍ**: (K:) or **رَأْسٌ** signifies, [or rather signifies also,] a person high in rank or condition: (Msb:) its pl. is **رُؤُوسَةٌ**, (M, Msb,) pronounced by the vulgar **رُؤُوسًا**: (TA:) in El-Yemen, **رَأْسٌ** is applied to one who shaves the head. (TA in art. **رَأْسٌ**) — **رَأْسٌ**, (S, M, A,) and **رَأْسٌ**, (M, TA,)

† [The chief, or leader, of the dogs;] the dog that is among the other dogs, as the **رَأْسٌ** among a people: (S:) the chief of the dogs, that is not preceded by them in the chase. (M, TA.) — **الْأَعْضَاءُ الرَّئِيسَةُ** [The capital parts of an animal] are, with physicians, four; (Mgh, TA;) namely, the heart, the brain, the liver, and the testicles: (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نوع [properly species]: the assertion that they are the nose, and the tongue, and the penis, is erroneous. (Mgh, TA.)

**أَرَأْسٌ**: see **رَأْسٌ**.

**مُرَأْسٌ**: see **رَأْسٌ**.

**رَأْسٌ** A seller of heads: (S, M, Mgh, Msb, K:) **رَأْسٌ**, (S, Mgh, Msb,) or **رَأْسِي**, (K, TA,) with **و** and with the relative **ي**, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Msb.)

**رَأْسٌ** One who is often made or appointed, or who often becomes, **رَأْسٌ** [i. e. head, chief, &c.]. (K, TA.)

**كَلْبَةٌ رَأْسٌ** [act part. n. of 1.] — **رَأْسٌ**, (M,) or **رَأْسَةٌ**, (TA,) A bitch that takes the object of the chase by the head. (M, TA.) And [in like manner] **كَلْبَةٌ رُؤُوسٌ** A bitch that springs upon the head of the object of the chase. (TA.) — **رَأْسٌ** also signifies Anything elevated, or rising above the part or parts adjacent to it. (M, TA.) The head (رَأْسٌ) of a valley: (M, TA:) pl. **رُؤُوسٌ**, (TA,) which signifies the upper, or uppermost, parts of valleys. (K, TA.) — **سَحَابَةٌ رَأْسٌ**, (M,) or **رَأْسَةٌ**, (TA,) and **مُرَأْسٌ**, (M,) † A cloud preceding the other clouds: (M: [but perhaps **سَحَابَةٌ** in the copy of the M from which this is taken is a mistake for **سَحَابٌ**, i. e. clouds:] pl. **رُؤُوسٌ**. (K, TA.) — See also **رَأْسٌ**, in two places.

**رَأْسٌ**: see **رَأْسٌ**, in two places.

**أَرَأْسٌ** Having a large head; (S, M, A, Mgh, K;\*) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but **فَحْلٌ**, there, is perhaps a mistake for **رَجُلٌ**];) as also **رَأْسِي**: (S, M, A, K;) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISK, S;) and **رَأْسِي**: (TA in art. **رُؤُوسٌ**) and **رَأْسٌ**: (M, TA;) applied to a stallion; (TA;) and **مُرُؤُوسٌ**: (K, TA:) fem. of the first, **رَأْسَةٌ**. (M.) — Also **رَأْسَةٌ** A ewe, (S, M, K,) or she-goat, (M,) having a black head (A'Obeyd, S, M, K) and face, (S, M, K,) the rest of her being white. (S.)

**مُرَأْسٌ**, incorrectly written in the K **مُرَأْسٌ**, like **مُعْظَمٌ**, (TA,) i. q. **مَضَكٌ لِلرُّؤُوسِ** [app. meaning A head strong to butt, or knock, against other heads]: pl. **رُؤُوسٌ مَرَأْسِي**, (K, TA,) or **مُرَأْسِي**: (CK;) and **رُؤُوسٌ رُؤُوسٌ** [signifies the same]. (K, TA.)

**رُؤُوسٌ**: see **رَأْسٌ**.

**مُرَأْسٌ** A [lizard of the kind called] **ضَبٌّ** coming forth from his hole having his head foremost: opposed to **مُذْتَبٌّ**. (TA.) — **الْمُرَأْسُ** The lion. (K.)

**مُرَأْسٌ** A horse that bites the heads of other horses when running with them in a race: (M, K:\*) or [so in some copies of the K, but in others "and,"] that takes precedence of the other horses in a race. (K, TA.) — See also **رُؤُوسٌ**.

**مُرُؤُوسِي**: see **رَأْسٌ**, in four places: — and see **أَرَأْسٌ**. — Also One whose desire (شَهْوَةٌ) is in his head only. (Fr, Sgh, K.) — † Subjects [of a **رَأْسٌ**]. (K.)

**مُرَأْسٌ**: see **رَأْسٌ**: — and **رُؤُوسٌ**. — Also One holding back (Sgh, K) from the party [to which he belongs] (Sgh, TA) in fight, or battle. (Sgh, K.)

## رَأْفٌ

1. **رَأْفٌ بِهِ**, (AZ, T, S, M, O, K,) aor. ٢; (AZ, T, S, O;) and **رَأْفٌ**, (AZ, T, S, M, K,) aor. ٢; (AZ, T, S;) and **رَأْفٌ**; (AZ, S, M, O, K;) inf. n. **رَأْفَةٌ** and **رَأْفَةٌ** (AZ, T, S, M, O, K) and **رَأْفٌ** (AZ, S, K) and **رَأْفٌ**, (O,) the first and second being inf. ns. of **رَأْفٌ**, [or the first is of **رَأْفٌ**,] and the third being inf. n. of **رَأْفٌ**, (AZ, S, O,) and the fourth being of **رَأْفٌ**; (O;) said of God, (K,) and of a man; (AZ, T, S;) [He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for] **رَأْفَةٌ** is syn. with **رَحْمَةٌ**: (Fr, T, M, K:\*) or it denotes a more special and more tender affection than **رَحْمَةٌ**; (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) and **رَأْفٌ** [in the CK **رَأْفٌ**, as before, and in Freytag's Lex. **رَأْفٌ**, and **رَأْفٌ** signify the same: (K:) [the right reading here appears to be **رَأْفٌ**; (for it is said in the K in art. **رُؤُوفٌ** that **رَأْفٌ**, aor. **يَرَأْفُ**, is a dial. var. of **رَأْفٌ**, aor. **يَرَأْفُ**; and **رَأْفٌ** is doubtful; (for it is not there mentioned;)] or **رَأْفٌ**, inf. n. **رُؤْفٌ**, signifies **سَكَنٌ** [he, or it, was, or became, still, &c.]; and **رَأْفٌ** is a dial. var. thereof [signifying thus]; and is not from **رُؤُوفٌ** syn. with **رَحِيمٌ**. (M in art. **رُؤُوفٌ**.)

**رَأْفٌ** (M, O, K) and **رَأْفٌ** and **رَأْفٌ** (K) and **رُؤُوفٌ** [which is the most common of all] and **رُؤُوفٌ** (T, S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from **رُؤْفٌ**, like **ضَعُفٌ** from **ضَعُفٌ**; the second from **رَأْفٌ**; and the third from **رَأْفٌ**; signifying *Exercising, or having, the affection termed رَأْفَةٌ*, i. e. pity, or compassion; &c.; pitying, or compassionating; &c.; or pitiful, or compassionate; &c.: the fourth and fifth having an intensive signification; *very pitiful or compassionate, &c.*: or] the first and fourth and fifth all signify the same, i. q. **رَحِيمٌ**: (K:) [and **أَرَأْفِي** has a similar (most probably



an intensive) signification; as appears from what here follows:] in the saying [of a poet],

• وَكَانَ ذُو الْعَرْشِ بِنَا أَرَأَيْي •  
[app. meaning *And the Lord of the empyrean was, or is, to us, very merciful*], by the last word is meant أَرَأَيْي [أَرَأَيْي being] like أَحْمَرِي [and أَرَيْجِي, q. v.]. (M.) = رَأْفٌ also signifies *Wine*; (O, K:) and رَأْفٌ is a dial. var. thereof. (TA in art. روف.)

رُؤْفٌ: } see the next preceding paragraph.  
رُفْفٌ: }

رُؤْفٌ: see رَأْفٌ. — الرُّؤْفُ is one of the epithets applied to God; meaning الرَّحِيمُ [The Merciful: or rather it has an intensive signification, i. e. The Very Merciful]. (T.)

رَأْفٌ: } see رَأْفٌ.  
أَرَأَيْي: }

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رَأْل

10. اسْتَرَأَلَتِ الرِّثْلَانُ The young ostriches became big, or advanced in age; syn. كَبُرَتْ, (O,) or كَبُرَتْ, (so in one of my copies of the S, in the other كَثُرَتْ [which is a mistranscription],) or كَبُرَتْ أَسْنَانُهَا. (K: so in my MS. copy and in the CK.) — And [hence,] اسْتَرَأَلَتِ الثَّبَاتُ + The plant, or herb, became tall; likened to the neck of the young ostrich. (S, O, K.)

رَأْلٌ The young one of the ostrich: (T, S, M, K:) or a young ostrich in its first year, or a year old: (M, K:) it occurs in a verse of Imra-el-Kays written رَال, without ة: (M:) fem. with ة: (S, M, K:) pl. (of pauc., TA) أَرُولُ (K, TA, [in the TT, as from the M, written رَال, probably for أَرُولُ,]) and (of mult., TA) رِثْلَانُ and رِثْلَانُ (S, M, K) and رِثْلَانَةٌ. (M, K.) — [Hence,] الرِّثَالُ [which seems to be the most common of the pls.] + Certain stars: (S, Sgh, K:) [probably certain small stars in the neighbourhood of those called النُّجُومَاتُ (in Cetus), and regarded as the young ones of these.] — [Hence also,] رَأْلُهُ + He was, or became, light of intellect, lightwitted, or irresolute. (S and Z and TA in art. زف.) And زَفَ رَأْلِي + I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright; a phrase like شَأَلَتْ نَعَامَهُم meaning "They were frightened, and fled." (M.) And زَفَ رَأْلَهُم + They perished, or died. (TA.) And خَوَدَ رَأْلُهُ + He was, or became, frightened. (Ham p. 179.)

رَوَالٌ and رَاوُولٌ, (A, T, M, K, [the latter in the CK رَاوُولُ,]) with ة accord. to ISk, and without ة accord. to A'Obeyd, (M, TA,) The slaver of a horse (A, ISk, T, M, K, TA) or similar beast, (ISk, T,) that drops from him: (TA:) or his

froth, or foam: (K:) accord. to Lth, رَوَالٌ [q. v. in art. رول, thus without ة,] signifies the spittle of a horse or similar beast. (T.) = Also the former, (M,) or † the latter, (K,) A redundancy in [the number of] the teeth of a horse or similar beast: (M, K:) but Aq denies that these two words have this meaning. (T. [See what next follows.])

رَائِلٌ and رَائِلَةٌ, accord. to Lth, signify A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضْرٌ: and accord. to En-Nadr, [the pl.] رَوَائِلُ signifies small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T:) but Aq disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.])

رَائِلَةٌ: see the next preceding paragraph.

رَاوُولٌ: see رَوَالٌ, in two places.

رَعَامَةٌ مُرْنَلَةٌ An ostrich having رِثَال [or young ones]. (M, K.)

مَرْمَرَانِلًا He (a man, S) passed along quickly. (S, K.)

## رَام

1. رَمَتْ وَلَدَهَا, (T, S, M, K,) aor. ٤, (T,) inf. n. رَامًا, (T, S, M, K\*) and رَامًا (M, K\*) and رَامَانًا, (TA,) She (a camel) loved, (T, S,) or affected, or inclined to, and kept to, or claved to, (M, K,) her young one. (T, S, M, K.) And تَرَامَ بِأَنْفِهَا is also said of a she-camel [as meaning She makes a show of affection with her nose, by smelling her young one; not having true love]. (S, M, K, all in art. ذَار, &c. [See مُذَاتِر, and see also مُعَارِض.]) A poet says,

• أَمَّ كَيْفَ يَنْفَعُ مَا تُعْطِي الْعُلُوقُ بِهِ •  
• رِثْمَانُ أَنْفٍ إِذَا مَا ضَنَّ بِاللَّبَنِ •

or رِثْمَانُ or رِثْمَانُ, accord. to different relaters: [i. e. Or how profits what she that smells a young one but refuses to yield her milk to it gives, (the ب in بِهِ being redundant,) showing affection with the nose, (accord. to the first reading,) or a showing of affection with the nose, (accord. to the second and third readings,) when there is niggardiness with the milk?] he who says رِثْمَانُ uses this word as an inf. n.: he who says رِثْمَانُ makes it a substitute for مَا: and he who says رِثْمَانُ makes it a substitute for the ه [in بِهِ]. (M.) — [Hence,] رَمَّ الشَّيْءُ + He loved the thing, (S, K, TA,) and (S, K, TA) kept, or claved, to it. (S, M, K, TA.) One says, رَمَّتِ الْأَثَافِي الرَّمَادُ [The three stones whereon the cooking-pot was placed claved to the ashes]: as though the ashes were their young. (T, K, TA.) — And رَمَّ الْجَرْحُ, inf. n. رِثْمَانُ (AZ, T, S, M) and رَامًا, (M, K,) + The wound coalesced, or closed; (AZ, T, S, TA;) the mouth of the wound drew together, or closed, preparatively to healing. (M, K, TA.) = رَامًا, (T, S, M, K,) aor. ٤, (T, K,) inf. n. رَامًا, (T, M,) He repaired (T, S,

M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl: (S:) like رَابٌ: (T, M:) so says Esh-Sheybānee: and [رَامَةً signifies the same; for] he cites the following verse:

• وَقَتْلَى بِحَقْفٍ مِنْ أَوَارَةٍ جَدَعَتْ •  
• صَدَعْنَ قُلُوبًا لَمْ تَرَامَ شُعُوبَهَا •

[And slain men in a winding tract of sand of Uwāreh, (a certain water, or mountain, of Temeem,) that had been mutilated, broke hearts of which the rifts have not been repaired]. (S, TA.) — And He twisted a rope hard, or strongly; as also رَامًا. (M, K.)

3: see the last sentence but one above.

4. ارَامَ الشَّافَةَ He made the she-camel to affect, or incline to, (ISk, T, S, K,) her رَامًا [q. v.], (ISk, T,) or the رَامَ, (S,) or one that was not her young one: (K:) or وَلَدَهَا he made her to affect, or incline to, her young one. (M.) — [Hence,] ارَامَهُ عَلَى الْأَمْرِ, (ISk, T,) or عَلَى: (M, K,) + He compelled him against his will to do the thing: (ISk, T, M, K:) and so ارَامَهُ عَلَى: (TA.) And ارَامَهُ إِنْ كَذَا + He, or it, caused him to want such a thing. (AA, TA in art. دمع.) — ارَامَ الْجَرْحَ, (inf. n. ارَامًا, T,) + He dressed, or treated curatively, the wound, (T, S, M, K,) in order that it might heal, or close, (S,) or so that it closed. (M, K.) — See also 1, last sentence.

5. تَرَامَتْ عَلَى وَلَدِهَا, said of a she-camel, i. q. تَعَطَّفَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَفَ عَلَيْهِ, She was made to affect, or incline to, her young one]. (TT, from the M. [There written تَرَامَتْ, which is, in my opinion, a mistranscription.]) — [I pitied, or compassionated, him; or did so much; or affected, or expressed, pity, or compassion, or much pity or compassion, for him; or expressed a wish that God would have mercy on him]. (K, TA.)

[8. ارَامَ, said by Golius to signify It (a wound) closed, or became consolidated, as on the authority of the S and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.]

رَامًا A she-camel's young one; (T, S;) accord. to IAar: (T:) or a she-camel's young one which she affects, or to which she inclines: (M:) and, (S, M,) accord. to Lth, (T,) i. q. رَوَّ [which has the former of the meanings above, but more commonly signifies a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk]: (T, S, M, K:) or a young one to which she that is not its mother is made to incline. (T.)

فَلَانٌ رَوَّ لِلضَّيْرِ [evidently, I think, a mistranscription, for رَوَّ لِلضَّيْرِ, which is also written رَوَّ لِلضَّيْرِ,

† Such a one is abject, or ignominious; content to endure injury. (TA.)

رَامَرٌ [The antelope leucoryx, or white antelope;] an antelope (ظَبْيٌ) that is purely white; (T, [in which only the pl. is mentioned,] S, M, K;) so accord. to Aq; (T, S;) and AZ says the like; (T;) inhabiting the sands: (Aq, T, S;) or, as some say, the young one of the ظَبْيِ [here app. meaning gazelle]: the female is called رَامَةٌ: (M:) pl. أَرَامَرٌ (T, S, M, K) and أَرَامَرٌ; (M, K;) the latter pl. formed by transposition. (M.) [Whether the Hebrew אֲרָמִים or אֲרָמִים or אֲרָמִים mean the same animal as the Arabic رَامَرٌ is doubtful.] — [Hence,] مَرَّتْ بَنَاتُ الْأَرَامَرِ: The beautiful, or pretty, women passed, or went, by us: so called by way of comparison. (TA.)

رَامَرٌ (K, TA,) or الرَامِرُ, thus accord. to Kr, with ال (M,) i. q. الإِسْتِ [The podex, or the anus]: (Kr, M, K;) [said to be] the only word of its measure except الدُّبُلُ, which means “a certain small beast.” (M. [But see this last word.])

الرَّامَةُ The خَزَزَةُ [i. e. bead, or the like, that is worn as an amulet, and] that is [held to be] a cause of love, or affection. (K.)

رُؤْمَةٌ Glue, with which a thing is stuck: (S:) accord. to the K, [following A'Obeyd, (see art. رُومَرُ)] it is رُؤْمَةٌ only, without ة: but Th mentions it with ة also; and both are correct. (MF, TA.)

رُؤْمَرٌ Slaver: (T, K:) like رُؤَالٌ. (T.) [See also رُؤَامَرٌ, in art. رُومَرُ.]

رُؤْمَرٌ: see رَامَرٌ. — Also † A ewe, or she-goat, (El-Umawee, T, S, K,) that is very familiar, (K,) that licks the clothes of him who passes by her. (El-Umawee, T, S, K.) — See also رُؤْمَرٌ.

رَامَرٌ (T, M,) or رَامَةٌ (S,) or both, (K,) and رُؤْمَرٌ (T, S, M, K,) [but the last has probably an intensive signification,] A she-camel that loves, (T, S,) or affects, or inclines to, and keeps to, or cleaves to, (M, K,) her young one, (T, S, M, K,) or the young one of another: if she do not so, but smells it, and does not yield her milk to it, she is termed غُلُوقٌ: so says A'Obeyd, on the authority of Aq: (T: [see the former of the two verses cited in the first paragraph of this art.:]) the pl. of رَامَرٌ is رَامَاتٌ. (TA.) — Hence, الرُّؤَامَرُ signifies † The three stones whereon the cooking-pot is placed; what are called الْأَثَابِي (T, M, K, TA;) that have remained cleaving to the ashes: (T, K:) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, K.)

## رَاو

4. رَاوِي, in one of its senses belonging to this art.: see 4 in the art. next following.

رَاوَةٌ: see the next art., in which it is mentioned in the S.

## رَايَ

رَايَ (S, M, &c.) for which some say رَا, [suppressing the ة and the ي,] (M,) and some say رَاة, (T in art. رَاوُ, and M and K in art. رَايَا,) like رَاَفَ, (TA in the latter art.) formed by transposition, (T in art. رَاوُ,) first pers. رَاَيْتُ, (M, Māb, K, &c.) for which some say رَاَيْتُ, without ة, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. رَاَيَ, (T, S, M,) for which رَاَيَا, agreeably with the root, is said by none except [the tribe of] Teym-er-Ribāb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, رَاَيْتِ, so that you say تَرَاَيْتُنِي [with an affixed pronoun], and if you will you may say تَرَاَيْتِي, incorporating one ن into the other by teshdeed, (S,) imperative رَاِ and رَاِ, (AZ, T, S, M,) the people of El-Hijāz saying رَاِ, dual رَاِيَا, pl. masc. رَاِيَا and fem. رَاِيَا, and Teym saying رَاِ &c., (T, M,) inf. n. رَاِيَةٌ (T, S, M, Māb, K) and رَاِيَةٌ, (T, M, K,) the former being altered to رَاِيَةٌ and then to رَاِيَةٌ and then to رَاِيَةٌ, (T, M,) and رَاِيٌ (T, S, K) and رَاِيَةٌ (S, M, K, [in the CK]) like رَاَعَةٌ [in measure], (S,) in which the ة is not necessarily a restrictive to unity, (M,) and رَاِيَةٌ (K [but this I do not find elsewhere]) and رَاِيَانٌ (Lh, M, TA,) for which last we find in the copies of the K رَاِيَانٌ, (TA.) He saw [a person or thing] with the eye: (S:) in this sense the verb has [only] one objective complement: (S, Māb:) you say, رَاَيْتُهُ (T, M, Māb, K) and اسْتَرَاَيْتُهُ (T, M, K,) for which some say اسْتَرَاَيْتُهُ (T, M,) and اسْتَرَاَيْتُهُ (T, M, K,) for which some say اسْتَرَاَيْتُهُ (T, M,) all signifying the same, (T, M, K,) I saw him, or it, (a person and a thing, Māb) with the eye; (T, M, Māb, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all.) رَاِيَةٌ is of several sorts: (TA:) first, it signifies The seeing with the eye: (M, K, TA:) and with what serves for the same purpose as the organ of sight; as in the saying in the Kur [ix. 106], وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ, [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَاَيْ فِيهِ كَذَا He saw in him such a thing: and رَاَيْ مِنْهُ كَذَا He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, اَرَى اَنْ زَيْدًا مُنْطَلِقًا [I suppose, or fancy, that Zeyd is going away]. (TA.) Thirdly, The seeing by reflection, or consideration; as in the saying [in the Kur viii. 50], اِنِّي اَرَى مَا لَا تَرَوْنَ, [Verily I see by reflection, or consideration, what ye see not]. (TA.) Fourthly, The seeing with the mind, or mentally; [the opining, or judging, a thing; a sense in which the inf. n. رَاِيٌ is more commonly used;] (M, K, TA;) as in the saying in the Kur [liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَاَيْ, [The heart did not belie what he mentally saw]. (TA.) [Of these meanings, other exs. here follow; with

exs. of similar meanings.] — An ex. of رَا for رَاِي occurs in the saying of a poet,

مَنْ رَا مِثْلَ مَعْدَانَ بْنِ يَحْيَى

[Who has seen the like of Maqdān the son of Yahyā? the measure being رَاَفَ, with the first foot reduced to مَفْعَلَتُنْ. (M.)] الْحَمْدُ لِلَّهِ عَلَى [مَفْعَلَتُنْ. (M.)] رَاَيْتُكَ, for رَاَيْتُكَ, altered in the manner explained above, [meaning Praise be to God for the seeing of thee,] (M, K,\*) is a saying mentioned by IAAr. (M.) رَاَيْتُمْ لِرُؤْيَيْتِهِ means [Fast ye] at the time of seeing it; [referring to the new moon of Ramaḍān;] i. e., when ye see it. (Mgh.) In the phrase رَاَيْتُهُ قَائِمًا [I saw him standing], رَاَيْتُهُ is in the accus. case as a denotative of state. (Māb.) رَاَيْ رَاِيٌ عَيْنِي زَيْدًا فَعَلْ ذَاكَ [My eye saw (lit. my eye's seeing) Zeyd do that] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except اَذْنِي سَمِعَ. (M, TA: but in a copy of the former written رَاَيْتُهُ رَاَيْ عَيْنِي means [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.)] بَعَيْنٍ مَا اَرَاَيْتُكَ [lit. With some eye I will assuredly see thee] is a saying mentioned by AZ as meaning hasten thou, (اعْجَلْ), thus in copies of the S and in the TA, or عَجَلْ as in one copy of the S,) or work thou, (اعْمَلْ), thus in two copies of the S,) and be as though I were looking at thee: (S, TA:) it is said to one whom you send, and require to be quick; and means pause not for anything, for it is as though I were looking at thee. (TA in art. عَيْن.) رَاَيْ الْمَكَانُ † The place faced [or (as we say) looked upon] the place, as though seeing it, (M, TA,) is tropical: (TA:) [and in like manner you say,] رَاَيْ دَارِي تَرَى دَارَهُ † My house faces [or looks upon] his house. (T, IATH, TA.) — رَاَيْ فِي مَنَامِهِ رُؤْيَا [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Māb, K,\*) — اَلَمْ تَرَ اِنِّي كَذَا [Hast thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IATH, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [ii. 244], اَلَمْ تَرَ اِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ, [Hast thou not considered those who went forth from their houses, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IATH, TA:) Er-Rāghib says that, when رَاَيْتُ is made trans. by means of اِنِّي, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IATH, K,) اَرَاَيْتُكَمَّ and اَرَاَيْتُكُمْ and اَرَاَيْتُكُمْ, (T, IATH, K,) and to a woman اَرَاَيْتُكِ, and to a pl. number of women اَرَاَيْتُكُنَّ, (T,) [which may be lit. rendered Hast thou, and have ye two, &c., considered?] are expressions used to arouse attention, (IATH, TA,) meaning tell thou me and tell ye two me &c.; (T, IATH, K;) as in the saying in the Kur [xvii. 64], قُلْ اَرَاَيْتُكَ هَذَا الَّذِي كَرَّمْتُ عَلَى, [He

said, *Hast thou considered?* meaning *tell me, respecting this whom Thou hast honoured above me*; and in the same [vi. 40 and 47], *قُلْ أَرَأَيْتُمْ* [Say thou, Have ye considered? meaning *tell me, if the punishment of God come upon you*]; and occurring without the ك in other places thereof: (IAth, TA:) you say also, *أَرَأَيْتَ زَيْدًا* and *أَرَأَيْتَكَ زَيْدًا*, meaning *Tell thou me [respecting Zeyd]*: (Mgh:) and for *أَرَيْتَكَ* and *أَرَيْتَ* [&c.] some say *أَرَيْتَ* and *أَرَيْتَ*: (S:) the pronunciation without ء is the more common: the ت in *أَرَأَيْتَكَ* &c. is always with fet-h; and accord. to the grammarians of accredited science, the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun [ت, which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bd in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the ت is an agent, and the ك is a particle of allocution: (Mughnee in art. ك:) but sometimes *أَرَأَيْتَكَ* &c. mean *هَلْ رَأَيْتَ نَفْسَكَ* &c.; the ك being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In *أَتَرَكَ*, also, [from *أَرَى*, not from *رَبَّى*] meaning *أَتَقَنَّ* [i. e. *أَتَقَنَّ*, *Thinkest thou?*], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in *أَرَأَيْتَكَ* in the Kur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, *أَتَرَكَ* is used, as meaning *tell thou me*]. (Har p. 570.) — When *رَأَى* means *He knew*, (S, Mgh,) or *he thought*, (Mgh,) it has two objective complements: (S, Mgh:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rāghib, TA.) [In this case, *رَأَى* may be rendered *He saw*, or *knew*, him, or it, to be; and *he thought*, or *judged*, or *held*, him, or it, to be; or *he regarded*, or *held*, him, or it, as.] You say, *رَأَيْتَ زَيْدًا عَلِيًّا*, (S, Mgh,\*) or *حَلِيمًا*, (M,) *I knew [or saw Zeyd to be learned, or forbearing]*; (S, M, Mgh;) as though seeing him to be so with the eye: (M:) and *I thought him [&c.] to be so*. (Mgh.) In like manner, also, *رَأَيْتُهُ* signifies *I thought him to be*. (Har p. 211.) *يَرَوْنَهُمْ مِثْلَهُمْ رَأَى الْعَيْنِ* in the Kur [iii. 11], means *They [who were the unbelievers] thinking them [who were fighting in the cause of God] twice as many as they, according to the evidence of the sight of the eye*. (TA.) The pass. form of *رَأَى* has [only] one objective complement: you say, *رُئِيَ زَيْدٌ عَاقِلًا*, meaning *Zeyd was thought [to be intelligent]*: (TA:) and *الَّذِي أَرَاهُ*, with the verb in the pass. form, means *الَّذِي أَظُنُّ* [i. e. *He whom I am thought to be*; if from *أَرَى*: or *الَّذِي أَظُنُّ*, what I think, if from *رُئِيَ*: it is often used in the latter sense]. (Mgh.) — You say also, *رَأَى فِي الْأُمْرِ رَأْيًا* [*He formed, or held, an opinion, or a persuasion, or a belief*,

respecting the affair, or case]: (Mgh:) and so *فِي الْفَقْهِ* [in the science of the law]. (S.) And *أَرَاهُ* *الَّذِي أَرَاهُ* *That to which I take, or which I hold, as my opinion, or persuasion, or belief*. (Mgh.) And *فُلَانٌ يَرَى شُرَاةَ* *Such a one holds, or believes, the tenets, or belief, of the شُرَاة* [a certain sect of schismatics; pl. of *شَارٍ*]. (M.) When *رَأَى* is [thus] used as meaning *He held, or believed*, it has [only] one objective complement. (Mgh.) — *لَا تَرَمَا*, (T, K, TA, [mentioned also in the K in art. تَرَمَ, in which art. in the CK it is written *لَا تَرَمَا*], and *لَا تَرَى مَا* and *لَا تَرَى مَا*, (T, TA, [in copies of the K *أَوْ تَرَمَا*, which I think a mistranscription, and for which is put in the TA, as on the authority of IAar, *تَرَمَا*, app. a mistranscription of a mistranscription, i. e. of *أَوْ تَرَمَا*], and *لَمْ تَرَمَا*, (T, K, TA,) in this last case with *تَرَمَ* [only, agreeably with a general rule], are forms of expression meaning *لَا يَسِيمًا* [i. e., virtually, *Above all, or especially*]: (T, K, TA:) you say, *وَلَا تَرَمَا فُلَانٌ* and *وَلَا تَرَى مَا فُلَانٌ* and *وَلَا تَرَى مَا فُلَانٌ* and *وَلَا تَرَى مَا فُلَانٌ* [i. e. *Verily he is bad, or base, or wicked; and above all, or especially, such a one*: *وَلَا تَرَى مَا فُلَانٌ*, or *وَلَا تَرَى مَا فُلَانٌ*, properly meaning *وَلَا تَرَى مِثْلَ الَّذِي هُوَ فُلَانٌ* and *thou wilt not see the like of him who is such a one*; *مِثْلَ* and *هُوَ* being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, *فُلَانٌ* is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) — *رَأَتْ* is also said of a woman, as meaning *She saw what is termed التَّرْبَةُ* and *التَّرْبَةُ*, i. e., a little yellowness or whiteness or blood on the occasion of menstruation. (M.) — *رَأَيْتُهُ* [from *الرَّيْتُ*] *I hit, or hurt*, (S, M, Mgh, K,\*) or *struck, or smote*, (Er-Rāghib, TA.) *رَفَتْ* [or *lungs*]: (S, M, Mgh, K, Er-Rāghib:) and so *رَفَتْهُ*. (Mgh.) — And *رَفَى* *He had a complaint of his رَفَتْ* [or *lungs*]; (M;) as also *أَرَأَى*. (T, K.) — *رَأَيْتُ رَابَةً* *I stuck, or fixed, a banner, or standard, (T in art. رَى, and K in the present art.,) into the ground*; (TA;) as also *أَرَأَيْتَهَا*, (T, K,) as some say: (T:) the latter is mentioned by Lh; but [ISd says,] I hold that it is anomalous, and is properly only *رَأَى الزُّنْدَ* (M in art. رَى, and TA.) — *رَأَى الزُّنْدَ* [like *وَرَى* and *وَرَى*] *The زند [or piece of wood for producing fire] became kindled*. (Kr, M, K.) — And *رَأَيْتُ الزُّنْدَ* *I kindled the زند*. (M, K.)

2. *رَأَيْتُهُ*, inf. n. *تَرْتِيَهُ*, *I held for him, or to him*, (AZ, T, S,) or *I showed, or presented, to him*. (M, K,) or *I withheld, or retained, or restricted, for him*, [i. e. *for his use*,] (AZ, T, S, M, K,) *the mirror, in order that he might look in it*, (AZ, T, S, K,) or *in order that he might see himself in it*; (M;) as also *أَرَيْتُهُ* *الْجِرَّةَ*. (M.) — See also 3.

3. *رَأَيْتُهُ*, (M, K,) inf. n. *مَرَّاهُ* and *رَئَاهُ*, (M,) *I faced, so that I saw, him, or it*; (M, K;) as also *تَرَأَيْتُهُ*. (M.) — Also, inf. ns. as above,

[*I acted hypocritically, or with simulation, towards him*;] *I pretended to him that I was otherwise than I really was*; (M, K;\*) as also *رَأَيْتُهُ*, inf. n. *تَرْتِيَهُ*. (K;) both are mentioned by Fr: (T:) [accord. to J,] *رَأَى فُلَانٌ النَّاسَ*, aor. *مَرَّاهُ*, inf. n. *مَرَّاهُ*, and *رَأَيْتُهُ*, inf. n. *مَرَّاهُ*, the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read *مَرَّاهُ*, inf. n. *مَرَّاهُ*,] signify the same: (S:) [but it is said in the Mgh that *رَأَى* (perhaps thus written for *رَأَى*) in the sense of *رَأَى* is a mistake: and] *رَأَى* signifies [*he acted ostentatiously*; i. e.] *he did a deed in order that men might see it*: (Mgh:) or *رَأَى* signifies *the making a show of what one does to men, in order that they may see it and think well of it*: and the *acting otherwise than for the sake of God*: (Mgh, TA:) and it is said in the S to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Kur [cvii. 6], *الَّذِينَ هُمْ يُرَآؤُونَ* *Who act hypocritically*; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or *who make a show of their works to men, in order to be praised by them*. (Bd.) And *مَنْ رَأَى رَأَى اللَّهِ بِهِ* *He who does a deed in order that men may see it, God will expose his doing so on the day of resurrection*. (Mgh.) And *فَعَلَ ذَلِكَ رِئًا وَسَمْعًا* [*He did that in order to make others to see it and hear of it*]. (S.) [See also 4.] — In the saying of El-Farezdaq, satirizing a people, and charging one of their women with that which is not comely,

- وَبَاتَ بِرَأَاهَا حَصَانًا وَقَدْ جَرَتْ
- لَنَا بُرَتَاهَا بِالَّذِي أَنْ شَاكَرَهُ

[*And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful*], by *بُرَاهَا* [with *حَصَانًا* following it] he means *أَنَّهَا حَصَانٌ*, i. e. *أنَّهَا أَمْكَنَتْهُ*; and by *جَرَتْ لَنَا بُرَتَاهَا* he means *أَنَّهَا أَمْكَنَتْهُ* also signifies *I consulted with him*; or *asked his counsel, or advice*: (T, K:\*) and *فِي الرَّأْيِ* *I consulted him, or asked his counsel, or advice, respecting the opinion*. (T, K.) 'Imrān Ibn-Hittān says,

- فَإِنْ تَكُنْ تَحْنُ شَاوِرًاكَ قُلْتَ لَنَا
- بِالنَّصِاحِ مِنْكَ لَنَا فِيمَا نُرَآئِمَا

i. e. [*And if we ask thy counsel, or advice, thou pronouncest to us, with honesty on thy part towards us, concerning that*] *respecting which we ask thy counsel, or advice*. (T.)

4. *أَرَيْتُهُ الشَّيْءَ*, (IAar, T, S, M, K,) originally *أَرَاهُ*, (S,) inf. n. *إِرَاهُ* (Sb, IAar, T, M, K) and *أَرَاهُ*, (Sb, IAar, T, M, K,) [the last originally *أَرَاهُ*,] the *ه* in the first inf. n. being a substitute [for the suppressed *أ*, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [*I made him to see the thing*; i. e. *I showed him the thing*:]



you say, *أَرَى الشَّيْءَ قَرَأَهُ* [I showed him the thing, and he saw it]. (S.) See also 2. Abou-'Amr read *أَرَأْنَا مَنْاسِكَتَنَا*, [in the Kur ii. 122, for *أَرَأْنَا*, i. e. Show Thou to us our religious rites and ceremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,] which is anomalous. (M.) — One says also, *أَرَى اللَّهُ بُلْغَانَ*, meaning *God showed men by* [the example of] *such a one punishment and destruction*: (K:) or *God showed by* [the example of] *such a one that which would cause his enemy to rejoice at his misfortune*: a saying of the Arabs: (T in art. رى:) said only in relation to evil. (Sh, TA.) — And *أَرِنِي الشَّيْءَ* Give thou, or hand thou, to me the thing. (M, TA.) — *أَرَى* in the sense of *أَعْلَمَ* [as meaning *He made such a one to know a thing, or person, to be, as in the saying, أَرَيْتُ زَيْدًا عَمْرًا مُنْطَلِقًا* I made Zeyd to know 'Amr to be going away, which may be rendered *I showed Zeyd that 'Amr was going away,*] requires [as this ex. shows] three objective complements. (M, and Bq in iv. 100. [See I'Alk, p. 117.]) — This is not the case in the saying in the Kur [iv. 106], *تَحْتَمِرُ بَيْنَ النَّاسِ بِهَا أَرَآكَ اللَّهُ*; (M, Bq;) for here it has but two objective complements, namely, the ك in *أَرَآكَ*, and the suppressed pronoun ه in *أَرَآكَ*: it is in this instance from *الرَّأْيُ* in the sense of *الِإِغْتِقَادُ*: (M:) the meaning is, [That thou mayest judge between men] by means of that which God hath taught thee, syn. *عَرَفَكَ*, (Ksh, Bq,) or *عَلَّمَكَ*, (Jel,) and revealed to thee. (Ksh, Bq.) — See also 1, in the latter half of the paragraph, in two places, in which the pass., *أُرَى*, is mentioned. — *أَرَأَى* [as an intrans. v., preserving the original form, inf. n. *أَرَاءَ*, as below,] *He looked in the mirror*; (T, K;) and so *تَرَأَى فِيهِمَا* and *تَرَأَى فِي الْبِرَّةِ* (T, M, K:) or *تَرَأَى* signifies *he (a man) looked at his face in the mirror or in the sword*: (S:) and *تَرَأَى فِي الْهَاءِ* *he looked at his face in the water*; the doing of which is forbidden in a trad.; of the measure *تَمَفْعَلُ* [from *الْبِرَّةِ*]; mentioned by Sb; like *تَمَسْكُنُ* from *الْمَسْكِينُ*, and *تَمْدَرُ* from *الْمَدْرَعَةُ*, and *تَمْدَلُ* from *الْمَدِيلُ*. (M.) — *He (a man) had many dreams*. (T, K.) — *He moved his eyelids*, (K,) or *made much motion with his eyes*, (T,) in looking: (T, K:) you say, *يُرَأَى بِعَيْنَيْهِ*, (TA,) and *يُرَأَى بِعَيْنَيْهِ*, (T, TA.) — *He acted* (T, K) *well, or righteously*, (T,) in order to make others see what he did, and hear of it. (T, K.) [See also 3.] — *He possessed, or became possessed of, intelligence* (K, TA) and *judgment and forecast*: (TA:) inf. n. *أَرَاءَ*. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — And *He had the appearance, or evidence, of foolishness, or stupidity, in his face*: (T, K, TA: [the words by which Az explains this meaning are *تَبَيَّنَتْ فِي وَجْهِهِ* accord. to one copy of the T; in another copy of the same, *الرَّوْلَةُ*

the TA follows the former reading: but the right reading is *الرَّوْلَةُ*; mentioned in the T, thus correctly written, in art. *رَأَى*; in the S, in the present art.; and in the M, in art. *رَأَى*, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:] thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — Also *He had what is termed a رَقِيٍّ, of the jinn, or genii*: (T, K, TA;) i. e., a follower, of the jinn. (TA.) — And *He followed the opinion, or belief, of some one, or more, of the lawyers* (K, TA) in the science of the law. (TA.) — *أَرَأَتْ* said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, *Her udder showed her to be pregnant*: (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, *she was, or became, big in her udder*: (S:) and accord. to IAqr, said of a she-goat, *she was, or became, swollen in her vulva, and her being so became apparent, or evident*. (M.) And *أَرَأَى* said of a man, *His ewe, or she-goat, was, or became, black in her udder*. (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that *أَرَأَى*, said of a camel, means *اِتَّكَثَ خَطْمُهُ عَلَى حَلْقِهِ*; in the CK *اِتَّكَثَ*; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that *الْأَرَاءُ* (i. e. *الْإِرَاءُ*) signifies *اِتَّكَثَ خَطْمُ الْبَعِيرِ عَلَى حَلْقِهِ*: in another copy of the T, on the authority of En-Nadr, that *الرَّأَى* (a mistranscription for *الْإِرَاءُ*) signifies *اِتَّكَثَ خَطْمُ الْبَعِيرِ خَلْقَةً*: and it is added that the epithet applied to a camel is *مُرَأَى* (as in one copy, i. e. *مُرَأَى*, and thus it is written in the TA, but in the other copy of the T *مُرَأَى*, an obvious mistranscription); and to camels, *مُرَأَاتَ* (as in one copy, for *مُرَأَاتَ*, i. e. *مُرَأَاتَ*, in the other copy of the T erroneously written *مُرَأَاةَ*, and in the TA *مُرَأَاةَ*): therefore the verb is evidently *أَرَأَى*, in the pass. form, inf. n. *أَرَاءَ*; and I think that the correct explanation is *اِتَّكَثَ خَطْمُهُ خَلْقَةً*, app. meaning *His muzzle was thin, or lean, by nature*: see art. *نَكَثَ*: and see also *مُرَأَى* below.]

5. *تَرَأَى فِي الْبِرَّةِ*: see 4, in the former half of the paragraph. — *تَرَأَى لِي*: see the paragraph here following.

6. *تَرَأَوْا* They saw one another: (M, K:) dual *تَرَأَا*. (TA.) And *تَرَأَى الْجَمْعَانِ*, (S, TA,) in the Kur [xxvi. 61], (TA,) *The two bodies of people saw each other*: (S:) or *approached and faced each other so that each was able to see the other*. (TA.) And *تَرَأَيْنَا* We met and saw each other. (A'Obeyd, T.) See also 3, first sentence. It is said in a trad., (T,) *لَا تَرَأَا نَارَهُمَا*, [for *تَرَأَا*, as it is written in some copies of the K,] (T, K,) [i. e. *† Their two fires shall not be within sight of each other*;] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them

shall see the fire of the other: (T, K,\*) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase *مَا نَارُ بَعِيرِكَ*, meaning "What is the brand of thy camel?" (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — *تَرَأَى لِي* He addressed, or presented, himself [to my sight, or] in order that I might see him; as also *لِي تَرَأَى*. (M, K.) And *تَرَأَى لَهُ شَيْءٌ مِنَ الْجِنِّ* [Somewhat of the jinn, or genii, presented itself to his sight]. (S.) — *تَرَأَى التَّنْجِلُ* The palm-trees showed the colours of their unripe dates. (AHn, M, K.) — *تَرَأَيْنَا الْهَلَالَ* We tasked the sight by trying whether or not we could see the new moon: or, as some say, *we looked [together, at, or for, the new moon]*: (Sh, T, TA:) or *we lowered our eyes towards the new moon in order that we might see it*. (Msb.) [See also 6 in art. *نَقَضَ*.] — See also 4, in the former half of the paragraph, in two places. — *تَرَأَيْنَا الْأَمْرَ* or *تَرَأَيْنَا فِي الْأَمْرِ*: see 8. — *هُوَ يَتَرَأَى بِرَأْيِ فَلَانٍ* He takes to, or holds, the opinion, or persuasion, or belief, of such a one; and inclines to it; and conforms to it. (T, TA.) — See also 1, in the latter half of the paragraph.

8. *أَرَأَاهُ* [is syn. with *رَأَاهُ* as signifying *He saw him, or it, with the eye*; and also, *with the mind*]: see 1, first sentence: or it is [syn. with *رَأَاهُ* in the latter sense only, being] from *الرَّأْيُ* and *التَّدْبِيرُ*: (S, TA:) or *رَأَى الْقَلْبَ* (Lth, T,) or from *رُؤْيَةُ الْقَلْبِ*, or from *الرَّأْيُ*, and means *he thought, reflected, or considered, and acted deliberately, or leisurely*. (IAth, TA.) You say, *تَرَأَيْنَا فِيهِ* [i. e. *تَرَأَيْنَا فِيهِ*, or *تَرَأَيْنَا فِي الْأَمْرِ*, (accord. to different copies of the K,) meaning *نَظَرْنَا فِيهِ* [or *نَظَرْنَا فِيهِ*, i. e. *We looked into, examined, or considered, the affair, or case*]. (K.) And *أَرَأَاهُ وَأَعْتَقَدَهُ* [He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mgh.)

10. *اِسْتَرَأَاهُ* He, or it, called for, demanded, or required, the seeing of it; (M, K;) i. e., a thing. (M.) — See also 1, first sentence. — And see 3, last sentence but one. — You say also, *يُسْتَرَأَى فَلَانٌ* [Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious], from *الرَّيَاءُ* [inf. n. of 3]; like as you say, *يُسْتَحَقُّ*, and *يُسْتَعْلَقُ*. (AA, S.)

Q. Q. 2. *تَرَأَى*: see 4, in the former half of the paragraph.

*رَأَى* is an inf. n. of *رَأَى* [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means The *رَأَى* of the eye; (Lth, T, Msb;) i. e. the *sight* thereof; like *رُؤْيَةُ*, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also *mental perception*: (Msb:) [conception: idea: notion:] *belief*; (M, K;) as a subst., not an inf. n.: (M:)



[or judgment : or persuasion : or opinion ; i. e.] a preponderating belief of one of two things that are inconsistent, each with the other : (Er-Rāghib, TA :) a thing that a man has seen with his mind, looked into, examined, or considered, (مَا آتَاهُ) and believed : (Mgh :) [a tenet :] also intelligence : and forecast : and skill in affairs : (Mab :) [and hence it often means counsel, or advice :] pl. رَايَات (T, S, K &c.) and رَايَات (S, M, K,) the latter formed by transposition, [being for رَايَات (S)] and رَايَات [originally رَايَات, like as أَظْهَرَ is originally أَظْهَرَ] (Lh, M, K, TA, in some copies of the K رَايَات and رَايَات [both originally رَايَات], (Lh, M, TA,) in the K رَايَات, with damm, [in the CK رَايَات, and رَايَات, with kesr, (TA,) and [quasi-pl. n.] رَايَات (S, K,) of the measure فَعِيل, like ضَعِيف. (S.) One says, مَا أَضَلَّ رَأْيَهُ [How erroneous is his mental perception, &c. !], and مَا أَضَلَّ رَأْيَهُ [How erroneous are his mental perceptions, &c. !]. (Lth, T.) أَصْحَابُ الرَّأْيِ, [often meaning The speculatists, or theorists,] as used by those who treat of the traditions, means the followers of analogy ; because they pronounce according to their رَايَات [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] أَثَرٌ or حَدِيثٌ (IAth, K, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فَلَانٌ مِنْ أَهْلِ الرَّأْيِ meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خَوَارِج, and says according to their persuasion. (TA.) [Sometimes, also, this phrase means Such a one is of the people of intelligence ; or of counsel, or advice.] See also رَايَات. And رَجُلٌ ذُو رَايَات means A man having mental perception, and skill in affairs. (Mab.) — See also the next paragraph.

رَايَات and رَايَات and رَايَات and رَايَات [He came to them] when the darkness had become confused so that they did not see one another. (M, K.)

رَايَات (M, TA,) in the K said to be رَايَات, like رَايَات (TA, [but the former is the right, as will be shown by a citation from the K in what follows,]) and رَايَات and رَايَات Aspect, look, or outward appearance : (M, K :) [and so رَايَات ; used in this sense in the S and K in explanation of طَلْعَةُ :] or the first and second (i. e. رَايَات and رَايَات, M) signify beauty of aspect or outward appearance ; (M, K :) or so does this last ; (T, S :) [and so رَايَات, with و, mentioned in the S in art. رَوَى, and there explained as syn. with مَنظَر :] and رَايَات signifies aspect, or outward appearance, absolutely, (M, K,\*) whether beautiful or ugly : (M :) or this (مَرَاة) signifies a beautiful aspect or outward appearance : and رَايَات signifies what the eye sees, of goodly condition and clean apparel ; as in the phrase in the K [xix. 75], هُمَا أَحْسَنُ أَنَا وَبَنَاتَا [they being better in respect of goods,

or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with ء ; and read without ء it may be from the same, or from رَوَيْتُ الْوَانِمْ meaning “their colours and skins became full and beautiful” [or rather “beautiful and full”] : (S :) for Nāfi' and Ibn-'Amir read رَايَات, by conversion of the ء [into اى] and incorporating it [into the radical اى], or from الرَايَات meaning التَّعْبَةُ ; and Abou-Bekr read رَايَات, by transposition ; and another reading is رَايَات, with the ء suppressed ; and another رَايَات, from الرَايَات. (Bd.)

One says رَايَات and رَايَات [A woman beautiful of aspect] ; like as you say فَلَانٌ حَسَنٌ and فَلَانٌ حَسَنَةٌ : (T, S :) and رَايَات في مَرَاةٍ Such a one is beautiful in aspect : and it is said in a prov., تُخْبِرُ عَنْ مَخْبُوءِهِ مَرَاةٌ His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْبِيَةٌ.]

رَايَات (T, S, M, Mab, K,) with ء, (T, S, Mab,) and رَايَات, without ء, (T, Mab,) The سَحَر [or lungs, or lights] ; (S :) the place of the breath and wind (M, K) of a man &c., (M,) [i. e.] of an animal : (K :) the ء is a substitute for the اى, (S, Mab,) which is suppressed : (Mab :) pl. رَايَات, (S, M, Mab, K,) agreeably with a general rule relating to words of this class, (M,) and رَايَات : (M, Mab, K :) dim. رَايَات and رَايَات (T.) Some say that the suppressed letter [in رَايَات] is و ; and that it is originally رَايَات, like as عِدَّةٌ is originally وِعْدَةٌ and رَايَات signifies “I hit, or hurt, his رَايَات.” (Mab.) [Hence رَايَات ذات الرئة Inflammation of the lungs.]

رَاوَةٌ An indication of a thing. (M in art. رَاوَةٌ [to which it belongs : but in the S and TA mentioned in the present art. ; and in the T, in art. رَاوَةٌ : in one copy of the S written رَاوَةٌ ; and in one place in the TA, written رَاوَةٌ, and said to be like رَاوَةٌ, app. from the author's having found it written عَلَى فَلَانٍ رَاوَةٌ الْحَقِيقِ.] You say, رَاوَةٌ for رَاوَةٌ [Upon such a one is the indication of foolishness, or stupidity]. (M.) And رَاوَةٌ رَاوَةٌ الْحَقِيقِ [Upon his face is the indication of foolishness, or stupidity], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, S.) And رَاوَةٌ رَاوَةٌ Verily in his face is an ugliness. (T.) [See also an explanation of رَاوَةٌ, above. J seems to have regarded the و as substituted for اى.]

رَايَات, originally thus, with ء ; (T, Mab :) but the Arabs prefer omitting it, [saying رَايَات], and some of them say that it has not been heard with ء ; (Mab :) [Az says,] the Arabs did not pronounce it with ء : accord. to Lth, its radical letters are رَايَات : (T :) A banner, or standard, (T, Mab,) of an army : (Mab :) pl. رَايَات. (T, Mab.) [See also art. رَايَات.]

رَايَات an inf. n. of رَايَات [q. v.] : (T, S, M, Mab, K :) [and also a subst. : used as a subst.,] it means

The sight of the eye ; as also رَايَات : [and accord. to the M and K, it is with the mind also ; like رَايَات :] pl. رَايَات. (Mab.) — See also رَايَات. — [Also The phasis of the moon.]

رَايَات (T, S, M, Mab, K,) with ء, (T, M,) of the measure فَعِيل, (S, Mab,) without tenween, (S,) [i. e.] imperfectly decl., because the اى is that which is the sign of the fem. gender, (Mab,) also pronounced رَايَات, without ء, (Fr, T, M,) and رَايَات, [which is anomalous, like رَايَات, for رَايَات] mentioned by El-Fārisi on the authority of Abū-l-Ḥasan, (M,) and رَايَات, (T, M,) heard by Ks from an Arab of the desert, (T,) A dream, or vision in sleep ; (T, S, M, K :) accord. to most of the lexicologists, syn. with حُلُمٌ ; or the former is such as is good, and the latter is the contr. : (MF voce حُلُمٌ, q. v. :) accord. to Lth, it has no pl. ; but accord. to others, (T,) its pl. is رَايَات, (T, S, M, K,) with tenween. (S.) One says, رَايَات عَنْكَ رَايَاتٌ I dreamt, of thee, good dreams. (M.)

رَايَات : see رَايَات, in two places.

رَايَات an inf. n. of رَايَات [q. v.] (M. [Said in the S to be a subst.]) — [Hence,] رَايَات A party, or company of men, facing one another. (S.) And in like manner, رَايَات [Their tents, or houses, are facing one another]. (S.) And رَايَات [Their places of alighting, or abode, are facing, or opposite, one to another. (T.) — And رَايَات The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) — And رَايَات They are as many as a thousand in the sight of the eye. (K, TA.)

رَايَات and رَايَات (Lth, T, M, K, TA) A jinnee, or genie, that presents himself to a man, and shows him, or teaches him, divination or enchantment or the like : (Lth, T, TA :) or a jinnee whom a man sees : or, accord. to Lh, one whom a person loves, and with whom he becomes familiar : (M :) or a jinnee that is seen and loved : or the latter word means such as is loved : (K :) and the former word, some other than this : (TA :) or the former means a follower, who is of the jinn ; of the measure فَعِيل or فَعُول ; [if the latter, originally رَايَات ;] so called because he presents himself to the sight of him of whom he is the follower ; or from the saying, فَلَانٌ رَايَات قَوْمِهِ, meaning, صَاحِبٌ رَايَات [i. e. Such a one is the counsellor, or adviser, of his people, or party] : and sometimes it is pronounced رَايَات (IAth, TA.) You say, رَايَات He has a jinnee &c. (Lh, M, TA.) And رَايَات With him is a jinnee &c. (Lth, T, TA.) And رَايَات مِنْ الْجِنِّ, meaning مَسَّ [i. e. In him is a touch, or stroke, from the jinn, or genie]. (S.) — Also, both words, A great serpent, (K, TA,) that presents itself to the sight of a man ; (TA :) so called as being likened to a jinnee ; (K, TA :) or because they assert that the serpent is a transformed jinnee, wherefore they call it

جَانٌ and شَبَّانٌ. (I Ath, TA.) — And *A garment, or piece of cloth, that is spread out for sale.* (Abou' Alea, M, K.) — For the former word, see also رَأَى [of which it is a quasi-pl. n.].

رَبَّى: see رَبَّى [for which it is app. a mistranscription].

رَبَّى: see رَبَّى.

رَبَّى dim. of رَبَّة, q. v.; also pronounced رُوبَّة. (T.)

رَأَى, or رَأَى, A man (M) who sees much. (M, K.)

رَأَى [act. part. n. of رَأَى; Seeing: &c.] Still, or motionless: as also رَاه. (TA.)

أَرَأَى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, أَنَا أَفْعَلُ ذَلِكَ I am more, or most, apt, &c., to do that. (K, TA.) And هُوَ أَفْعَلُ لَأَنْ هُوَ أَفْعَلُ ذَلِكَ He is the most apt, &c., of them to do that. (M.)

رَبَّيَّة inf. n. of 2. (AZ, T, S.) — [Also,] as a subst., not an inf. n., (M,) Beauty, or goodliness; beauty of aspect. (M, K.) [See also رَبَّى] — Also, (M, Mgh,) and رَبَّة (S, M, Mgh) and رَبَّة, the former of these two words extr., (M,) A slight yellowness and dinginess (S, Mgh) which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed حَيْضٌ [app. for دَمٌ حَيْضٌ]; not رَبَّة: (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation: or, as some say, رَبَّة signifies the piece of rag by means of which she knows her state of menstruation from her state of purity: it is from الرُّبُوبَةُ. (M.) — See also what next follows.

رَبَّيَّة A man who practises evasions or elusions, shifts, wiles, or artifices; as also رَبَّيَّة. (Ibn-Buzurj, T.)

هُوَ مَرَى: see رَبَّى. — You say also, مَرَى, (M, K,) accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرَى, (TA in art. سَمِعَ,) He is where I see him and hear him. (M, K.) And فَلَانَ مَرَى بِمَرَى وَمَسْمَعٍ Such a one is where I see him and hear what he says. (S.)

مَرَى, applied to a [camel's] head, Long in the [or muzzle], (As, T, M, K,) in which is تَصَوُّبٌ [i. e. a bending down], (M, K,) [in the CK, erroneously, تَصَوُّبٌ] or in which is the like of التَّصَوُّبِ, like the form of the [vessel called] زُؤُسٌ مَرَايَاتٍ (As, T:) Nuseyr likens زُؤُسٌ to قَوَارِيرَ [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though رَبَّى seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence.

مَرَى, applied to a she-camel, and a ewe or she-

goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, Whose udder shows her to be pregnant; as also مُرَبَّة: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, big in her udder. (S.)

مَرَّة: see رَبَّى, in five places. — You say also, هُوَ مَرَّةً بِكَذَا He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or worthy of such a thing. (K, TA. [In the CK, erroneously, مَرَّةً.]) And هُوَ مَرَّةً أَنْ يَفْعَلَ كَذَا He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female. (Lh, M.)

مِرْآة A mirror: (T, S, M, K:) originally مِرْآة: (Mgh:) pl. مَرَاة and مَرَاة; (T, S, Mgh:) the latter formed by transmutation [of the م into ي]. (T. [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Mgh it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]])

مَرَّ [act. part. n. of 3, q. v.:] A hypocrite: [&c.:] (T, S:\*) pl. مَرَّوْن. (S.)

## رب

1. رَبَّ (M, K,) aor. رَبَّ, inf. n. رَبَّ, (M,) [He was, or became, its رَبَّ, or lord, possessor, owner, &c.;] he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K;) namely, a thing; (K;) syn. مَلَكَهُ. (M, K.) [And in like manner, He was, or became, his رَبَّ, or lord, &c.] You say, رَبَّيْتُ الْقَوْمَ, [inf. n. as above and رَبَّيَّة and رَبَّيَّة,] I ruled, or governed, the people; syn. نَسَبْتُ; i. e. I was, or became, over them [as their lord, master, or chief]. (S.) And رَبَّيْتُمْ رَبَّانِيَّمْ Their ruling, or governing, the people continued long. (M, K.) The saying of Safwân, (T, S,) on the day of Honeyn, (T,) لَأَنْ يَرَبِّي رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَيَّ means [Assuredly that a man of Kureysh] should be over me (T, S) as رَبَّ [or lord, &c.], and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Hawâzin should be lord, &c., over me.] — Also, (S, M, Mgh, K,) aor. رَبَّ, (S, M,) inf. n. رَبَّ, (S, Mgh, M,) He reared, fostered, brought up, fed, or nourished, him; i. q. رَبَّاهُ; (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so رَبَّاهُ, (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. رَبَّاهُ (Lh, M, Mgh, K) and رَبَّاهُ; (Lh, M, K;) and رَبَّاهُ: (M, K:) [in like manner, also,] رَبَّاهُ signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبَّاهُ is a dial. var. [of

رَبَّاهُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.:

كَانَ لَنَا وَهُوَ فَلُو نَبِيَّة

[He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord. to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ الْمَرْأَةُ صَبِيهَا, used tropically, means: The woman patted her child repeatedly on its side in order that it might sleep. (A, TA.) [See 2 in art. رَبَّتِ.] [It is said that] the primary signification of الرَّبَّةِ is الرَّبَّةِ; i. e. The bringing a thing to a state of completion by degrees. (Bd in i. 1.) A poet says, (S,) namely, Hassân Ibn-Thâbit, (TA.)

مِنْ دُرَّةٍ بَيْضَاءَ صَافِيَةٍ

مِمَّا تَرَبَّبَ حَاثِرُ الْبَحْرِ

[Thou a white, clear, pearl, of those which the depth of the sea has brought to maturity]; meaning a pearl which the shell has reared, or brought to maturity, in the bottom of the water. (S, TA.)

And the phrase لَكَ نِعْمَةٌ تَرَبَّبَا occurs in a trad., meaning [Thou hast wealth] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child. (TA.) — [Hence,] الْمَطَرُ يَرْبِي الثِّبَاتَ وَالْأَشْرَى The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And السَّحَابُ يَرْبِي الْمَطَرَ The clouds collect and increase the rain. (M.) And رَبَّ (T, S, M, K, TA,) aor. رَبَّ, inf. n. رَبَّ and رَبَّاهُ; (Lh, M, TA;) and رَبَّاهُ; (M, TA;) He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction. (T, S, M, TA.) رَبَّ (M, Mgh, K,) aor. رَبَّ, inf. n. رَبَّ (M, Mgh) and رَبَّاهُ; (M,) He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair: (Mgh:) [perhaps from رَبَّ signifying "he reared," &c.; but more probably, I think, from what next follows.] — رَبَّ (T, S, M, K,) aor. رَبَّ, (T, M,) inf. n. رَبَّ (T, M, K) and رَبَّاهُ; (K;) and رَبَّاهُ; (M;) He seasoned a skin (T, S, K) for clarified butter (T, S) with رَبَّ [i. e. rob, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or he seasoned a skin with رَبَّ, and a jar with tar or pitch: or, as some say, رَبَّاهُ signifies I smeared it over, and prepared it properly. (M.) — And رَبَّ and رَبَّاهُ, (K,) or the latter, but the former also is allowable, (M,) He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it, (M, K, TA,) accord. to Lh, by infusing in it jasmine or some other sweet-smelling





and رَبَّتْ and رَبَّتْ (Mughnee) and رَبَّتْ (TA,) and رَبَّتْ (T, Mughnee, K) and رَبَّتْ (Mughnee, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA) and رَبَّتْ and رَبَّتْ (Mughnee) and رَبَّتْ (TA;) and رَبَّتْ (T, S, M, K) and رَبَّتْ (M, K) and رَبَّتْ (TA,) and رَبَّتْ (T, K) and رَبَّتْ (K) and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA;) and رَبَّتْ (T, S, M, K) and رَبَّتْ (M, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA,) and رَبَّتْ and رَبَّتْ and رَبَّتْ (M, K) and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ and رَبَّتْ (TA;) [of all these, the most common are رَبَّتْ and رَبَّتْ; and] رَبَّتْ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdced are more common than the [corresponding] forms without teshdced. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K;) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofoes and some others; but this opinion is rejected by Ibn-Malik in the Tesheel and its Expos., and by AHei, and by IHsh in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Mgh, K, TA,) always, (TA,) or mostly: (Mgh, TA:) [thus it may be rendered *Few* if we render the noun following it as a pl.; and *scarce any* if we render the noun following it as a sing. or a pl.:] it is the *contr. of كَثُرَ* when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered *Few times*, or *seldom*:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered *Many*, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, *Many times*, *many a time*, *oftentimes*, *ofttimes*, *often*, or *frequently*:] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee;) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered *Some*: and with مَا affixed, *Sometimes*:] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix مَا,] it governs an indeterminate noun (T, S, Mgh, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رَبَّتْ يَوْمَ بَكْرَتِ فِيهِ [Few, or many, days have I gone forth early therein]: (T:) and

رَبَّتْ رَجُلٌ قَائِمٌ [Few, or many, men are standing]: (M:) and رَبَّتْ رَجُلٌ قَامٌ [Few, or many, men stood]: (Mghb:) and in like manner, رَبَّتْ رَجُلٌ (Mghb:) for the ت in this case is not a denotative of the fem. gender. (Mghb.) The pronoun affixed to it is of the third pers., (S, M,) and is [generally] sing. and masc., (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رَبَّتْ (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رَبَّتْ رَجُلًا قَدْ ضَرَبْتُ [Few, or many, men I have beaten]: (S, M:\*) but accord. to the Koofoes, you say رَجُلًا رَجُلًا, (S,) and رَبَّتْ أَمْرًا, (M,) and رَبَّتْ نِسَاءً, رَبَّتْ رَجُلًا, and رَبَّتْ رَجُلَيْنِ: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women?" and he answered, رَبَّتْ جَوَارٍ قَدْ مَلَكَتُ [Few, or many, young women have I possessed]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رَبَّتْ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex.

وَرَبَّتْ عَطِبًا أَنْقَذْتُ مِنَ الْعَطَبِ  
[And many a perishing man have I saved from perdition]. (TA. [But the reading commonly found in grammars is مِنْ عَطِبَةٍ from his state of perdition.]) The following is an ex. of the use of رَبَّتْ to denote a small number, [or rather to denote singleness,]

أَلَا رَبُّ مَوْلُودٍ وَتَيْسَ لَهُ أَبٌ  
وَذِي وَتَدٍ لَمْ يَلِدْهُ أَبَوَانِ

[Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلِدُهُ for يَلِدُهُ, the reading in my copy of that work: رَبُّ يَلِدُهُ is for رَبُّ يَلِدُهُ, for the sake of the metre; like as رَبُّ أَجْدٍ is for رَبُّ أَجْدٍ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رَبُّ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً يَوْمَ الْقِيَمَةِ, [O, many a female having clothing in the present state of existence will be naked on the day of resurrection!]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رَبُّ صَائِيهِ لَنْ يَصُومَهُ وَيَا رَبُّ قَائِيهِ لَنْ يَفُومَهُ [O, many a keeper of its fast shall not keep its fast again! and O, many a passer of its nights in prayer, or per-

former of its تَرَوِيحٍ, shall not pass its nights in prayer, or perform its تَرَوِيحٍ, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] مَا is affixed to رَبَّتْ &c. in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رَبَّتْ جَاءَنِي فَلَانٌ [Seldom, or often, such a one came to me, or has come to me]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رَبَّتْ يَوْمَ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (T, S, M, Mughnee), meaning Often [will those who have disbelieved wish that they had been Muslims]; (Mughnee, Jel;) or seldom, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رَبَّتْ &c. from governing: thus, Aboo-Duwád says,

رَبَّتْ الْجَامِلُ الْمُوْبَلِّ فِيهِمْ  
وَعَنَاجِبُ بَنِيهِ الْبَهَارِ

[Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts]: another says, making رَبَّتْ with مَا affixed, to govern,

رَبَّتْ ضَرْبَةً بِسَيْفٍ صَقِيلٍ  
قَيْنَ بُصْرَى وَطَعْنَةً نَجْلَةً

[Many a stroke with a polished sword of the forging of Buṣrah, (the Bozrah of the Bible, a city famous for its sword-blades,) and many a wide spear-wound; or, perhaps, few strokes &c.]: (Mughnee: [but I have substituted قَيْنَ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAar, says,

مَآوِي يَا رَبَّتَمَا غَارَةً  
شَعْوَاءَ كَالْتَدْعَةِ بِالنَّيْسِرِ

[Máweeyeh, (مَآوِي being an apocopated proper name of a woman, originally مَآوِيَّةُ,) O, many a raid spreading widely and dispersedly, like the burn with the branding-iron]. (T. [In the TT, as from the T, I find, here, بَلْ in the place of يَا, which I find in a copy of the T, and which is the reading commonly known.])

رَبُّ (رَبِّسَ, or inspissated juice, (دَبَسَ,) of any fruit; i. e., (M, TA,) the first, or clear, juice of the thick residuum of any fruit after it has been pressed (M, K, TA) and cooked: (M, TA:) thick طَلَاءٌ [or expressed juice; such as the inspissated juice of dates, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (S:) or what flows from fresh ripe



*dates, like honey, when it has been cooked [and so rendered thick]; before which it is called صَفَر:* (Msb in the present art. and in art. صفر:) *what is prepared by coction from, or of, dates:* (TA:) *expressed juice of grapes, and of apples, &c., cooked and [so] thickened:* (KL:) and *dregs*, (K,) or *black dregs*, (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. رُبُوب and رِبَاب (S) [and pl. pl. (i. e. pl. of رُبُوب) رِبُوبات, which means *sorts, or species, of رِبُوب*]. — See also رُبِي.

رَبَّة: see رَب, in three places. — الرَبَّة was also the name of *A Kaqbeh [or square temple]*, (M, K,) in *Nejran*, (M,) belonging to [the tribe of] *Medh-hij* (M, K) and *Benu-l-Harith-Ibn-Kaqb, who held it in honour*. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied to *El-Lat* (اللات), (K, TA,) *the rock which [the tribe of] Thakeef worshipped, at Et-Táif*. (TA.) And in another trad., it is said to be the name of *A temple of [the tribe of] Thakeef, which, when they became Muslims, was demolished by El-Mugheereh*. (TA.) — And رَبَّة, (K,) or دَار رَبَّة, (M,) signifies *A large house or mansion*. (M, K.) — See also رُبِي.

رَبَّة *A party, division, sect, or distinct body or class, of men:* (M:) or *a large assembly or company:* (K:) or *a myriad; i. e. ten thousand:* (M, K:) or *thereabout:* (M:) and رَبَّة signifies the same: (M, K:) or this signifies *a company [of men]:* (T:) the pl. of the former is رِبَاب: (S, M:) and that of the latter is أُرْبَة: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of رَبَّة; but this is a mistake. (M.) — [Hence, the pl.] رِبَاب signifies *Companions*. (K.) — And hence [also], i. e., as pl. of الرَبَّة, (S, M,) الرِبَاب is an appellation of *The [confederate] tribes of Dabbeh*; (M, K, TA;) or *Teym and 'Adee and 'Ohl*; (T, TA;) or *Teym and 'Adee and 'Owf and Thowr and Ashyab*; (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA اشيب, without any syll. signs;]) and *Dabbeh* was their paternal uncle; (TA;) or *five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Ohl and Teym and 'Adee*: (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (Aq, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some رُب, and formed a confederacy over it: (Aq, T, M, K:) or, as some say, because they congregated, and became like the رِبَاب [or bundle] of arrows [used in the game called النهر]: (TA:) the rel. n. is رُبِي, formed from the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كَلَاب &c. (S, TA.) — The sing. (رَبَّة) also signifies *Plenty, or abundance, of the means of subsistence:* (K:) and *constant, or inseparable, prosperity*. (Khálid Ibn Jembah, TA.) — See also رُبِي.

رَبَّة: see the next preceding paragraph, first sentence. — [Hence its pl.] أُرْبَة signifies *Confederates*; (S, IB, K;) [or] it is for أُرْبَة *ذُو أُرْبَة having covenants*; أُرْبَة being said by AAF to be pl. of رِبَاب in the sense of عَهْد. (IB, TA.) — Also *A species of plant*, (S, M, Msb, K,) of the [season called] صَيْف, (M,) remaining in the end of the صَيْف: (Msb:) or the name of a number of plants which do not dry up in the صَيْف, remaining green in the winter and the صَيْف [or summer]; among which are the حَلَب and the رَحَامِي and the مَكْر and the عُلْقَى or عُلْقَى: [see رُبِي:] or a certain soft, or tender, herb, or leguminous plant: (TA:) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M:) pl. رِبَاب. (S, Msb.) [In the dial. of Egypt, *Alexandrian trefoil* (برسيم, q. v.) of the second and third crops.] — Also *A certain tree*: as some say, the tree of the خُرُوب [an appellation generally applied to the carob, or locust-tree]. (M, K.)

رَبَب, (S, M, K,) or مَاء رَبَب, (S, TA,) *Much water*, (S, M, K,) collected together: (M:) or *sweet-water*: (S, K:) accord. to Th, it means *مَا رَبَبَهُ الطين* [app. such (water) as the clay has collected; for تَرَبَّب signifying تَجَمَّع is probably quasi-pass. of رَبَب, so that this last seems to signify تَجَمَّع]. (M.)

رَبَبًا and رَبَّتًا &c.; and رَبَّتًا and رَبَّتًا &c.: see رَب.

رِبَاب *Clouds*: (M:) or *white clouds*: (S, K:) or *clouds that one sees beneath other clouds*, (S,) or *clouds suspended beneath other clouds*, (M,) sometimes white and sometimes black: (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or *clouds consisting of an accumulation of parts*: (A'Obeid, T:) n. un. with ة. (A'Obeid, S, K.) Hence الرِبَاب as a proper name of a woman. (A'Obeid, T, S.) — Also *A certain instrument of diversion*, [meaning, of music,] (K,) having strings, (TA,) with which one plays [lit. beats]. (K.) [The رِبَاب in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رِبَاب.] Memdood Ibn-'Abd-Allah El-Wásiṭee Er-Rababee became proverbial for his musical skill with the رِبَاب. (K.) — See also رِبَان.

رِبَاب: see رُبِي, of which it is an anomalous pl.: — and see also رِبَان.

رِبَاب: see رِبَابَة, in two places. — Also *Tithes*, or *tenth*s; syn. عُشُور: (S, M, K:) from the same word signifying "a covenant." (S.) — In the phrase يُعْطِيهِ الْأَمَانُ رِبَابًا, ending a verse of Aboo-Dhu-eyb, describing some asses, رِبَاب is said to signify *An oath, or a promise*, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water

gives to their owner an arrow, of those used in the game called النهر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رِبَابًا here means *their owners*: (M:) [holding this last opinion,] Sh says that رِبَاب in this verse is a pl. of رَب. (TA.) — It is also a pl. of رَبَّة; (S, M;) not of رَبَّة, as it is said to be by Th [and in the K]. (M.) — See also 1, last sentence. — And see رِبَان.

رِبُوب: see رِبَاب. — See also رَب, of which it is said in the M to be app. a quasi-pl. n.

رَبِيب *Reared, fostered, brought up, fed, or nourished*; [and taken good care of, until the age of puberty; (see 1;)] as also رُبُوب; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, *tended well, or taken good care of*: (A:) the former is also applied to a gazelle; (IAqr, K in art. دخل;) [as meaning + brought up in, or near, the house or tent, and there fed;] like أَهْلِي (TA in that art.): and [its fem.] رَبِيبَة is applied to a ewe or she-goat, (شاة, K,) meaning + brought up in the tent, or house, for the sake of her milk; (S, K; [see also رُبِي];) pl. رِبَابِي; (S;) this last being applied to sheep or goats that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) — [Hence, *A step-son*,] a man's wife's son (T, S, M, A, Msb, K) by another husband; (T, S, M, A, K;) as also رُبُوب: (T, K;) pl. أُرْبَاء. (Msb.) And رَبِيبَة [A step-daughter;] a woman's husband's daughter by another wife: (S;) or a man's wife's daughter (T, M, A, Mgh, Msb, K) by another husband; (T, M, A;) because he rears her: (Mgh:) pl. رِبَابِي (A, Mgh, Msb) and sometimes رَبِيبَات. (Msb.) — Also, and رِبَاب, (T, M, K,) both syn., like شَهِيد and شَاهِد, and خَبِير and خَابِر, (TA,) or the latter, (T, S,) mentioned by IAqr, is the correct term, (T,) [A step-father;] the husband of a mother (T, S, M, K) who has a child by another husband. (T.) And رَبِيبَة and رَابَة, (T,) or the latter [only], (S, K,) [A step-mother;] the wife of a father (T, S, K) who has a child by another wife. (T.) رَبِيبَة also signifies [A foster-mother;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Msb, K;) like رَابَة; the former being of the measure فَعِيلَة in the sense of فَاعِلَة. (Msb.)

أُرْبَاءُ النَّبِيِّ [meaning *The foster-fathers of the Prophet*] is an appellation given to the people [of the tribe of Saad] among whom Mohammad was suckled; as though أُرْبَاء were pl. of رِبَاب [as it is said to be in one of the senses mentioned above]. (TA.) — And رِبِيب signifies also *A confederate; a person with whom one unites in a confederacy, league, or covenant*. (M, K.) — And *A king*. (M, K.)

**رَبَابَة**: see **رَبُوبِيَّة**. — Also *A covenant, compact, confederacy, or league*; (S, M, K;) as also **رَبَاب**, (M, K,) of which latter, in this sense, the pl. is **أَرْبَابَة**. (AAF, IB, TA.) [See **رَبَّة**, second sentence.] — And *A thing [or case] resembling a quiver (كِنَانَة)*, in which the arrows of the game called **الْمَيْسَر** are enclosed together: (S;) or a piece of skin, (T,) or a piece of thin skin, (Lh, M, TA,) in which the arrows are enclosed, (Lh, T, M, TA,) resembling a quiver (**كِنَانَة**): (TA:) or a piece of rag, (M, K, TA,) or of skin, (TA,) in which the arrows are enclosed (M, K, TA) or bound: (TA:) or a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game, (TA,) lest he should know the feel of an arrow for the owner of which he has an affection: (K, TA:) or a small cord with which the arrows are bound [together]: or the arrows [themselves] collectively: (M, K:) sometimes it is used in this last sense: (S;) and **رَبَاب** also seems to be used in like manner; as meaning the **رَبَابَة** of the arrows of the game of **الْمَيْسَر**. (TA.) [See an ex. in a verse cited voce **أَلْفَاض** in art. **فَيْض**.]

**رَبُوبِيَّة**: see **رَبُوبِيَّة**.

**رَبَابِي** *A player on the رَبَاب* [q. v.]. (MA, K.) **رَبُوبِي** (M, K,) with fet-h [to the ر], (K,) a rel. n. from **الرَّب**, deviating from rule: so in the phrase **عِلْمُ رَبُوبِي** [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K.)

**رَبُوبِيَّة** [Lordship; or the state, or quality, of such as is termed **رَب**, i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article **ال**, particularly *godship, godhead, or deity*:] a subst. from **الرَّب**; (T, S, M, K;) as also **رَبَابَة** [which seems to be properly an inf. n. of **رَب** in the sense first explained]. (M, K.) — Also, (M, K,) or **رَبُوبِيَّة**, (so in a copy of the K,) The state, or condition, of a **مَمْلُوك** [or slave]. (M, K.)

**رَبَّت** and **رَبَّتْ** &c.; and **رَبَّتَا** and **رَبَّتَا** &c.: see **رَب**, in five places.

**رَبِّي**, applied to a ewe or she-goat (**شَاة**), (S, M, &c.) That has brought forth: (M, Mgh, K;) and so if her young one has died: (M, K;) or that has recently brought forth: (Lh, S, M, Mgh, K;) or that has brought forth twenty days before: (M;) or that has brought forth two months before: (El-Umawee, S, M;) or that is followed, (M,) or accompanied, (As, Mgh,) by her young one: (As, M, Mgh;) or that is confined in the tent, or house, for the sake of her milk: (Mgh; [see also **رَبِيَّة**, voce **رَبِيَّة**]) accord. to AZ, (S, Mgh,) it is applied to a she-goat, (S, M, Mgh,) and **رَغُوث** is applied to a ewe: (M;) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Mgh;) the pl. is **رَبَاب**, (As, T, S, M, Mgh, K,) which is extr. [in form]: (M, K;) Lh mentions the phrase **غَنَمُ رَبَاب**, or

**رَبَاب**, which, he says, is rare. (M.) — See also **رَبَان**, in two places. — *A benefit, favour, boon, or good*. (AA, T, K.) [See an ex. in the first paragraph of art. **جَشَأ**.] — *A want*; (AA, T, K;) as in the saying, **لِي عِنْدَ فُلَانٍ رَبِي** [I have a want for such a one to supply, or accomplish]. (AA, T.) — *A child's nurse*; syn. **دَائِيَة**. (AA, T. In one copy of the T, **بَاه**; and in the TA **رَابَة**. [Perhaps the right reading is **رَابَة**, meaning a foster-mother.] — *A firm knot*: (AA, T, K;) [and so, app., **رَبَان**, if correctly written thus, in the instance here following.] You say, **إِنْ كُنْتُ بِرَبِّي**, (TA,) or **بِرَبِّي**, (so in the TT, as from the M, [as though for **بِرَبِّي**]) and **مِنْ رَبِّي** **إِزْرَكَ**, (T, TA,) a prov., meaning + If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest: (T, TA:) here **رَبِّي** [properly] signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.] — Also a name of **Jumáda-l-Oolá** [the fifth month of the Arabian calendar]; and so **رَب**: (M, K;) and likewise, (K,) or accord. to Kr, (M,) a name of **Jumáda-l-Akhireh** [the sixth month]; and so **رَبَّة**: (M, K;) and this last likewise, (K, there expressly said to be with damm,) or **رَبَّة**, (so accord. to the M as transcribed in the TT,) a name of **Dhu-l-Kaadeh** [the eleventh month]: (M, K;) thus these months were called in the Time of Ignorance. (M. [See also **شَهْر**: and see **رَبِّي** or **الرَّبِّي**, in art. **رَب**.])

**رَبَانِي**: see **رَبَانِي**. — And for its pl., **رَبَانِيُون**, see **رَبِي**, in two places.

**رَبِّي** rel. n. of **رَبَّة**, q. v. (Sb, S, M.) — See also its pl., **رَبَانِيُون**, in the next paragraph, in two places.

**رَبِيُون** sing. of **رَبِيُون**, (T, S, K,) which signifies *Thousands* (Fr, Th, T, S, K) of men: (S, K;) accord. to Akb, it is from **الرَّب**; and if so, it is **رَبِيُون**, with fet-h to the ر: but accord. to Fr, it is from **رَبَّة**, meaning “a company.” (Th, T:) Zj says that it is **رَبِيُون** and **رَبِيُون**, with kess to the ر and also with damm to the ر, and signifies a numerous company: he adds that **رَبَّة** is said by some to signify “ten thousand;” and that **رَبِيُون** is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Abou-Talib, it signifies numerous companies: (T:) [in the Kur iii. 140.] El-Hasan read **رَبِيُون**; and Ibn-'Abbas, **رَبِيُون**; the former with damm, and the latter with fet-h, to the ر. (L, TA.) — See also **رَبَانِي**.

**رَبَان**: see the next paragraph, in four places.

**رَبَان** The first, or beginning, or commencement, or the first and fresh state, of anything; (As, A'Obeyd, T;) [and so **رَبَان** &c., as appears

from what follows.] You say, **رَبَانِ شَبَابِهِ**, (T,) and **رَبَانِ** or **شَبَابِهِ**, (accord. to different copies of the T,) and **رَبَاب** or **شَبَابِهِ**, (T,) and **رَبَاب** or **شَبَابِهِ**, (accord. to different copies of the T,) and **رَبِّي** or **شَبَابِهِ**, all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T.) And **رَبَانِهِ** **أَفْعَلَ ذَلِكَ الْأَمْرَ بِرَبَانِهِ** Do thou that thing in its first and fresh state: so accord. to ISk: and hence, he says, **شَاةٌ رَبِّي** [explained above]. (S.) And **رَبَانِهِ** **أَخَذْتُ الشَّيْءَ بِرَبَانِهِ**, (As, S, K,) and **رَبَانِهِ**, with damm and with fet-h, (K,) i. e. [I took the thing] in its first state: (K;) or altogether, (As, S, K,) not leaving of it aught. (As, S.) They said also, **ذَرَهُ بِرَبَانٍ** [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]:

- \* فَذَرُهُمْ بِرَبَانٍ وَإِلَّا تَذَرُهُمْ
- \* يُذَيِّقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرًا

[which seems to mean *Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more*]. (M.) — Also, accord. to A'Obeyd, The chief, or main, part or portion of a constellation: or, accord. to As, the aggregate thereof: or, accord. to AO, **رَبَان**, with fet-h, has this meaning: (T:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA.) — Also *A captain of sailors* (Sh, K) in the sea; (Sh;) and so **رَبَانِي**: (Sh, K;) one skilled in navigation: pl. [or rather coll. n. of the latter] **رَبَانِيَّة**. (TA voce **رَهْنَامَج**.) — See also **رَبِّي**, in two places.

**رَبَان**: see the next preceding paragraph, second sentence.

**رَبَانِي** (T, S, M, A, K) and **رَبِّي** (M,) or **رَبِي** (A, KL) One who devotes himself to religious services or exercises, or applies himself to acts of devotion; (S, A, K;) who possesses a knowledge of God: (T, S, K, KL;) or a learned man: (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) i. q. **خَبِير** [i. e. a learned man, or particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;) and a lord, or master, of knowledge or science: or a worshipper of the Lord (**الرَّب**): (M;) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAar, T;) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA:) **رَبَانِي** is a rel. n. from **رَبَان**; or from **الرَّب** meaning “God:” (TA, and some copies of the K:) the ل and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the

Lord, as though the word signified *one possessing a knowledge of the Lord exclusively of other branches of knowledge*; (T;) so that it is like رَحْبَانِي (T, M, and so in some copies of the K,) meaning "long-bearded," (T,) or "large-bearded," (M,) and رَقْبَانِي, "thick-necked," and شَعْرَانِي, "having much hair:" (T;) or it is a Syriac word; (TA, and some copies of the K;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَحْبَانُونَ (T, S,) occurring in the K<sup>ur</sup> iii. 73 (S) [and v. 48 and 68].

رَبَانِي: see رَحْبَانِي, last sentence but one.

رَبَانِي The quality denoted by the epithet رَبَانِي [q. v.]. (A.)

رَبْرَب A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (بَقَرُ الْوَحْشِ): (S, M, K:) or, as some say, of gazelles: or, accord. to Kr, a number of [wild] oxen together, less than ten: it has no sing., or n. un. (M.)

رَبَاب and its fem., with ة: see رَجِيب in three places.

رَبَّة said in the T and K to be pl. of رَبَّة [q. v.]: and said by AAF to be pl. of رَبَاب.

رَبْرَب A place of collecting (T, S, M, A) of people: (M, A:) a place of alighting: (M, K:) a place of abiding, or dwelling, and congregating. (M.) [Hence,] رَبْرَب الْإِبِلِ The place where the camels keep, or remain. (T, S.) — [Hence also,] رَبْرَب + فَلَان Such a one is a person who collects, or congregates, people. (T, S, M, K,\*) [And hence,] رَبْرَب لِبْنِي فَلَان Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art. جمع.) — Also, and رَبْرَب (M, K,) Land abounding with plants, or herbage; (K;) or with رَبَّة [q. v.]: (TA:) or land in which there ceases not to be moisture; and so رَبْرَب: or رَبْرَب signifies land abounding with plants, or herbage, and with people. (M.)

رَبْرَب Anything keeping, or cleaving, to a thing. (M. [See its verb, 4.]) You say رَبْرَب نَاقَةَ A she-camel keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And رَبْرَب إِبِلٍ [originally رَبْرَب, pl. of رَبْرَب] Camels keeping in a place; remaining in it. (T, S.) And رَبْرَب فَقْرٍ + Constant, inseparable, poverty: occurring in a trad.: or the epithet there is رَبْرَب. (IAth.)

رَبْرَب: see رَبْرَب.

رَبْرَب Made [or preserved] with رَبْرَب [or inspissated juice]; (S, K;) like as مَعْسَل signifies "made [or preserved] with عَسَل [or honey]:" (S:) you say رَبْرَب زَنْجَبِيلٍ and رَبْرَب [ginger so preserved]: and رَبْرَب signifies Preserves, or

confections, made with رَبْرَب; (S, K;) and in like manner رَبْرَبَات, except that this is from التَّزْيِينَة [inf. n. of رَبَّى]. (S.) — Also Oil of which the grain (حَبّ [perhaps a mistranscription for حَبّ i. e. jar]) whence it has been prepared, or taken, has been perfumed (رَبْرَب): (T, TA:) or oil perfumed with sweet-smelling plants; as also رَبْرَب and رَبْرَب. (A.)

رَبْرَبَات: see the next preceding paragraph.

رَبْرَب: see رَبْرَب, in two places.

رَبْرَب: see رَبْرَب. — Also A slave; a bondman; syn. مَمْلُوك [lit. possessed, and now particularly applied to a male white slave]. (M, K.) رَبْرَب الْعِبَادِ مَمْلُوكُونَ means [Mankind (lit. the servants of God) are] bondmen (مَمْلُوكُونَ) [to God]. (M.) — A skin for clarified butter &c. seasoned with رَبْرَب [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] — See also رَبْرَب.

رَبْرَب One who confers a benefit, or benefits. (K.) — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.)

## رَبَا

1. رَبَا, [aor. رَابَّ, inf. n. رَبْرَب] He, or it, was, or became, high, or elevated: (K:) [or] he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent; as also رَبْرَب. (M, K.) You say رَبْرَب الْأَرْضِ (M, TA,) inf. n. رَبْرَب, (M,) The ground rose: and some read, in the K<sup>ur</sup> xxii. 5 and xli. 39, رَبْرَب instead of رَبْرَب; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَبْرَب عَلَى جَبَلٍ and رَبْرَب اِرْبَا He took a high and commanding position upon a mountain, or ascended upon it, (أَشْرَفَ عَلَيْهِ) to look. (TA.) And مَا عَرَفْتُ فَلَانًا I knew not such a one until he became within a commanding, or near, view of me; syn. أَشْرَف. (T.) And رَبْرَب عَلَى شَرَفٍ He ascended upon an eminence [to watch] lest an enemy should come unawares upon a party. (TA.)

And رَبْرَب الْمَرْبَاةِ and رَبْرَبَاتُهَا I ascended upon the place of observation. (S.) And رَبْرَب الْقَوْمِ (S, M, K,\*) aor. رَابَّ, (M, K,) inf. n. رَبْرَب; (S, M;) and رَبْرَب; (T, M, K;) and رَبْرَبَاتُهَا; (S;) He was, or became, [or acted as,] a scout to the party, (T, S, M, K,\*) upon an eminence. (M.) And رَبْرَبْنَا فَلَانًا, and رَبْرَبَاتُهَا, Such a one was, or became, or acted as, a scout to us. (S.) — رَبْرَبَاتُكَ عَنْ كَذَا I exalted thee [or held thee] above such a thing: (M:) and رَبْرَبَاتُكَ أَرْفَعَ الْأَمْرِ I exalted thee [in the highest degree]: (IJ, M:) and رَبْرَبَاتُ بَنَفْسِي [I held myself above the doing such a thing]: (Har p. 265:) and رَبْرَبَاتُكَ عَنْ هَذَا Verily I exalt thee [or hold thee] above this thing, (S, Har ubi suprâ, TA,) and do not approve

of it for thee: (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprâ:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] رَبْرَب is also syn. with رَفَعَ. (K.)

رَبْرَب الْإِبِلِ He preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA,) the property, or cattle. (TA.)

— See also 3. رَبْرَب فِي الْأَمْرِ He looked into the thing, or affair, and considered. (TA.) —

رَبْرَبَاتُ فِيهِ accord. to Fr, means عَلِمْتُ عَلَيْهِ [lit. I knew his knowledge, or what he knew; app. meaning I tried, proved, or tested, him, and so knew what he knew]. (TA.) [See the phrase رَابَّ لَخَبْرَتِ خَبْرِكَ] مَا رَبْرَبَاتُهَا He did not know, or had no knowledge of, nor did he desire, him, or it: (M:) or he did not know, or had no knowledge of, and did not prepare himself for, him, or it: (Lh, M:) or he did not care for, mind, heed,

or regard, him, or it: (T:) or رَبْرَبَاتُ فَلَانٍ means I did not know such a one, nor care for, mind, heed, or regard, him. (S, K,\*) — رَبْرَبُوا لَهُ They collected for him of every kind of food, (M, K,\*) milk and dates &c. (M.) — رَبْرَبَاتُهَا He came bearing himself heavily, or sluggishly, in his gait. (M, K,\*) [Like رَبْرَبَاتُهَا] — See also what next follows.

2. رَبْرَب, inf. n. رَبْرَبَة, He made it to pass away; (K, TA;) namely, property: so in the Tekmileh: in the K, رَبْرَب is likewise mentioned, in an earlier part of the art., as meaning أَذْهَبَ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.)

3. رَبْرَب He watched, or observed, a thing; (M, K,\*) as also رَبْرَبَاتُهَا and رَبْرَبَاتُهَا (TA:) he guarded (حَارَسَ, T, M, K) men, (M,) or a man, (T, K,\*) being guarded by him. (T.) — He was cautious of, or he feared, a thing, (T, S, K,\*) or a man; (M;) inf. n. رَبْرَبَاتُهَا. (T, S.) [In one of my copies of the S, رَبْرَبَاتُ الشَّيْءِ: مَرْبَاةٌ is erroneously put for مَرْبَاةٌ الشَّيْءِ.]

4: see 1, in two places, near the beginning: — and see also 3.

8. رَبْرَبَاتُهَا He stationed himself, or stood, upon a place such as is called رَبْرَبَاتُهَا. (T.) See also 1, in five places. — And see 3.

رَبْرَبَاتُهَا (K,) written by El-Munáwee رَبْرَبَاتُهَا, but it is not certain, (TA,) The [kind of leathern vessel for water called] إِدَاوَةٌ that is made of four skins; (K;) made of four skins because of its largeness. (MF.)

رَبْرَبَاتُهَا [High ground]. You say رَبْرَبَاتُهَا رَبْرَبَاتُهَا, with medd in each case, [A land in which is no high ground nor low ground.] (T.)

رَبْرَبَاتُهَا: see what next follows, in two places.

رَبْرَبَاتُهَا (T, S, M, O, K) and رَبْرَبَاتُهَا (S, O) and

مُرْتَبِي (T in art. رمى) A scout; (T, S, M, O, K;) but only (O, TA) such as is stationed upon a mountain or some elevated spot, (T, O, TA,) whence he looks out: (O, TA:) [perhaps also signifying scouts; for the word طليعة by which the first is explained in the S and M and O and K, and the second also in the S and O, means "a scout" and "scouts:"] pl. [of the first] رَبَّيَا. (S, O.) The first is fem. because the طليعة is also called عَيْن, and عَيْن is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of رَبِّي:

\* فَاَرْسَلْنَا اَبَا عَمْرٍو رَبَّيْنَا \*

[And we sent Aboo-'Amr as a scout]: (TA:) from a poem of 'Abd-Esh-Shāriḥ El-Juhane. (Ham pp. 218 et seqq.)

رَبِّي الضَّرْبَاءُ [The superintendent, or supervisor, of the players at the game called الميسر, whose place is behind them]. (TA in art. رقب.)

مَرْبَا and مَرْبَا (S, M, K) and مَرْبَا (S, K) and مَرْبَا (TA as from the K [but not in the CK nor in my MS. copy of the K]) An elevated place of observation, or upon which a person is stationed to watch; (S, K;) the place of the رَيْبَة [or scout]. (M.) — And hence, the first of these words, (S,) or the second, (T, M,) The مَنْارَة [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rájiz suppresses the , saying,

\* بَاتَ عَلَى مَرْبَاتِهِ مُقْبِدًا \*

[He passed the night upon his perch, shackled]. (T.)

مَرْبَا and مَرْبَا: see the next preceding paragraph, in three places.

مَرْبَا (M, and so in copies of the K,) accord. to IAqr, with medd and fet-h, (M,) or مَرْبَا (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) A stair, or ladder. (IAqr, M, K.)

مَرْبَا: see مَرْبَا; and مَرْبَا.

مَرْبَا: see مَرْبَا.

مَرْبِي: see رَيْبَة.

## رب

1. رَبَّت: see 2. — رَبَّت, aor. ر, (TK,) inf. n. رَبَّت, (K,) It (a thing, TK) was, or became, closed; syn. اسْتَعْلَقَ. (K, TK.)

2. رَبَّت, (T, S, M,) inf. n. رَبَّت, (T, S, K,) He fed, nourished, reared, or brought up, (T, S, M, K,) a child; (T, S, M;) syn. رَبَّى; (T, S, M, K;) as also رَبَّت, (M,) aor. ر, (TK,) inf. n. رَبَّت, (K;) and رَبَّت. (TA, and Ham p. 633.) — And رَبَّت, (TK,) inf. n. as above, (K,) He

patted a child (K, TA, TK) repeatedly (TA) on the side in order that it might sleep. (K, TA, TK.) [See رَبَّتِ الْمَرْأَة صَبِيهَا, in art. رب.]

5: see 2.

رَبَّت &c.: } see رَبَّت, in art. رب.  
رَبَّت &c.: }

## رب

1. رَبَّت, aor. ر, inf. n. رَبَّت, (Ks, ISk, T,) He hindered, withheld, restrained, or prevented, him, and retarded him; or diverted him, by occupying him otherwise; (Ks, T, TA;) as also رَبَّت: (A:) and he kept him, or held him, back: (Ks, T, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted, him. (ISk, T.) You say, رَبَّتْ عَنْ حَاجَتِهِ, (Sh, T, S, A, \* K,\*) and أَمْرُهُ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and رَبَّت, (M,) inf. n. رَبَّت: (K;) He hindered, withheld, restrained, or debarred, him; (Sh, T, S, M, A, K;) and turned, or diverted, him; (M;) from the thing that he wanted, (Sh, T, S, A, K,) and from his affair, (T, M,) by pretexts. (T.) — رَبَّتْ He was, or became, slow, tardy, dilatory, late, or backward. (Sh, TA.) [See also 5.]

2. رَبَّت: see above, in two places. Also He made him to tarry, stay, or stop. (M.)

5. رَبَّتْ He tarried, stayed, or stopped, (S, K,) in his journeying. (S.)

8: see the next paragraph.

9. ارْبَتُوا They became separated, disunited, dispersed, or scattered. (TA.) And ارْبَتَ الغنمُ The sheep, or goats, became dispersed, or scattered. (A, TA.) And ارْبَتُوا فِي مَنَازِلِهِمْ, and ارْبَتُوا, They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA.) — [Hence,] ارْبَتَ ارْبَتَ (S, TA,) or ارْبَتَات, (K, TA,) or ارْبَتَات, (CK,) which last has been heard thus pronounced with , to avoid the conjunction of two quiescent letters, (MF,) + Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered: (S, K;) or the first (ارْبَتَ امرهم) signifies, (T, M, A,) or signifies also, (K, \* TA,) + their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up; (T, M, A, K;\*) as also ارْبَتَتْ. (K.)

11. ارْبَتَات, (K, TA,) or ارْبَتَات, (CK,) He was, or became, hindered, withheld, restrained, or debarred. (K, TA.) You say, ارْبَتَاتَ ثَمَرَاتُهَا, Such a one drew near, or approached: then became hindered, withheld, &c. (TA.) — See also 9.

Q. Q. 4. ارْبَتَات: see 11: — and see also 9.

رَبَّت i. q. مَرْبُوت, (M, K,) Hindered, withheld, &c.: (M, \* K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرْيُهُ كَرْيٌ وَأَمْرُهُ رَبِيٌّ [app.

meaning His running is attended with difficulty, and the accomplishment of his affair is hindered]: (T: [in a copy of the A, as cited in the TA, جَرْيُهُ is put in the place of جَرْيُهُ, which appears to be the right reading, from what here follows:]) and

\* جَرْيٌ كَرْيٌ أَمْرُهُ رَبِيٌّ \*

[app. meaning A running attended with difficulty, the affair of which is hindered]: (M:) كَرْيٌ is [here] syn. with مَكْرُوت. (T.) — It is also said to signify The جَرْيٌ [or eel]; and so رَبِيَّة: and in the "Jāmi" of El-Ghooree, رَبِيَّة, with kesr to the ر and with teshdced of the ب, is said to mean a species of fish. (Mgh.)

رَبِيَّة, (T, S, M, K,) a subst. from رَبَّت signifying as expl. in the second sentence of this art., (T,) and رَبِيَّة, (T, S, M, K,) [in like manner a subst.] from رَبَّت signifying as expl. in the first sentence of this art., (T,) A thing, or an event, that hinders, withholds, restrains, or prevents, one [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]: (S, K;) or both signify deceit, or delusion; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and hindrance, restraint, or prevention: (M, TA:) pl. of the former رَبَائِث. (TA.) You say, رَبِيَّةَ لَهُ رَبِيَّةَ, and رَبِيَّةَ He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention. (M.) And رَبِيَّةَ مِنِّي I said that only from a motive of deceit, or delusion, on my part. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الْجُمُعَةِ بِالرَّبَائِثِ, meaning [The devils go forth against men indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: (M:) إِذَا كَانَ يَوْمُ الْجُمُعَةِ بَعَثَ إِبْلِيسُ جُنُودَهُ (M:) or إِلَى النَّاسِ فَأَخَذُوا عَلَيْهِمُ بِالرَّبَائِثِ, i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]: (S:) or, as some relate it, يَرْمُونَ النَّاسَ بِالرَّبَائِثِ, which is said by El-Khattābī to be of no account; but it may mean [they assail men with] hindrances; for رَبَائِث may be pl. of رَبِيَّة, inf. n. un. of رَبَّت. (MF.) — See also رَبِيَّت, last sentence.

رَبِيَّة: see the next preceding paragraph, in two places: — and see also رَبِيَّت, last sentence.

رَبِيَّة Slow, tardy, dilatory, late, or backward. (TA.)

رَبِيَّة, and its pl. رَبَائِث: see رَبِيَّة, last sentence but one.

رَبِيَّة: see مَرْبُوت.

## ربح

1. رَبِحَ فِي تِجَارَتِهِ (S, A, Mgh, Mab, K,) [app.



aor. ٤, (Mṣb, K,) inf. n. رُبِحَ (Mgh, Mṣb, TA) and رُبِحَ and رُبِحَ, (Mṣb, TA,) *He gained; or made gain, or profit; in his traffic;* (MA, KL, TK;) i. q. اسْتَشَفَّ, (S, K,) or أَفْضَلَ. (Az, Mṣb.) The Arabs say to a man when he enters upon traffic, بِالرَّيْحِ وَالسَّجِاحِ [With gaining and liberality.] (TA.) — And رُبِحَتْ تِجَارَتُهُ (A, Mṣb, TA) *His traffic brought him gain, or profit.* (Mṣb, TA.)

2. رُبِحَهُ: see 4. — Also رُبِحَ, inf. n. تَرَبَّحَ, *He took to himself (اتَّخَذَ) an ape (رَبَّاح, TA) in his place of abode.* (K.)

3. أَعْطَاهُ مَالًا مَرَابَحَةً *He gave him property on the condition that the gain, or profit, should be [divided] between them two.* (TA.) And بَعَثَهُ الْمَتَاعَ مَرَابَحَةً (S, Mṣb) *I sold him the commodity naming a certain gain, or profit, for every portion of the price:* (Mṣb:) you say, بَعَثَهُ السِّلْعَةَ مَرَابَحَةً عَلَى كُلِّ عَشْرَةِ دِرَاهِمٍ *[I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem]:* (TA:) and اشْتَرَيْتُهُ مِنْهُ مَرَابَحَةً *I bought it of him in like manner:* (Mṣb, TA:) the gain, or profit, must be named. (TA.) = See also 4.

4. اِرْبَحَ فِي تِجَارَتِهِ *He found a profitable market in [or for] his traffic.* (Az, Mṣb.) = اِرْبَحَهُ *He gave him gain, or profit:* (Mgh, Mṣb:) رُبِحَهُ we have not heard; (Mgh;) [i. e.] رُبِحَتُهُ as meaning *I gave him gain, or profit,* has not been transmitted [from the Arabs of classical times]. (Mṣb.) You say, اُرْبَحْتُهُ عَلَى سِلْعَتِهِ (S,) or اُرْبَحْتُهُ (A, K,) or both, (TA,) *I gave him a gain, or profit, upon his commodity.* (S, A, K, TA.) And اِرْبَحَهُ بِمَتَاعِهِ *[He made him to gain by his commodity].* (TA.) And اِرْبَحَ اللَّهُ بَعَثَهُ [God made, or may God make, his sale to be productive of gain, or profit]. (S and K in art. رَجَعَ.) = Also اِرْبَحَ *He slaughtered for his guests young weaned camels;* (K, TA;) which are called رِبَح. (TA.) = And اِرْبَحَ النَّاقَةَ *He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday.* (K.)

5. تَرَبَّحَ *He sought gains, or profits.* (A.) = *He (a man, TA) was, or became, confounded or perplexed, and unable to see his right course.* (K.)

رُبْحٌ and رُبْحٌ and رُبْحٌ [all originally inf. ns.] *Gain, or profit;* (IAḡr, S, A, K, and Mgh in explanation of the first and last;) *increase [obtained] in traffic;* (TA;) *excess, or surplus, [obtained,] above the capital [expended];* wherefore it is also termed شَفَّ. (Ksh and Bḡ in explanation of the first in ii. 15.) [Hence,] رُبْحٌ خَيْرٌ تِجَارَةً وَرَبَاحًا [Piety is the best traffic in respect of gain, or profit.] (A.)

رُبْحٌ: see the next preceding paragraph. — *Horses and camels that are brought from one place to another for sale.* (K.) — And *Fat, as*

a subst. (S, K.) A poet says, (S,) namely, Khufāf Ibn-Nudbeh, (TA.)

قَرَوْا أَضْيَافَهُمْ رِبْحًا بَيْعَ  
يَعِيشُ بِفَضْلِهِنَّ الْحَيُّ سَمِرَ

[as though meaning *They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided*]: (S, TA:) but [this is inconsistent with the affixed pronoun relating to رِبْحًا, wherefore], in this case, as some say, (S, TA,) it means *young weaned camels;* (S, K, TA;) [as a quasi-pl. n.]; and its sing. is رِبْحٌ; (K;) like as that of حَرْسٍ is حَارِسٌ; and that of خَدَمٍ, خَادِمٌ: (TA:) or a *young weaned camel;* [like رِبْحٌ;] and its pl. is رِبْحٌ: (K;) or it means here the *gain, or profit, obtained by means of the game called الْمَيْسِر.* (S, TA.) — See also the next paragraph.

رِبْحٌ A *young weaned camel:* (S, K:) app. a dial. var. of رِبْع. (S.) [See also رِبْعٌ and رِبْحٌ.] — A *lamb, or kid:* (ISd, TA in art. نَصَحَ:) or the latter; (K;) as also رِبْحٌ. (IAḡr, K.) — See also رِبْحٌ, first sentence. — Also A *certain bird, (S, K,) resembling the رَامِج [which is an owl employed for catching hawks]:* or, accord. to Kr, the word is رِبْحٌ, and signifies a *certain bird resembling the زَاغ [or rook].* (TA.)

رِبْحٌ: see رِبْعٌ, in two places. = Also A *certain small animal, resembling the cat.* (So in many copies of the S.) F observes that J says, الرِّبَاحُ دَوِيَّةٌ يُجَلَبُ مِنْهَا الْكَافُورُ; and that بَلَدٌ has been substituted as an amendment for دَوِيَّةٌ in some of the copies [of the S]; but that each of these readings is erroneous: for يَجْلَبُ we find [in copies of the S] in the handwriting of Aboo-Zekereyya and that of Aboo-Sahl يُجَلَبُ, with the unpointed ج; and the substitution of بَلَدٌ for دَوِيَّةٌ was made by IKtt: in the copies of the S, moreover, we find مِنْهَا instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرِّبَاحُ أَيْضًا دَوِيَّةٌ كَالسُّورِ يُجَلَبُ مِنْهُ الْكَافُورُ. (TA.) [But I find that, in five copies of the S, between السُّورِ and يَجْلَبُ, occur the words أَيْضًا بَلَدٌ, or بَلَدَةٌ, or أَسْرَ بَلَدٌ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهُ instead of مِنْهَا; meaning that رِبَاحٌ is the appellation of a certain small animal, resembling the cat: and that الرِّبَاح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.]

رِبْحٌ: see رِبْحٌ.

رِبْحٌ: see رِبْحٌ.

رِبْحٌ A *certain kind of camphor:* (K:) so called in relation to a certain country, or town,

agreeably with what is [said to have been] asserted by J, or to a certain king named رِبْحٌ, who applied his mind to this kind of camphor, and discovered it. (TA.)

رِبْحٌ (A'Obeyd, S, A, L, K) and رِبْحٌ (A, TA,) the latter of the dial. of El-Yemen, (TA,) and رِبْحٌ (L, TA,) *The male ape;* (S, A, L, K;) [simia caudata, clunibus nudis: (Forskål, "Descr. Animalium" &c., p. iii.):] or the *young one of an ape:* (TA:) or *apes* [as a coll. gen. n.]: (TA in art. نَصَحَ, in explanation of the last, which is there said to be originally رِبْحٌ:) pl. of the first رِبْاحٌ. (TA.) One says أَمْلَحُ مِنْ رِبَاحٍ and رِبَاحٌ, meaning [Prettier] than the ape. (A, TA.) — [Hence, app.,] رِبْاحٌ (Lth, A, K) or رِبَاحٌ (A) *A sort of dates* (Lth, A, K) of El-Baṣrah. (Lth.) — Also, (K,) accord. to some, (TA,) رِبْاحٌ signifies *A small young weaned camel, (K,) and small young camels, syn. حَاشِيَةٌ, (TA,) slender in the bones and meagre in the body:* (K:) but AHeyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ثَنِي, and the ثَنِي is five years old? and Khidāsh Ibn-Zuheyir, in a verse cited by Sh, speaks of a رِبَاحٌ breathing hard in labour, in order that her young one might come forth. (TA.) — See also رِبْحٌ.

رِبْحٌ and رِبْحٌ Trafficking in which one makes gain, or profit; (TA;) and so تِجَارَةٌ رِبْحَةٌ (T, S, A, Mṣb, K;) [lucrative, or profitable, traffic;] a phrase like لَيْلٌ نَائِمٌ and نَائِمٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and بَيْعٌ رِبْحٌ a *sale in which one makes gain, or profit.* (TA.) And مَالٌ رِبْحٌ + *Property having gain, or profit:* رِبَاحٌ in this case being like لَابِنٌ and رِبْاحٌ: occurring in a trad.: but some read رِبْاحٌ, or, more probably, رِبْاحٌ, from رِبَاحٌ [with رِبْاحٌ rather]. (TA.) — See also رِبْحٌ.

رِبْحٌ: see the next preceding paragraph.

رد

1. رَدَّ (S, M, Mṣb, K,) aor. ٤, (S, L,) or ٤, (Mṣb,) inf. n. رَدًّا (S, L, K,) or رَدًّا (Mṣb,) *He remained, stayed, dwelt, or abode,* (S, M, L, Mṣb, K,) بِمَكَانٍ in a place. (S, M, L, Mṣb.) — رَدَّ (IAḡr, S, M, Mṣb, K,) aor. ٤, (M,) inf. n. رَدًّا (T, M, Mṣb,) *He confined; kept close, or within certain limits; or shut up;* (IAḡr, T, S, M, Mṣb, K;) him, or it; (IAḡr, S, M, Mṣb;) or camels [&c.]. (M.) — *He tied camels.* (A, TA.) — Also, (TA,) or رَدَّ (so accord. to the TT, as from the T,) [or رَدَّ التَّمْرَ,] *He stowed, or packed, dates, or the dates, in رَدًّا, i. e. oblong pieces of matting [of woven palm-leaves].* (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَدِّ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.]

You say also, رَبَدْتُ تَمْرَكَ يَدًا حَسَنًا I stowed thy dates in the مَرَبَد in a good manner. (A.)

2: see 1. — رَبَدْتُ, said of a ewe or she-goat, She secreted milk in her udder a little before her bringing forth (أَضْرَعَتْ), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of رَمَدْتُ [q. v.]. (S.)

4. ارَبَد He (a man) marred, or wasted, or ruined, his property, and his goods. (M, TA. [See also ارَمَد.])

5. تَرَبَد It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L,) or of faint blackness and whiteness. (T.) He, or it, was, or became, marked, in oblong shapes, (كَانَ مُوَعًا,) with black and white; (TA:) and so ارَبَد and ارَبَاد: (K, TA:) or all three signify it became of a red hue in which was blackness; (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) تَرَبَد signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so ارَبَد and ارَمَد: (As, T:) or it became like the colour of ashes; as also ارَمَد: (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and ارَبَد, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and تَرَبَد said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time أخضر [here meaning a dark, or an ashy, dust-colour], by reason of anger. (ISH, TA.) — Also He (a man, S) looked sternly, austerely, or morosely. (S, K.) — And تَرَبَدَتِ السَّمَاءُ The sky became clouded. (S, M, A, K.)

9. ارَبَد (S, M, K,) or ارَبَدَ لَوْنَهُ (T,) He (an ostrich, S, M) was, or became, of the colour termed رَبْدَة: (S, M, K;) as also ارَبَاد. (K.) — See also 5, in three places.

11: see what next precedes: — and see also 5.

رَبْد or رَبَد: see رَبْدَة.

رَبْد [app. pl. of رَبْدَة] The diversified wavy marks, streaks, or grain, (فِرْدَن) of a sword: (S, M, A, K:) of the dial. of Hudheyl. (M.) You say رَبْدُ سَيْفٍ ذُو رَبْدٍ A sword [having such marks:] in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Şakhr, cited voce خَشْبِيَّة.]

رَبْدَة A colour like رَوَقَة, inclining to blackness; as also رَمْدَة: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like رَمْدَة: (A:) or blackness mixed with dinginess, or duskiness: (Mṣb:) or, in the ostrich, (M, L,) as also رَبْد (M,) or رَبْد (L,) a mixed black colour: or, accord. to

Lh, entire blackness. (M, L.) Also Dust-colour in the lip. (M, L.) [See also ارَبَد.]

رَبْد Dates (تَمْر) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also رَبِيظ.]

رَبْدَة The [kind of repository termed] قَمَطَر [q. v.] of the [records termed] مَحَاضِر (K, TA,) i. e. سَجَلَات. (TA.) — See also رَبَائِد.

رَبِيدَان A certain plant. (M, L.)

رَبَائِد [a pl. of which the sing. (probably رَبْدَة) is not indicated] Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.)

رَابِد One who reposes, stows, lays up, keeps, preserves, or guards, property &c.; a treasurer: (IAṣr, T, K:) fem. with ة. (IAṣr, T.)

ارَبَد, and its fem. رَبْدَاء, applied to an ostrich, Of the colour termed رَبْدَة: (S, M, A;) and so the former applied to dates (تَمْر): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رَمْدَاء, (T,) signifies black; (T, M;) entirely: (M:) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. رَبْد. (S.) Hence ارَبَد meaning A male ostrich. (T, L.) Also the fem., applied to a ewe (Mṣb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black: (L, TA:) or black, speckled with red (S, Mṣb, K) and white. (Mṣb.) — Also A man, and a woman, having a dusty hue in the lips. (M, L.) — الارَبْد also signifies A species of serpent, (T, M, K,\* TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (يَتَرَبَّد), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or that bites camels. (TA.) — And The lion; as also الِتَرَبَّد. (K.) — [Hence also,] دَاهِيَة رَبْدَاء: An abominable calamity. (S, A, K.\*) And أُمُور رَبْد + Black calamities. (M.) — And عَامَرُ ارَبْد: A year of drought. (A.)

مَرَبَد, a subst. like مَطْبَخ [q. v.], (Sb, M,) from the trans. v. رَبَد, (Mṣb, TA,) [properly A thing with which one confines, &c.: and hence,] a place of confinement: (K:) [pl. مَرَابِد. And particularly] Anything with which camels are confined; (As, T;) and also sheep or goats: (TA:) a place in which camels (T, S, M, A, Mgh, Mṣb) and other animals (S, Mgh) are confined (T, S, M, A,\* Mgh) or stationed. (Mṣb.) In the phrase عَصَا مَرَبَد, used by a poet, the latter word is said to signify A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to As, by that word is meant a staff put across at the entrance

[of an enclosure] to prevent the camels from going forth; wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] a staff put across at the entrance of the مَرَبَد; not that the staff is a مَرَبَد. (T.) —

Also The place of dates, (T, S, A, Mgh, Mṣb,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medeenah; (S;) i. q. مَسَطَح (S, Mṣb) in the dial. of El-Yemen, (TA in art. مَسَطَح,) and جَرِين (T, S, Mgh, K) in the dial. of Nejd: (S:) or مَرَبَد التَّمْر signifies the جَرِين of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to A'Obeyd, مَرَبَد and جَرِين in this sense are both of the dial. of El-Hijáz, and أُنْدُر of that of Syria, and بَيْدَر of El-'Irāk. (T.) — Also A court, or yard, or spacious place, behind houses, of which use is made. (M.) — And The like of a حُجْرَة [i. e. a chamber, or an upper chamber,] in a house. (M.)

مَرَبَد Marked, in oblong shapes, (مُوَعًا,) with black and white. (Aboo-Adnán, K.) [See also its verb, 9.]

ارَبَد: see الِتَرَبَّد.

## رَبَد

1. رَبَد, [aor. رَبَدَ,] (M,) inf. n. رَبْد, (Lth, T, M, K,) He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.) And رَبَدَتْ يَدُهُ بِالْقَدَاحِ aor. رَبَدَ, inf. n. as above, His hand was light, or active, with the قَدَاح [or gaming-arrows]. (S, A,\* L, K.)

رَبَد: see رَبْدَة: — and see also رَبْدَة.

رَبْد Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also رَبْدُ الْقَوَائِمِ; (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also رَبْدُ الْأَصَابِعِ فِي عَمَلِهِ. (A.) And A قَرَسٌ لَهُ قَوَائِمٌ quick, or fleet, horse. (T.) And قَوَائِمٌ رَبْدَاتٌ A horse having light, or active, legs. (A.) — جَاءَ رَبْدَ الْعَنَانِ means + He came alone, put to flight. (IAṣr, M, K.\*) But the saying of Hishám El-Mara-ee,

\* غَدَاة تَرَكَّتْهُ رَبْدَ الْعَنَانِ \*

is explained by IAṣr as meaning + [In the morning] when thou leftest him exempt from satire. (M.) — Accord. to Aboo-Sa'eed, (T,) رَبْدٌ means A gum having little flesh. (T, K.)

رَبْدَة (T, S, M, A, K) and رَبْدَة (S, A, K,) the former of which is said to be the more chaste, (TA,) The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is

scabby or mangy: (Ks, T:) of the dial. of Te-meem: (M:) also called رِبْعَةٌ [and ثَمَلَةٌ]. (T.)

One says, كَأَنَّ عَرَضَهُ رِبْدَةُ الْهَانِي [As though his honour, or reputation, were the رِبْدَةُ of him who smears camels with tar]; and in like manner, رِبْدَةُ الْحَانِضِ [explained below]. (A.) And لَبَّا أَسْعَمُ السَّحْقَ تَبْدُوهُ كَمَا يَنْبِذُ الْهَانِي الرِّبْدَةَ [When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the رِبْدَةُ after using it]. (A.) — Also The piece of rag with which the goldsmith polishes ornaments. (S, L, K, and Mgh in explanation of the latter word.) — And the former word, The rag of a menstruating woman; (M, A, L, K;) the thing that the menstruating woman throws away. (Lth, T.) — And [hence,] + Anything unclean, dirty, or filthy, (M, L, K, TA,) and stinking. (TA.) — And [hence likewise,] + A man in whom is no good or goodness, devoid of goodness, or worthless, (M, K,) and, accord. to Lh, stinking. (M.) — Also The stopper (صَبَام) of a bottle, or flask. (IAqr, T, M, K.) — Also, (M, L, K,) and رِبْدَةٌ (Fr, A'Obeyd, S, M, L,) of which latter رِبْدٌ is pl., or rather a quasi-pl. n., (M,) [or more properly a coll. gen. n., رِبْدَةٌ being its n. un.,] A single one of the رِبْدَةُ meaning tufts of dyed wool (عَبُون) which are hung upon the necks of camels; (Fr, A'Obeyd, S, L;) and which are likewise called مَرَابِدُ (A, TA,) an irreg. pl. like مَحَاسِنُ [and مَلَامِعُ &c.]; (TA;) or which are hung upon a she-camel: (L:) or a tuft of dyed wool (عَبْنَةٌ) which is hung upon the ear of a camel (M, L, K) &c., (K,) [i. e.,] upon the ear of a he-camel and she-camel, or of a sheep or goat. (M, L.) — The pl. of رِبْدَةٌ in all the senses expl. above is رِبْدٌ and رِبَادٌ. (M, L, K.)

رِبْدَةٌ: see the next preceding paragraph, in two places. — Also The عَذْبَةُ [app. as meaning the علافة, or suspensory thong in the handle,] of a whip: (K:) [n. un. of رِبْدٌ: for you say] رِبْدٌ meaning A whip having thongs in the fore part of its جَنْزُر [or handle]. (En-Nadr, TA.) — Also Difficulty, or distress. (IAqr, T, K.) So in the saying, كُنَّا فِي رِبْدَةٍ فَانْجَلَتْ عَنَّا [We were in difficulty, or distress, and it became removed, or cleared away, from us]. (IAqr, T.)

رَبْدَاتُ [in one of my copies of the S رَبْدَاتُ, and in a copy of the A رَبْدَاتُ,] One who makes many mistakes in his speech. (S, A, L, K.) [See also مَرْبَادُ, below.]

رَبْدَانِي: see مَرْبَادُ.

رَبْدَانِيَّةٌ + Evil (ISk, T, S, M, K) that occurs between, or among, people. (ISk, T, S, M, K.) You say, بَيْنَ الْقَوْمِ رَبْدَانِيَّةٌ Between, or among, the people is evil. (S, M, K.)

رَبْدَانِي and رِبْدَانِي + One who talks much, and irrationally, or erroneously, (K, TA,) making many mistakes in his speech. (TA.)

رَبْدَانِي: see مَرْبَادُ.

## ربض

رَبَضْنِي أَمْرًا: see 5. بِالْشَيْءِ: رَبَضَ بِفُلَانٍ (K) A thing, or an affair, or an event, put me in expectation. (TA.)

5. رَبَضَ He expected; or awaited: (S:) he tarried; or tarried expecting. (IAth.) You say رَبَضَ He looked for, expected, awaited, or waited for, the thing, or event. (Mgh.) And رَبَضَ He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him. (M, Mgh.) It is said in the KUR [ix. 52], هَلْ تَرَبُّصُونَ بِنَا إِلَّا، إِنْ أَحْدَى الْخُسْفَيْنِ [Do ye look for, &c., aught save one of the two best things (namely victory or martyrdom) to betide us?]. (M.) And a poet says,

\* تَرَبُّصْ بِهَا رَبِّبَ النُّونِ لَعَلَّهَا \*  
\* تَطْلُقَ يَوْمًا أَوْ يَمُوتَ حَلِيلَهَا \*

[Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day, or her husband may die]. (TA.) You say also, رَبَضَ He looked for, &c., a time of dearness for his commodity, or article of merchandise. (A.) And, [elliptically,] رَبَضَ He looked for, expected, awaited, or waited for, [something] good or evil to befall, or betide, (M, A, K,) such a one, (A, K,) or the thing: (M:) or رَبَضَ بِالْشَيْءِ signifies he looked for, expected, awaited, or waited for, a day for the thing. (Lth.)

رَبَضَةٌ An expecting; an awaiting; a waiting: (AHat, S, A, Mgh, K:) a tarrying; or tarrying in expectation. (M.) You say, رَبَضْتُ لِي فِي مَتَاعِي رِبَضَةً [I have to endure an expecting, &c., with respect to my goods, or commodities; app. meaning, I have to wait for a favourable opportunity to sell them]. (S, A.) And رَبَضْتُ لِي بِالْبَصْرَةِ رِبَضَةً [I have to endure an expecting, or a waiting, in El-Basrah]. (AHat, A.) And رَبَضْتُ لِي عَلَى هَذَا الْأَمْرِ رِبَضَةً [I have to endure a tarrying, or a tarrying in expectation, for, or on account of, this thing, or affair]. (M.) — Also The period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her [it is well with him, and he remains her husband]; but if not, a separation is made between them: so in the saying, أَقَامَتِ الْمَرْأَةُ رِبَضَتَهَا فِي بَيْتِ زَوْجِهَا [The woman abode during the period so assigned to her husband in the house, or tent, of her husband]. (ISk, K.) [In like manner رِبَضَةٌ (perhaps a mistranscription) is explained in the A and TA in art. رِبَضُ: and the period is there said to be a year.]

مَرْبُوضٌ, applied to a man, (K,) Put in expectation. (TK.)

مُرْتَبِضٌ One who withholds, or collects and withholds, wheat or the like, waiting for a time of dearness; syn. مُسْتَحْتَبِرٌ. (S.)

## ربض

1. رَبَضَ, (S, A, Mgh, K,) aor. رَضَ, (S, Mgh, K,) inf. n. رِبُوضٌ (S, A, Mgh, Mgh, K) and رِبَضٌ (Mgh, K) and رِبَضَةٌ, (K,) [the last an inf. n. of un-,] said of the sheep and goat, (S, A, Mgh, K,) and of the gazelle, (S, A,) and of the ox-kind, and the horse, (S,) or beast, (Mgh,) and of the dog, (S, A,) [signifying He lay down, or laid himself down, upon his breast,] is like بَرَكُ said of a camel, (S, Mgh, K,) and جَمَرُ said of a bird, (S, TA,) or جَلَسَ said of a man. (Mgh.) Said of a man, it means [+ He lay down: and he sat: or] he sat upon his knees: and it may also mean he sat upon his thighs and his buttocks. (Har p. 172.) [And hence, + He remained fixed, or stationary, like an animal lying upon its breast; as is shown by what here follows: whence a signification of رَبَضٌ, q. v.] The saying of Moḥammad to Ed-Dahhāk, when he sent him to his people, إِذَا أَتَيْتَهُمْ فَارْبِضْ فِي دَارِهِمْ ظَبِيًّا, means When thou comest to them, remain in their abode in security, or without fear, like the gazelle in his covert: (IAqr, ISd, K:) or trust them not, but be vigilant, like a wild animal, ready to spring up, for thou wilt be in the midst of the unbelievers; (Az, ISd, K;) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, رِبِضٌ is in the accus. case as a denotative of state; the subst. being put in the place of the act. part. n., as though for مُتَرَبِّضٌ: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رَبَضَ الْأَسَدُ عَلَى فَرَسِيهِ, and الْقِرْنُ عَلَى قَرْنِهِ, The lion laid himself down upon his breast (بَرَكُ) on his prey, and the adversary on his adversary. (K.) — He (a beast) lodged, and abode, in a place. (TA.) — + He (a man) became heavy, and slept, stretched upon the ground. (TA.) — رَبَضَ عَنِ الْغَنَمِ (S, A, K,) inf. n. رِبُوضٌ, (S,) + He (a ram) abstained from tugging, or covering the ewes, and avoided it, (S, A, K,) or them, (TA,) being fatigued: (S:) or was unable to cover them: (K:) one does not say, of a ram, جَفَرَ. (S.) You say also of a ewe when she is pregnant, قَدْ رَبَضَ عَنْهَا. (Ibn-'Abbād, A.) And you say of a man, رَبَضَ عَنِ الْمَأْمُورِ + He abstained, or held back, from seeking the means of acquiring eminence, or nobility. (TA.) — رَبَضَ (A, K) : The night cast its darkness [lit. itself (expl. by أَلْقَى بِنَفْسِهِ) upon the earth]. (K.) — رَبَضَهُ, aor. رَضَ and رَضَ, (IAqr, O, K,) but the latter aor. was afterwards rejected by IAqr, (TA,) He betook himself, or repaired, to him for lodging, covert, or refuge. (IAqr, O, K.) — رَبَضْتُهُ, aor. رَضَ, and IAqr is related to have said رَضَ also, but afterwards to have retracted it, + She (a wife, or sister, or other woman,) undertook, or managed, his affairs, and gave him lodging, or refuge: (TA:) she was to him [as though she were] a رَبِضٌ, or place of abode: like أَبَوْتُهُ "I was to him a father," and أُمَمْتُهُ "I was to him a mother." (A, TA.) [The aor. occurs in the K, in the phrase تَرَبُّصْ زَوْجَهَا: thus in the TA:

in the CK, رَبَضَ: in the L, رَبَضَ; and thus also the aor. is written in a copy of the A.]

2: see 4. — رَبَضَهُ بِالْمَكَانِ, inf. n. رَبِضَ, † I fixed him, or made him to remain fixed, in the place. (TA.) — رَبَضَ السَّقَاءَ بِالْيَدِ, (TA,) inf. n. as above, (K, TA,) [He made the skin to cleave to the ground with water; i. e.] he put into the skin as much water as covered and concealed its bottom: (K, TA:) mentioned by Sgh, from Ibn-'Abbād. (TA.)

4. اربض He made a sheep, or goat, [&c., (see 1,)] to lie down upon his breast; (S, K;) as also رَبَضَ, inf. n. رَبِضَ. (TA.) — اَرْبَضَهُمُ It (a vessel, S, A, K, and beverage, or wine, A, TA) satisfied their thirst so that they became heavy, and slept, stretched upon the ground: (S, A, K;) † it (milk) satiated them. (TA.) — اَرْبَضَتِ الشمسُ The sun became vehemently hot, (S, A, K,) so as to make the gazelle and the sheep or goat, (S,) or the wild animals, (A,) to lie down upon their breasts: (S, A;) or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend. (O.) — اَرْبَضَ أَهْلَهُ, (O, K,) and أَصْحَابَهُ, (O,) † He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;) syn. قَامَ بِمَقَاتِلِهِمْ: (O, K;) so says Ibn-'Abbād. (TA.)

رَبَضَ: see رَبِضَ.

رَبَضَ: see رَبِضَ, in five places. — Also, accord. to Ks, (S,) and As, (Sgh, TA,) The middle of a thing: (S, Sgh, K;) but this is disapproved by Sh. (T, TA.) — And A collection of trees of the kinds called طَلْح and سَمَر: (K;) or a collection of abundant and dense trees. (TA.)

رَبِضَ: see رَبِضَ: in three places.

رَبَضَ The lodging-place of sheep or goats; (S, A, K;) because they lie therein upon their breasts; and in like manner of wild animals: (TA:) the nightly lodging-place of sheep or goats: (Msb:) and رَبِضَ signifies the same: (S, A, Mgh, Msb:) pl. of the former اَرْبَاضَ (S, A, TA:) and of the latter مَرَابِضَ: (S, K;) the مَرَابِضَ of sheep or goats are like the مَعَابِنَ of camels. (S.) — † A place of abode: a place of abode of a people by itself: (A, TA:) pl. as above. (A.) — † Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge, (ISK, S, A, Msb, K,) and at which, or with which, he finds rest, or ease; (K;) such as a house or tent, (S, A, K,) and the like, (S, K,) and a wife, (ISK, S, A, Msb,) or relations, (ISK, A, Msb,) or a family, and a relation, and property, (K,) and sheep or goats, and means of subsistence, and food; (TA;) and hence, (S,) milk which sustains a man, and suffices him for food: (S, K;) pl. as above: (K;) رَبِضَ and رَبَضَ and رَبِضَ (IAqr, Sgh, K) and رَبِضَ (K) are applied to a wife رَبِضَ زَوْجَهَا (so in copies of the K and in the TA, but in the CK رَبِضَ,) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging,

or refuge; (TA;) or because she fixes him, (رَبَضَهُ, i. e. رَبَّضَهُ,) so that he does not quit his place: (L, TA;) or to the mother; or the sister; who undertakes, or manages, the affairs of (تَعَزَّبَ [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK تَعَزَّبَ]) her relation. (K.) A poet says,

جَاءَ الشِّتَاءُ وَلَمَّا اتَّخَذَ رَبِضًا  
يَا وَنَحَ كَفَى مِنْ حَفْرِ الْقَرَامِصِ

(S, Mgh) i. e. [The winter has come, and I have not yet made for myself] a lodging: [O, wo to my two-hands, in consequence of digging] hollows in which to sit for protection from the cold. (Mgh.) And from رَبِضَ applied to "milk which sustains a man, and suffices him for food," originated the prov., (K, TA,) إِنَّ كَانَ مِنْكَ رَبِضٌ وَإِنْ كَانَ سَمَارًا, meaning † Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are appertences of thine, though they be persons falling short [of their duty]: (S, K;) or thy manager of affairs, &c., though he be not a good manager of thine affairs: (L, TA:) and رَبِضَ also signifies any woman who undertakes, or manages, the affairs of a house: but in the T we find رَبِضٌ, thus written, as by Th, on the authority of IAqr, but not restricted by a measure, and explained as meaning the person who undertakes, or manages, the affairs of thy house; and so in the book of proverbs by Aq: and in the margin of a copy of the S, we find the above-cited prov. thus written, إِنَّ كَانَ مِنْكَ رَبِضٌ وَإِنْ كَانَ سَمَارًا, as from the "Book on Goats" by Ibn-Zeyd, and expl. as meaning the sons of thy father are appertences of thine, though they be evil persons, in whom is no good. (TA.) — † The wall of a city: (K, TA:) the environs of a city, (S, A, Mgh,) and of a قَصْر [or palace &c.], (A,) consisting of houses or dwellings, (A, Mgh,) or of open country: (TA:) and رَبِضَ signifies the same: (TA:) or this latter signifies the foundation, or basis, of a building; and of a city also: (K;) IKh writes it رَبِضَ: and some say that رَبِضَ and رَبِضَ signify the same: (TA:) the former of these two signifies also the part, of a thing, that touches the ground: (K, TA:) so says Sh: accord. to ISh, رَبِضَ الأَرْضِ signifies what touches the ground, of a thing: (TA:) and رَبِضَ also signifies a lateral, or an outward or adjacent, part: (K;) or lateral, or outward or adjacent, parts of a thing: (Ks, S;) also the space immediately pertaining to a mosque: and [the pl.] اَرْبَاضَ is explained by El-Karkhee as applied to the quarters, or districts, of a town, or city. (Mgh.) — رَبِضَ also signifies † The rope of the [camel's saddle called] رَحْل, (A, K,) with which the رَحْل is bound; (A, TA;) one of the اَرْبَاضَ, or ropes of the رَحْل: (S, A;) or the part that is next the ground thereof; (K;) i. e., of the rope of the رَحْل; (TA;) not what is above the رَحْل: (K;) accord. to Lth, the part [of the belly] of the camel that is next the ground when he lies down; (L, TA;) and the belly of the she-camel; and in like manner IAqr explains the pl. اَرْبَاضَ

as meaning the bellies of camels; but Az says that this is a mistake. (TA.) And † A girth of a رَحْل, like the نَطَاق [q. v.], which is put upon the flanks of the she-camel, so as to have the haunches behind it, (K, TA,) on either side, having at its two ends two rings, to which are tied the [woven, or plaited, thongs called] اَنْسَاع: the رَحْل is bound with it. (TA.) — Also † The مَصَارِين [or guts, or intestines,] of the belly, that have a winding, or coiled, form; (Lth, A, TA;) such as are in the belly of a sheep or goat: (Lth, TA;) or the folding intestines of beasts: (AHat, TA;) or the guts, bowels, or intestines, into which the food passes from the stomach; syn. اَمْعَاء: (S, K;) or the contents of the belly, (K, TA,) consisting of the مَصَارِين &c., (TA,) except the heart (K, TA) and the lungs. (TA.) † The part that comprises the حَوَايَا [or winding, circling, or coiled, guts or intestines]; (IAqr, TA;) as also رَبِضَ and مَرِضَ and مَرِضَ: (IAqr, K, TA;) some describe the رَبِضَ as below the navel; and the مَرِضَ, as beneath the navel and above the pubes. (TA.)

رَبِضَ [† Holding back, through indolence]. رَبِضَ عَنِ الْحَاجَاتِ, (A, K,) in [some of] the copies of the K, erroneously, عَلَى الْحَاجَاتِ, (TA,) and الأُسْفَارِ, (A, TA,) means † A man who does not rise to perform needful affairs, (A, K,) and journeys: (A, TA;) or who does not go forth to undertake them. (Lh, TA.) — See also رَبِضَ, in three places.

رَبِضَ, applied to a man, i. q. مُرَبِّضَ: (K;) i. e. † Remaining stationary, and impotent; (TA;) as also رَبِضَ. (K.) — See also رَبِضَ. — Also † A portion, (K,) or large portion, (IDrd,) of ثَرِيد [i. e. crumbled bread moistened with broth]. (IDrd, K.) — See also رَبِضَ, with the unpointed ص.

رَبِضَ A mode, or manner, of lying upon the breast: (K, and Har p. 382: [see 1, first signification:]) this is the primary meaning. (Har.) — And A place thereof. (Har ibid. [See again رَبِضَ, first signification:]) — See also رَبِضَ, in three places. — Also † A place of slaughter (مَقْتَل) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K;) erroneously written by Sgh in the TS رَبِضَ; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to † The party so slain.] — Also The body [of an animal] when lying upon the breast; particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so رَبِضَ. (TA.) Hence the saying, أَتَانَا بِثَرِيدٍ كَأَنَّهُ رَبِضَ اَرْنَبٍ [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K.)

دَابَّةٌ صَخِمَةُ الرَّبِضَةِ A beast of which the traces of the place where it has been tied [and app. where it has lain] are large, or wide. (TA.)

رَبِضَ: see رَبِضَ.



**رَبُوضٌ** : see **رَابِضٌ**. — Applied to a [skin such as is termed] **قَرْنَةٌ**, † *Great, or large; hardly, or not at all, to be lifted; so that it remains fixed; or so that it causes him who desires to lift it to remain fixed.* (A, TA.) — Then, (A,) applied to a tree (**شَجَرَةٌ**), meaning † *Great, or large*, (A'Obeyd, S, A, \* K,) and *thick*, (S,) and, accord. to the K, *wide*, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. **رَبُوضٌ**. (K.) — Applied to a chain (**سُلْسَلَةٌ**), † *Large, or big*, (S, K, TA,) and *heavy, cleaving to him upon whom it is put*: it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) — Applied to a coat of mail (**دِرْعٌ**), † *Large, or big*: (A, TA:) or *wide*. (K.) — And, applied to a town (**قَرْيَةٌ**), † *Populous*, (Sgh, K, TA,) and *large*. (TA.)

**رَبِيعٌ** *Sheep, or goats, with their pastors, collected together in their lodging-places*; (S, A, K;) as though it were a quasi-pl. n.; as also **رَبِيعَةٌ** and **رَبِيعٌ**: (TA:) and hence, (L, TA,) † the former of these two, † *a company of men*: (L, K:) and † the latter of them, [accord. to the K,] *a herd of bulls, or cows, in their lodging-place*; from the author of the book entitled **كِتَابُ الْمَرْدُوجِ مِنَ اللُّغَاتِ**, only: (K, \* TA:) but what this author says is, that **رَبِيعٌ** signifies the lodging-places of bulls or cows [app. with the beasts in them]: and that the primary application of this word (**رَبِيعٌ**) and **رَبِيعَةٌ** is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also **رَابِضٌ**. — One says also, **صَبَّ اللَّهُ عَلَيْهِ** [app. meaning † *May God send (lit. pour) upon him a fever that shall cleave to him like as an animal lying upon its breast cleaves to the ground*]. (TA.) — See also **رَبِيعٌ**, last sentence.

**رَبَاضٌ** : see the next paragraph, in two places.

**رَابِضٌ** *Lying upon his breast*; applied to a sheep or goat [&c.]; and so **رَبُوضٌ** applied to a hare; so too **رَبَاضٌ** [but app. in an intensive or a frequentative sense] applied to a lion, as is also **رَابِضٌ**, and to a man lying on his adversary: (TA:) and [hence] † **الرَّبَاضُ** is an appellation of the lion: (K:) the pl. [of **رَابِضٌ**] is **رَبِيعٌ** and **رَبُوضٌ**: and the phrase **كَرْبِيعَةِ الْغَنَمِ**, occurring in a trad., means **كَالْغَنَمِ الرَّبِيعِ** [*Like the sheep, or goats, that are lying upon their breasts*]. (TA.) It is said in a prov., **كَلْبٌ جَوَالٌ خَيْرٌ مِنْ رَبِيعٍ** [*A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast*]. (TA.) — [Hence, because of his cleaving to the ground,] † *A sick man*. (TA.) — [Hence also the phrase,] **أُرْبَتَهُ رَابِضَةٌ عَلَى وَجْهِهِ** [*The end of his nose is flat, and spreading upon his face*]. (A.) — **الرَّبَاضَانُ** is an appellation applied to *The Turks and the Abyssinians*. (K, TA.) These are meant in the trad. of Mo'awiyeh, **لَا تَبْتَغُوا الرَّبَاضِينَ**

i. e. *Rouse not ye against you the two [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, اَتْرَكُوا التُّرْكَ مَا تَرَكُوهُمْ وَدَعُوا الْحَبَشَةَ مَا وَدَعُوهُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.)*

**رَابِضَةٌ** [as a subst. from **رَابِضٌ**, made so by the affix **ة**, *An animal lying upon its breast*]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, **فَلَانٌ مَا تَقُومُ رَابِضَتُهُ** [*Such a one is so effective in his aim that his animal lying upon its breast does not rise*]: (ISk, S, TA:) and in like manner, **رَابِضَةٌ** **مَا تَقُومُ لَهُ**: it is a prov. (TA.) — It is said in a trad., **فَاتَّبَعَتْ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ** [*And there rose and went to him one of the رَابِضَةِ*]: (Lth, A, TA:) **الرَّابِضَةُ** means † *certain angels who were sent down [from Paradise] with Adam*, (Lth, A, K, TA,) *who direct those that err from the right way*: (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth, \* A, TA:\*) and [so in the K, but correctly “or,”] *the remainder of the Bearers of Evidence حَمَلَةُ الْحُجَّةِ* [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur l. 16 **الْمُتَقَلِّبَانِ**] whereof the earth will never be destitute. (S, K.) — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the **رَبِيعَةُ** will speak respecting the affairs of the community: (T, TA:) **الرَّبِيعَةُ** is the dim. of **الرَّابِضَةُ** (T, K, TA) signifying *The pastor of رَبِيعٌ* [q. v.]; (T, TA:) and means † *the mean, contemptible man*, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, **الْأَنَافَةُ** is erroneously put for **الْأَنَافَةُ**]) or he explained it as meaning † *the vitious, or wicked*, who speaks respecting the affairs of the community: A'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that **الرَّبِيعَةُ** means *the pastor of sheep or goats*: some say that it means † *he who abstains, or holds back, from seeking the means of acquiring eminence, or nobility*; and **الرَّابِضَةُ** signifies [the same, or] *impotent to attain eminence*: in this latter, the **ة** is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.)

**رَبِيعَةٌ** : see the next preceding paragraph.

**رَبِيعٌ** i. e. **عَصْفَرٌ** [*Safflower, or bastard saffron*]. (IAar, K.)

**مَرَبِيعٌ** : see **رَبِيعٌ**, last sentence, in two places.

**مَرَبِيعٌ** : see **رَبِيعٌ**, first sentence: — and the same in the last sentence.

**مَرَبِيعٌ** : see **رَبِيعَةٌ**.

## ربط

1. **رَبَطَ**, (S, Mgh, &c.,) aor. **رَبَطَ** and **رَبَطَ**, (S, Mgh, K,) inf. n. **رَبَطٌ**, (Mgh, TA,) *He tied, bound, or made fast*, (S, Mgh, Mgh, K,) a thing, (S, Mgh, \* K, \* TA,) and a beast; (Mgh, TA;) and in like manner **ارْتَبَطَ** *he tied, or bound, a beast with a rope, in order that he might not run away*. (TA.) You say, **فَلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ** [*Such a one ties so many head of beasts*: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., **أَكْرَمْتُ، أَسْتَكْرَمْتُ فَارَبِطَ**, or, accord. to one relation, **أَكْرَمْتُ**, i. e. *Thou hast found a generous horse, therefore do thou preserve him*; or, as some relate it, **فَارَبِطَ**: relating to the duty of preservation. (TA.) See also 3. — **رَبَطَ عَلَيْهِ** † *He held back, or drew back, from him, or it*; as though he confined, and bound, himself. (TA, from a trad.) — **رَبَطَ جَانَهُ**, inf. n. **رَبَاطَةٌ**, † *His heart became strong, and firm, and resolute*. (K, \* TA,) so that he did not flee on the occasion of fear. (TA.) [In the CK, **رَبَطَ جَانَهُ**, which would be more properly rendered † *He strengthened, or fortified, his heart*.] — **رَبَطَ لَذَلِكَ الْأَمْرَ جَانًا** † *He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair*. (TA.) — **رَبَطَ بِالصَّبْرِ** (Mgh, K) **رَبَطَ اللَّهُ عَلَى قَلْبِهِ** † *God inspired him with patience*. (Mgh, K.) Thus in the Kur [xviii. 13], **وَرَبَطْنَا عَلَى قُلُوبِهِمْ**: (TA:) *And we inspired them with patience*. (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.)

3. **الرَّابِطَةُ** signifies, (K, TA,) in its primary acceptation, (TA,) *Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other*: (K, TA:) and **رَبَاطُ الْحَيْلِ** and **مَرَابِطَتُهَا** signify the same [as above]. (S, TA.) [You say, **رَبَاطُ الْفَرِيقَانِ** *The two parties tied their horses at their respective frontiers, each in preparation for the other*.] And one says, with reference to horses, **رَبَطَ**, inf. n. **رَبَطٌ** and **رَبَاطٌ**, as well as **رَابِطٌ**, inf. n. **مَرَابِطَةٌ** and **رَبَاطٌ**. (Bd in viii. 62.) Hence, (Sgh, L, K,) **رَبَاطٌ**, (Mgh, Mgh,) inf. n. **رَبَاطٌ** (S, Mgh, Sgh, L, K) and **مَرَابِطَةٌ**, (S, Mgh, Mgh, K,) *He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier* (S, Mgh, Sgh, L, K) *of the enemy*, (S, Mgh, K,) or *over against the enemy*. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) **رَابِطُ الْأَمْرِ**, (TK,) inf. n. **رَبَاطٌ** (AAF, K) and **مَرَابِطَةٌ**, (TK,) † *He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair*. (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], **أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا** *Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere ye in fighting against your enemy*, (Mgh, TA,) and in tying the horses

[at the frontier]: (TA:) or the last of these verbs means *keep ye post, or remain ye, on, or at, the frontier [of the enemy]*: (Az, K:) or *† be ye mindful of the times of prayer*: or *† apply yourselves constantly, perseveringly, or assiduously, to prayer*: (TA:) or *† wait ye for prayer after prayer*; the doing this being termed by the Prophet رِبَاطٌ; (Az, K, TA;) which word, thus used, is an inf. n. of رَابَطْتُ; or, as some say, a simple subat., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابَر.]

6. رِبَاطٌ الْهَاءُ فِي مَكَانٍ كَذَا وَكَذَا. The water remained in, or did not quit, or go forth from, such and such a place. (TA.)

8: see 1, in three places. — اَرَبَطَ فَرَسًا He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier. (K, TA.) — [He, or it, became tied, bound, or made fast.] — اَرَبَطَ فِي الْحَبْلِ He became caught, or entangled, in the rope. (Lh.) — اَرَبَطَ is also explained by AO and Ez-Zejjajee as syn. with اَغْلَقَ. (TA.) [Thus, اَرَبَطَ signifies He, or it, attached himself, or itself, or clung, or clave, to him, or it: (see a citation from Lebeed, voce بَعَضَ:) and app. also † he loved him.]

رَبَاطٌ A thing with which one ties, binds, or makes fast, (S, Mgh, K,) a skin, (S, Mgh,) and a beast, (S,) &c.; (S, Mgh;) a rope with which a beast is tied: (Mgh:) pl. رِبَاطٌ (S, Mgh, K) and رِبَاطٌ; (S, TA;) the latter a contraction of the former: (TA:) and مَرَبُوطٌ and مَرَبُوطَةٌ also signify a thing with which a beast is tied. (K.) It is said in a prov., اِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي الرِّبَاطِ [If an ass is gone away, an ass is tied to the cord]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — [Hence,] used by the vulgar in the sense of اُخَذَ, meaning † A kind of fascination by which enchantresses withhold their husbands from other women. (TA in art. اخذ.) — A snare for catching game. (S, Mgh.) You say, قَطَعَ الظَّبْيُ رِبَاطَهُ [The gazelle rent his snare]. (S.) — † The heart: (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قرض) or he was at the point of death. (K in that art.) And جَاءَ فُلَانٌ وَقَدْ قَرَضَ رِبَاطَهُ † Such a one came having turned away, or back, harassed, distressed, or fatigued, (S, TA, and AZ and Az in art. قرض) and at the point of death: (AZ, Az:) or harassed, or distressed, by thirst, or by fatigue: (A in art. قرض:) or in a state of intense thirst and hunger. (M in that art.) — † The spirit: as in the saying of El-Ajjaj, describing a wild bull,

فَبَاتَ وَهُوَ قَائِمٌ فِي الرِّبَاطِ

[And he passed the night firm in spirit]. (TA.) — See also رِبَاطٌ, (of which it is a pl., or pl. pl.) in three places. — A single building of those which are called رِبَاطَاتٌ (S, K:) [a public building for the accommodation of travellers and

their beasts; (see بَرِيدٌ;) an application well known, and mentioned in the TK:] a religious house, or house inhabited by devotees; a dwelling for Soofees; (El-Makreezee's "Khitat," ii. 427;) [a hospice, or an asylum for poor Muslim students and others, like زَاوِيَةٌ;] a building for the poor: in this sense post-classical: pl., accord. to analogy, رِبَاطَاتٌ and رِبَاطٌ. (Mgh.)

مَرَبُوطٌ Tied, bound, or made fast; as also مَرَبُوطٌ; (K, TA:) applied to a horse, (Mgh,) or similar beast (دَابَّةٌ); as also مَرَبُوطَةٌ; (TA;) applied to the former, i. q. مَرَبُوطٌ; (Mgh;) or مَا يَرْتَبُطُ [which may perhaps signify the same; but more probably, taken to be tied, or for keeping post, on the enemy's frontier]; (S;) and [in like manner] رِبَاطَةٌ, applied to the latter, i. q. مَا اَرَبَطَ. (K:) and رِبَاطٌ applied to a horse also signifies tied and fed in the court of a house: (TA:) pl. رِبَاطٌ (TA) and رِبَاطٌ, (Mgh,) or the latter is a pl. pl., being pl. of رِبَاطٌ. (TA.) مِنَ الرِّبَاطِ † الْحَبْلِ, in the Kur [viii. 62], means Of horses that are tied; (Bd, Mgh;) رِبَاطٌ being of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ; or an inf. n. used as a subst., being an inf. n. of رَبَطَ in the sense of رَابَطَ; (Bd;) or it is an inf. n. of رَابَطَ; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of رِبَاطٌ; (Bd, Mgh;) or it means of mares: (Fr, TA:) and رِبَاطٌ signifies horses; five thereof, and upwards: (S, K:) or horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier. (L.) And you say, فُلَانٌ مِنَ الرِّبَاطِ Such a one has a stud constituting the source of his horses; like as you say تَلَادَ. (S.) رِبَاطَةٌ, also, applied to horses, signifies Tied in a town or country or the like: occurring in a trad., in which it is said that upon every horse shall be levied a deenár; but upon the رِبَاطَةُ, nothing: properly meaning, in this case, عَيْشَةٌ رَاضِيَةٌ; being like رَاضِيَةٌ in the phrase رَاضِيَةٌ. (Mgh.) — See also رِبَاطٌ. — Also, and رِبَاطٌ, † A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things. (K, TA.) [In the L and TA, رِبَاطٌ is also explained, as on the authority of Ez-Zejjajee, as signifying الذَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ.] — † Unripe dates soaked [in water]: (S, K:) or † fresh ripe dates soaked with water; also called مَنَقُوشٌ; (Sgh, TA in art. نقش:) or † dried dates (A'Obeyd, IF, A, K) put into jars (جَرَارٌ), (A'Obeyd, A,) and having water poured upon them, (A'Obeyd, IF, K,) or moistened with water, in order that they may become like fresh ripe dates: (A:) but perhaps this is an adventitious term: (IF:) some say that it is رِبِيدٌ, and not original. (TA.)

رَبَاطٌ One who ties bow-strings. (TA.)

خَلَفَ فُلَانٌ بِالشَّعْرِ رِبَاطٌ [act. part. n. of I]. —

جَبَّشًا رِبَاطَةً [Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post]. (S.) And يَبْدُدُ كَذَا رِبَاطَةً مِنَ الْخَيْلِ [In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier: or it may perhaps mean, a number of horses tied: see رِبَاطٌ]. (S.) — مَرَبُوطَةٌ also signifies A company of warriors; or of men marring against an enemy: (Mgh:) or a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier; and in like manner [its pl.] مَرَبُوطَاتٌ, a company of horsemen having their horses tied &c. (TA.) — فُلَانٌ رِبَاطٌ الْجَاشِىُّ, † رِبَاطٌ † الْجَاشِىُّ, † Such a one is strong in heart: (S:) or courageous: (K:) as though he tied himself from flight, (S, TA,) and restrained himself by his boldness and courage. (TA.) — † A spirit [still attached to the body, and consequently not doomed, but] having ample power, or liberty, [and] capable of good; syn. وَاسِعٌ اَرِيضٌ. (K.) An Arab is related by IAar to have said, اَللّٰهُمَّ اَغْفِرْ لِيْ وَالْجُلْدُ بَارِدٌ وَالنَّفْسُ رِبَاطٌ [O God, forgive me while the skin is cool, not heated by fever, and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes in which my actions are registered are still expanded, and repentance is accepted]: he meant thereby, while he was in health; before death. (TA.) — See also رِبَاطٌ, in two places.

رِبَاطَةٌ [fem. of رِبَاطٌ. — Also] A tie, or connection, of any kind; syn. عُلُقَةٌ [q. v.] and وَصْلَةٌ. (TA.) [This meaning of رِبَاطَةٌ is well known, though omitted in the S and K &c. — Hence, † The copula in a proposition.]

مَرَبُوطٌ (S, Mgh, K) and مَرَبُوطٌ (S, K,) the former used by him who says اَرَبَطَ, and the latter by him who says اَرَبَطَ, (IB.) The place where a thing, (S,) or where a beast, (Mgh, K,) is tied, bound, or made fast: (S, Mgh, K:) a stable: pl. مَرَبَاطٌ. (Har p. 33.) You say, لَيْسَ لَهُ مَرَبُوطٌ عَنَزٍ [He has not so much as, or even, a place where a she-goat is tied]. (S.) Each is a noun of place used in a definite manner; so that you may not say, مَنَاطُ الثَّرِيَّا, like هُوَ مَنَاطُ مَرَبُوطِ الْقَرَسِ. (TA: [in which, however, the word مَنَاط has been inadvertently omitted.]) — [Also A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier; as also مَرَبَاطٌ. You say,] مَرَبَاطَاتُهُمُ فِي الْغَزَاةِ and مَرَبَاطَاتُهُمُ The warriors are in their places where they tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier. (TA.)

رِبَاطٌ: see مَرَبُوطٌ.

مَرَبُوطَةٌ: see رِبَاطٌ. — Also A slender plaited thong which is bound over the pad (حَشِيَّةٌ, for

which, in the copies of the K, we find erroneously substituted خَشَبَة, TA,) of the رَحْل [or camel's saddle]. (K,\* TA.)

رَبِطَ, and its fem., with ة: see رَبِطَ.

مُرَابَطٌ: pl. مُرَابَطَاتٌ: see مُرَبِّطٌ, in two places.

رَابِطٌ: see رَابِطٌ.

هُوَ مُرَبِّطٌ كَذَا وَكَذَا مِنَ الْخَيْلِ He takes, or is taking, such and such [a number] of horses for the purpose of tying them, or keeping post, on the enemy's frontier. (TA.)

مَاءٌ مُرَابِطٌ † Water remaining in a place, not quitting it, or not going forth from it. (Esh-Sheybānee,\* S,\* K,\* TA.)

## ربيع

1. رُبِعَ, aor. رُبِعَ and رُبِعَ, (Msb, K,) inf. n. رُبْعٌ, (TA,) He took the fourth part of their property, or possessions. (Msb, K.) And (so in the K, but in the Msb “or,”) رُبِعَ, (S, Sgh, Msb, K,) aor. رُبِعَ (S, Sgh, Msb) and رُبِعَ, (Sgh, Msb,) not, as is implied in the K, رُبِعَ only, (TA,) [or rather, not رُبِعَ only,] inf. n. as above, and رُبَاعَةٌ [most probably رُبَاعَةٌ] also, (L,) He took the fourth part of their spoil: (S, Sgh, Msb, K:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islām reduced it to a fifth part; (K;) as is declared in the Kur viii. 42. (TA.) It is said in a trad., أَمَرَ أَجْعَلَكَ تَرْبِعَ, (S,\* TA,) mentioned [and explained] in art. دَسَع, q. v.: the meaning [intended] is, Did I not make thee an obeyed chief? (TA.) — And رُبِعَ, (S, Sgh, Msb,) or رُبِعَ الثَّلَاثَةَ, (K,) aor. رُبِعَ (S, Sgh, Msb, K,) and رُبِعَ and رُبِعَ, (Sgh, Msb, K,) [inf. n., app., رُبِعَ,] He became the fourth of them; (S, Sgh, Msb;) or, the fourth of the three: (TA:) or he made the three to be four by [adding to them] himself. (K.) And رُبِعَ also signifies He made them, by adding himself to them, forty: or, four and forty. (K,\* TA.) And He made them (namely thirteen) to be fourteen. (T in art. ثَلَاثٌ — رُبِعَ, aor. رُبِعَ, (S, K,) inf. n. رُبِعَ, (S,) He twisted it (namely a bow-string, S, TA, and a rope, or cord, K, TA) of four twists, or strands. (S, K.) — رُبِعَتِ الْإِبِلُ, (S, K,) aor. رُبِعَ, inf. n. رُبِعَ, (TA,) i. q. رُبِعَتِ الْإِبِلُ; (S, K;) i. e., The camels, having been kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, came to the water on the fourth day [counting the day of the next preceding watering as the first]. (K.) [See رُبِعَ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, رُبِعَتِ عَلَيْهِ: see 4. (TA.) — رُبِعَتِ الْحِمَى, (S, Msb, K,) aor. رُبِعَ, inf. n. رُبِعَ; (Msb;) and رُبِعَتِ عَلَيْهِ, (S, Msb, K,) and رُبِعَتِ, but not رُبِعَتِ; (IAar;) or the phrase used by the Arabs is رُبِعَتِ عَلَيْهِ الْحِمَى: (Az, TA:) The

fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (S, Msb, K,) and so on. (Msb.) And رُبِعَ, and رُبِعَ, (S, K,) and رُبِعَ is said to be also used in the same sense, (TA,) He had, or was seized by, a quartan fever; a fever of the kind described above. (S, K, TA.) — رُبِعَ said of a horse, He came fourth in the race. (T, M, L, all in art. ثَلَاثٌ — رُبِعَ, said of a man, also signifies He was hit, or hurt, in the رُبَاعَ, meaning regions, of his head. (TA.) — رُبِعَ الْمَطَرُ الْأَرْضَ: [The rain watered the earth and made it to produce herbage: see رُبِعَ. (TA.)] And رُبِعَتِ الْأَرْضُ The land was watered by the rain in the season called رُبِيعٌ. (S.) And رُبِعُوا They were rained upon by the rain of the season called رُبِيعٌ; (K,\* TA;) similar to صَبِفُوا and قَبِلُوا: (TA in art. قَبِطٌ) and in like manner, رُبِعَتِ الْإِبِلُ The camels were rained upon by that rain: and رُبِعَ may be an inf. n. thereof. (Ham p. 425.) — Hence, i. e. from رُبِعَ الْمَطَرُ الْأَرْضَ, the phrase, رُبِعَ الْفَرَسُ رُبِعَ, The horse sweated in his legs. (TA.) — And [hence also,] رُبِعَ اللَّهُ † God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarrassment or difficulty, or from a state of perdition or destruction. (TA.) — رُبِعَ التَّيْبِيعُ, aor. رُبِعَ, inf. n. رُبِعَ, The [season called] رُبِيعٌ commenced. (TA.) — رُبِعَ, (K, TA,) aor. رُبِعَ, inf. n. رُبِعَ, in its primary acceptation, signifies He remained, abode, or dwelt, in the place in the [season called] رُبِيعٌ; (TA;) as also رُبِعَ بِهِ. (S, K.) — And hence, (TA,) † He remained, abode, or dwelt, in the place, (K, TA,) in any circumstances, and at any time; (TA;) he took it as his home. (K.) — Also He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage. (K,\* TA.) — رُبِعَتِ الْإِبِلُ, (K,) aor. رُبِعَ, inf. n. رُبِعَ, (TA,) The camels fed by themselves in the pasturage, and ate as they pleased, and drank. (K.) [Another meaning of this phrase has been mentioned before.] — رُبِعَ فِي الْمَاءِ He (a man, TA) acted according to his own opinion or judgment, or did what he judged fit, with respect to the water. (K.) — رُبِعَ, (K,) aor. رُبِعَ, inf. n. رُبِعَ, (TA,) said of a man, also signifies He had, or obtained, abundance of herbage (K, TA) [arising] from the [season, or rain, called] رُبِيعٌ. (TA.) — Also, [app. from رُبِعَ رُبِعَ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor. رُبِعَ, † He (a man, ISk, S) paused, (ISk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner, (K,) and withheld himself. (ISk, S, K.) And [hence,] رُبِعَ عَلَيْهِ, (K,) inf. n. رُبِعَ, (TA,) † He was affectionate, or pitiful, or compassionate, towards him: (K:) or he acted gently towards him. (TA.) And رُبِعَ عَنْهُ, (K,) inf. n. رُبِعَ, (TA,) † He restrained himself, refrained, abstained, or desisted, from it. (K.)

اربع على ظلعك and اربع على نفسك The phrases (S, K) and اربع عليك (K) are from رُبِعَ in the sense of “he paused,” &c., (S, K,) as explained by ISk, (S,) [or in one of the senses following that,] meaning † Deal thou gently with thyself; moderate thyself; restrain thyself: (S, TA:) or behave thou with deliberation, or in a leisurely manner: or the second of these phrases may mean continue thou notwithstanding thy slight lameness: or it may be from رُبِعَ الْحَجَرِ, [q. v. infra,] meaning take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase اربعى بنفسك, or اربعى نفسك, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, † Pause thou, and wait for the completion of the عِدَّةُ [q. v.] of decess; and this is accord. to the persuasion of those who say that her عِدَّةُ is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رُبِعَ الرَّجُلُ signifying “the man had, or obtained, abundance of herbage,” and the meaning is, † relieve thou thyself, and release thyself from the straitness of the عِدَّةُ, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her عِدَّةُ is the nearer of the two periods; and hence 'Omar said, “If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry.” (TA.) It is also said, in another trad., لَا يَرْبِعُ عَلَى ظُفْعِكَ مَنْ, i. e. † He will not restrain himself, and be patient with thee, whom thy case does not grieve. (TA.) And it is said in a prov., حَدِّثْ امْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَأَرْبِعْ, i. e. † Speak thou to a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is † فَأَرْبِعْ: and accord. to another, فَأَرْبِعْ, i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two speeches to be four: فَإِنْ لَمْ تَقْبَلْهُ بَعْدَ الْأَرْبَعَةِ فَالْأَرْبَعَةُ فَالْأَرْبَعَةُ, i. e., [and if she understand not after the four, then] the stick [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, رُبِعْتُ عَلَى غُلٍّ فَلَانَ وَكَسَرْتُهَا رُبَاعَةً, inf. n. رُبِعَ, † [app. She behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her;] i. e., he expended upon her all that he possessed, so that he sold his dwellings. (TA. [The و before كَسَر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) — رُبِعَ الْفَصِيلُ The young camel widened his stepping, and ran; as also رُبِعَ. (TA.) — رُبِعَ, (TA,) aor. رُبِعَ, inf. n. رُبِعَ; (S;) He raised, or lifted, the stone, (S, K, TA,) with the hand; (K, TA;) or carried it; (TA;) for trial of strength. (K.) It is said in a trad., مَرَّبِقُونَ يَرْبِعُونَ حَجَرًا, [He passed by a company of men raising, &c., a stone]; and يَرْبِعُونَ [signifies the same]; (S;) and يَرْبِعُونَ. (Z, TA.) — رُبِعَ الْجَبَلُ, (S, K,) aor. رُبِعَ, inf. n. رُبِعَ.



رَبَعَ, (TA.) *He put the [staff, or small staff, called] مَرْبَعَةٌ beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it, (S, K,) with the help of his companion, (K,) upon the camel, (S,) or upon the beast. (K.)* [See also 3.] = رُبِعَ *He (a man) approved his life; was satisfied, or content, with it. (TA.)*

2. رَبَعَهُ, inf. n. تَرْبِيعٌ, *He made it four. (Esh-Sheybānee, K voce وَحَدَهُ.) — He made it (a thing) مَرْبَعٌ; (S, K;) i. e. he made it to have four portions [or sides or faces or angles &c.]: or he made it of the form of a thing having four legs; or of the form of a quadruped. (TA.) — فَلَانٌ يَرْبِعُ Such a one counts three Khaleefehs, [namely, Abou-Bekr and 'Omar and 'Othmān,] and [does not count a fourth, i. e.,] rejects ['Alee,] the fourth. (TA in art. ثَلَاثٌ.) — رَبَعَتْ *She brought forth her fourth offspring. (TA in art. بَكَرَ.)* — رُبِعَ, عِنْدَهَا, *He remained four nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَعَ.)* — تَرْبِيعٌ also signifies [The watering of seed-produce on the fourth day, counting the day of the next preceding watering as the first:] the watering of seed-produce that is [next] after the ثَلَاثُ. (TA.) [You say, رَبَعَ التَّرْبَعِ *He watered the seed-produce on the fourth day, &c.*]*

3. اسْتَأْجَرَهُ مَرْبَعَةً, (Ks, S, K,) or عَامَلَهُ مَرْبَعَةً, (Ks,) *He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called رَبِيعٌ, [is from التَّرْبِيعُ, (K,) like مُشَاهَرَةٌ (Ks, S, F) from الشُّهُرُ, (K,) and مُصَايِفَةٌ (Ks, S, TA) from الصِّيفُ, &c. (TA.)] = مَرْبَعَةٌ also signifies The taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a [staff, or small staff, such as is called] مَرْبَعَةٌ. (S, \*K, \*TA.) You say, رَبَعَهُ *He took hold of his hand &c. (IAqr.)* [See also 1; last signification but one.]*

4. اَرْبَعَ الْقَوْمَ *The party of men (three in number, Mṣb) became four: (S, Mṣb, K: [but in the last of these, mentioned after another signification with which it is connected by the conjunction أَوْ "or"] or, became forty. (TA.) = اَرْبَعَتْ اَرْبَعٌ, and اَرْبَعَةٌ, and اَرْبَعٌ, and اَرْبَعٌ: see رَبَعَتْ اِلَيْهِ, [which is from اَرْبَعَتْ اِلَيْهِ, in three places; and رَبَعَ, in two places. — اَرْبَعُوا, اَرْبَعُوا فِي عِبَادَةِ الْمَرْيُوسِ, occurring in a trad., [Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, leave ye him one day, and] leave ye him two days, and come to him on the third day, in visiting the sick; unless he be overcome [by his sickness]: (S, TA:) this is [in like manner] from the watering of camels termed رَبِيعٌ. (TA.) You say also, اَرْبَعَ الْمَرْيُوسَ *He omitted visiting the sick man two days, and came to him on the third; (O, K;) or, as in the L, and in [some of] the copies of the**

*S, on the fourth [if counting the day of the next preceding visit as the first]. (TA.) — [Hence also,] اَرْبَعَ عَلَيْهِ السَّائِلُ *The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-'Abbād, Sgh, K, \*.) — And اَرْبَعَ بِالْمَرْأَةِ *He returned to the مُجَامَعَةِ of the woman without langour: (L:) or اَرْبَعَ alone, said of a man, multum coivit. (Ibn-'Abbād, K.) — And اَرْبَعَ الْوَرْدَ, (O, K,) i. e. اَرْبَعَتِ الْاِبِلَ بِالْوَرْدِ, (TA,) *The camels quickly returned to watering, (O, \*K, \*TA,) so that they came to water without any appointed time: (TA:) mentioned by A'Obeid as written with the pointed غ, which is a mis-transcription. (L, TA.) — And اَرْبَعَ said of the water of a well, It [returned quickly so that it] became abundant, or copious. (K.) — Said of a man, it also signifies اَرْبَعَةٌ اِبِلُهُ رَبِيعًا; (S;) [meaning] *He was, or became, one whose camels came in the state in which they are termed رَبَائِعٌ [i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: from اَرْبَعَتِ الْاِبِلَ: whence, likewise, what next follows]. (TA.) — اَرْبَعَ الْاِبِلَ *He watered the camels in the manner termed رَبِيعًا [i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.) — This last phrase, also, (K,) اَرْبَعَ الْاِبِلَ عَلَى الْمَاءِ, (As, K, \*) signifies *He sent and left the camels to go to the water whenever they pleased. (As, K, \*)* [Another signification of the verb thus applied will be found below.] = اَرْبَعَ, (inf. n. اَرْبَاعٌ, S, Mṣb) *He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رَبَائِعٌ; i. e., he shed the tooth called رَبَاعِيَةٌ: (S, Mṣb, K:) it is when they do this that the camel and the horse begin to be strong. (TA.) = اَرْبَعَ الْقَوْمَ *The people, or company of men, entered the [season called] رَبِيعٌ; (S, K:) or [app. a mistake for "and"] it has the first of the significations mentioned in this paragraph. (K.) — And (so in the S, but in the K "or") *The people, or company of men, remained in the place where they had alighted and taken up their abode in the [season called] رَبِيعٌ, abstaining from seeking after herbage; (S, K, TA;) the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage. (TA.) [See also رَبَعَ رَبِيعًا. — And *The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.) — اَرْبَعَ الْغَيْثُ *The rain caused the [herbage called] رَبِيعٌ to grow: (TA:) or the rain confined the people in their رَبَائِعَ [or dwellings] by reason of its abundance. (Mṣb.) — اَرْبَعَتِ الْاَرْضُ *The earth, or land, produced herbage. (Mṣb in art. جَمَدٌ.) — اَرْبَعَ said of a man, † *He had offspring born to him in the prime of his manhood: (S, TA:) this being likened to the [season called] رَبِيعٌ. (TA.) — اَرْبَعَ اِبِلَهُ بِمَكَانٍ كَذَا *He pastured his camels in the [season called] رَبِيعٌ in such a place. (S.) — اَرْبَعَتِ النَّاقَةُ *The she-camel's womb was, or***************

*became, closed, (اسْتَقْلَقَتْ رَحِمَهَا,) so that it did not admit the seminal fluid; (Lth, K;) [perhaps because this commonly takes place in the season called رَبِيعٌ, meaning either the spring or the season called رَبِيعٌ الْكَلَامِ; the usual season of the coupling of camels being winter;] as also اَرْبَعَتْ. (TA.) = اَرْبَعَ لَهَا بِالْكَلَامِ *He made an abominable request to her; mentioned in the T in art. عِلْم; (TA;) meaning اَرْبَعَةٌ فِي الدُّبْرِ. (TA in art. عَدَم.) = See also a prov. mentioned in the latter part of the first paragraph.**

5. تَرْبِعَ فِي جُلُوبِهِ, (S, K) [*He crossed his legs in his sitting; i. e. he sat cross-legged; because a person who does so puts himself in such a posture as to occupy nearly a square space;] contr. of اَقْعَى and جَنَأَ. (K.) = تَرْبِعَ said of a camel, (S, K,) and of a horse, (TA,) *He ate the [herbage called] رَبِيعٌ, (S, K, TA,) and in consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA;) and اَرْبَعٌ signifies the same: (S, K:) or اَرْبَعُوا and اَرْبَعُوا signify they lighted on, or found, [herbage called] رَبِيعٌ; or they lighted on it, or found it, and remained among it: and تَرْبِعَتِ الْاِبِلُ بِمَكَانٍ كَذَا *The camels remained, or abode, in such a place. (TA.)* You say also, تَرْبَعْنَا فِي الْحَزْنِ وَالصَّيَّانِ *We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.) — تَرْبِعَتِ النَّخِيلُ *The palm-trees had their fruit cut off; (TA, and in some copies of the K;) [because this is done in the autumn, which is called رَبِيعٌ.] = See also 1, near the end of the paragraph. — [Hence,] تَرْبِعَتِ النَّاقَةُ سَنَامًا طَوِيلًا *The she-camel carried a tall hump. (K.)*****

6. تَرَابَعُوا حَجَرًا *[They vied, one with another, in lifting a stone, for trial of strength: see رَبَعَ الْحَجَرَ. (TA in art. جَدُو.)]*

8. اَرْبَعَ *He (a camel) beat [the ground] with all his legs, in going along; (S;) and went quickly. (TA.) — See also 1, near the end of the paragraph. = He (a man) was of middling stature, neither tall nor short. (S.) = See also رَبَعَ بِالْمَكَانِ: — and see 5, in two places: — and 4, near the end of the paragraph: — see also رَبَعَ الْحَجَرَ, in two places, near the end of 1. = اَرْبَعَ اَمْرَ الْقَوْمِ *He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.)**

10. اسْتَرْبَعَهُ *He had power, or ability, for it, to do it, or to bear or endure it: (IAqr:) from رَبَعَ الْحَجَرَ. (Az.) — [Hence also,] اسْتَرْبَعَ said of a camel, *He was, or became, strong, السَّيْرُ for journeying. (ISk, K.) — It (sand) became heaped up. (AZ, K.) — It (dust) rose; or rose high. (AZ, K.)**

رَبَعَ *A place where people remain, abide, or dwell, in the [season called] رَبِيعٌ; (K, TA;) as also مَرْبَعٌ, (S, Mṣb, K,) and مَرْبَعٌ, (K, TA:)*



this is the primary signification: (TA:) and hence, (TA,) † a place of alighting or abode, (Sh, S, Mṣb, K, TA,) of a people, or company of men; (Mṣb;) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also † مَرْتَبِعٌ, and † مَرْتَبِعٌ: (TA:) and † a house, wherever it be: (S, Mgh, K:) [in Egypt, a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase:] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (S, Mgh, Mṣb, K) and [of pauc.] أَرْبَاعٌ and أَرْبَعٌ (S, Mṣb, K:) and the pl. of † مَرْتَبِعٌ is مَرَاتِبٌ. (S.) You say, مَا أَوْسَعَ رِبْعٌ بَنِي فُلَانٍ, How ample, or spacious, is the place of alighting, or abode, of the sons of such a one! (S, TA.) — Hence, also, † The people of a place of alighting or abode; (Sh, Mṣb, TA;) the people of a house or tent: (Abū-Mālik, TA:) a company of men or people: (K:) a large number: (IB:) pl. as above: (Mṣb:) رُبُوعٌ signifies the people of places of alighting or abode: (Sh:) and also tribes. (TA.) You say, أَكْثَرَ اللَّهِ رِبْعَكَ, May God multiply the people of thy house or tent. (TA.) And هُمُ الْيَوْمَ رِبْعٌ, They now, or to-day, [are a large number; or] have become many, and have increased. (TA.) — [Hence, also,] † A bier; or a bier with a corpse upon it; syn. نَقَشٌ. (K, TA: [in the CK نفس.]) So in the saying, حَمَلْتُ رِبْعَهُ, † [I bore, or carried, his bier, or his bier with his corpse upon it]. (TA.) — † The extremity of a mountain. (TA.) [App. because travellers often stop and rest there.] — Also i. q. † رِبْعَةٌ, (L, Mṣb, K,) which signifies, (S, L, &c.,) as also † رِبْعَةٌ, and † مَرْتَبِعٌ, (L, Mṣb, K,) or مَرْتَبِعٌ, (S, Mgh, L,) and † مَرْتَبِعٌ, (S, L, K,) and † مَرْتَبِعٌ, (L, K,) and † مَرْتَبِعٌ, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the “Mo-heṭ” as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) Of middling stature; (Mṣb;) neither tall nor short; (S, L;) between tall and short: (K:) and so, applied to a woman, † رِبْعَةٌ (S, Mgh, L, Mṣb, K) and † رِبْعَةٌ, (L, Mṣb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رِبْعٌ is رِبْعُونَ: (Fr:) and that of † رِبْعَةٌ is رِبْعَاتٌ, applied to men and to women, (S, Mgh, L, K,) and رِبْعَاتٌ also; (IAṣr, Fr, L, K;) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ي for that radical; (S, O, K:) or the medial radical is movent in this instance because رِبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.)

رِبْعٌ (S, Mgh, Mṣb, K) and † رِبْعٌ, (S, Mṣb, K,) the former a contraction of the latter, (Mṣb,) [which is the more chaste, but the former is the more common,] A fourth part; (S, Mṣb, K;) one of four parts; (Mgh;) as also † رِبْعٌ, (Mṣb,

K,) like عَشِيرٌ; (TA;) and † مَرْتَبِعٌ, like مَعْتَارٌ: (Kṭr, and S:) or the last signifies, (Mṣb, K,) or signifies also, (S,) the fourth part of the spoil, which the chief used to take (S, Mṣb, K) in the Time of Ignorance: (K:) the pl. of رِبْعٌ and † رِبْعٌ is أَرْبَاعٌ [a pl. of pauc.] (Mṣb, TA) and رُبُوعٌ [a pl. of mult.]: (TA:) and that of † رِبْعٌ is رِبْعٌ. (K.) — الرِّبْعُ الْبَاشِيُّ The same as the صَاعُ; because the قَبِيرُ is twelve times what is termed مَدٌ: but الرِّبْعُ الْحَجَاجِيُّ is the same as the مَدُ, which is a quarter of what is termed الصَّاعُ الْحَجَاجِيُّ. (Mgh.) [In Egypt, the رِبْعٌ is the fourth part of a وَيْتَةٌ, q. v.] — أَرْبَاعُ الرَّأْسِ The [four] regions of the head. (TA.)

رِبْعٌ The ظَرْفُ [or interval between two waterings, or keeping from water during that interval,] which is meant in the phrase رِبْعَتِ الْإِبِلِ [q. v.]: (S;) a certain ظَرْفُ of camels, respecting which authors differ: (TA:) it is when camels are kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, and come to the water on the fourth day [counting the day of the next preceding watering as the first]; (K;) or [in other words] their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three [whole] nights and four days [of which the first and last are incomplete]; as is indicated in the K: or, as some say, [but this at variance with common usage,] their being kept from the water four [nights (for the n. of number is here fem.)], and then coming to it on the fifth [day (for the n. of number is here masc.)]. (TA.) You say, وَرَدَّتِ الْإِبِلُ الرِّبْعَ, see 4. (S.) And وَرَدَّتْ إِبِلُهُ رِبْعًا, see 4. (S.) And أَوْرَدَ الْإِبِلَ رِبْعًا, i. q. أَوْرَدَ, (TA.) — [Also, for سَيْرٌ رِبْعٌ, A journey in which the camels are watered only on the first and fourth days.] — [In like manner,] with respect to fever, it signifies The seizing on one day and leaving two days and then coming again on the fourth day [counting the day of the next preceding fit as the first]. (S, K.) [The fever is termed] حُمَّى الرِّبْعِ [The quartan fever;] the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Mṣb.) And you say, جَاءَتْهُ الْحُمَّى رِبْعًا, i. q. رِبْعَتْ عَلَيْهِ الْحُمَّى [q. v.]. (K.) — Also The fourth young one, or offspring. (A in art. ثَلَاثُ.)

رِبْعٌ see رِبَاعٌ. — رِبْعٌ A young camel brought forth in the [season called] رِبْعٌ [here meaning autumn], which is the beginning of the breeding-time: (S, Mṣb, K:) so called because he widens his stepping, and runs: [see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رِبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Mṣb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رِبْعَانٌ [like صِرْدَانٌ

pl. of صِرْدٌ]: (TA:) pl. fem. رِبْعَاتٌ (S, Mṣb, K, TA [in the CK, erroneously, رِبْعَاتٌ]) and رِبَاعٌ. (K.) Hence the saying, مَا لَهُ هَبْعٌ وَلَا رِبْعٌ, He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof. (S, TA.) [See another ex. voce هَبْعٌ.] — [Hence, also,] الرِّبْعُ † A very small star in the midst of the عَوَالِدُ, which are in the head of التَّيْمَنِ [or Draco]. (Kzw.)

رِبْعٌ see رِبْعٌ, in two places.

رِبْعَةٌ see رِبْعٌ, last signification, in three places.

— [A small round basket, covered with leather, in which perfumes are kept by him who sells them;] the جُودَةُ of the عَطَّارُ; (S, Mgh, K;) which is a سُلَيْلَةٌ covered with leather: (Mgh:) or a four-sided vessel, like the جُودَةُ: said by El-Isbahānee to be so called because originally having four طَاقَاتُ [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — Hence, app., A chest in which the volumes of a copy of the Kur-ān are kept; (Sgh, K;) called رِبْعَةُ الْمُصَنَّفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdād. (Sgh.) — Its application to A household utensil proper for women requires consideration. (Mgh.)

رِبْعَةٌ The beasts' collecting of themselves together in the [season called] رِبْعٌ: [whence] a country, or region, is said to be طَيْبُ الرِّبْعَةِ [good for the beasts' collecting of themselves together &c.]. (TA.) — [Hence, app.,] تَرْكَنَاهُمْ رِبْعَتَهُمْ عَلَى رِبْعَتِهِمْ We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) † رِبَاعَةٌ, also, and † رِبَاعَةٌ, signify An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues; (K, TA;) meaning a former, or first, affair, &c.; (TA;) and only relating to a good state or condition: (Yaṣṣāḥib, K:) or one's way, course, mode, or manner, of acting, or conduct, or the like: (K:) or one's right, or good, state, or condition, (K, TA,) in which he has been before: (TA:) or his [tribe such as is termed] قَبِيلَةٌ: or [the portion thereof which is termed] his فَيْحٌ:

(K:) or هُمْ عَلَى رِبَاعَتِهِمْ, (S, K,) and رِبَاعَتِهِمْ, and رِبَاعَتِهِمْ, and رِبَاعَتِهِمْ, and رِبَاعَتِهِمْ, (K,) means They are in their right, or good, state, or condition: (K, TA:) or they are occupied in their affair, or business, or concern, in which they were occupied before; or they are in their case, or state, or condition, in which they were before: (S, K:) or عَلَى رِبَاعَتِهِمْ, (S, K,) and رِبَاعَتِهِمْ, (Fr, S, K,) signifies in their right, or good, state, or condition, and in their former, or first, case; or in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern: (S:) or it means in their places of abode. (Th, K.) You

say also, *مَا فِي بَنِي فَلَانٍ مَنْ يَضْبُطُ رَبَاعَتَهُ* † *غير* *فَلَانٍ* i. e. [There is not among the sons of such a one he who manages thoroughly, or soundly,] his case, or affair, or business, or concern, in which he is occupied [except such a one]. (S.) And [hence,] *هُوَ ذُو رَبَاعَةٍ* † *قَوْمِهِ* and *هُوَ عَلَى رَبَاعَةٍ* † *قَوْمِهِ* *He is the chief of his people.* (Ham p. 313. [See also *رَبَاعَةٌ* below.])

*رَبْعَةٌ* A quick pace of a camel, in which he goes along beating the ground with his legs: (TA:) or the most vehement running: (K:) or the most vehement running of camels: (S and K:) or a kind of running of camels which is not vehement. (K.) — See also *رَبْعٌ*, last signification, in two places. — See also its pl., *رَبْعَاتٍ*, voce *رَبْعَةٌ*, in two places.

*رَبْعَةٌ*: see its pl., *رَبْعَاتٍ*, voce *رَبْعَةٌ*, in two places.

*رَبْعَةٌ*: see *رَبْعَةٌ*.

*رَبْعِيٌّ* Of, or relating to, the *رَبْعِيٌّ*; (S, Mṣb, K;) i. e., the season so called; [and the ruin, and the herbage, so called;] a rel. n. irregularly formed. (Mṣb.) — Born in the [season called] *رَبْعِيٌّ*; applied to a young camel: born in the beginning of the breeding-time; [which means the same;] so applied. (TA.) — And hence, (TA.): A son born in the prime [or spring-time] of his father's manhood; (S, TA;) because the *رَبْعِيٌّ* is the beginning, and the most approved part, of the breeding-time: (TA:) pl. *رَبْعِيُونَ*. (S, TA.) Saad Ibn-Malik says, (TA.)

\* *إِنَّ بَنِي صَبِيئةً صَبِيئونَ* \*  
\* *أَفْلَحَ مَنْ كَانَ لَهُ رَبْعِيُونَ* \*

[Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.] (S, TA.) — A palm-tree (*سَبْطٌ*, i. e. *نَخْلَةٌ*) of which the fruit ripens in the end of the summer, or hot season; AHn says, because then is the time of the [rain called] *وَسْمِيٌّ*. (TA.) — The Arabs say, *صَرَفَانَةٌ* *رَبْعِيَّةٌ* [A hard kind of date that would ripen in the season called *رَبْعِيٌّ* (meaning autumn) that is cut in the summer and eaten in the winter-season]. (TA.) — *نَاقَةٌ رَبْعِيَّةٌ* A she-camel that brings forth [in the season called *رَبْعِيٌّ*,] before others. (TA.) — *رَبْعِيَّةٌ* [used as a subst., or as an epithet in which the quality of a subst. is predominant, for *مِيرَةٌ رَبْعِيَّةٌ*,] signifies The *مِيرَةٌ* [or corn brought for provision, or the bringing thereof,] in the beginning of winter: (S, K:) or the *مِيرَةٌ* of the [season called] *رَبْعِيٌّ*; which is the first *مِيرَةٌ*; next after which is the *دَوْنِيَّةٌ*; and next after this, the *دَوْنِيَّةٌ*; and next after this, the *رَمَضِيَّةٌ*. (TA.) [See art. *مِير*.] — Also, the same, [used in like manner, for *عَبْرٌ رَبْعِيَّةٌ*,] Camels that bring provision of corn in the [season called] *رَبْعِيٌّ*; or, which means the same, in the beginning of the year: pl. *رَبْعَائِيٌّ*. (TA.)

— And [used in the same manner, for *غَزْوَةٌ رَبْعِيَّةٌ*,] A warring, or warring and plundering, expedition in the [season called] *رَبْعِيٌّ*. (TA.) — *رَبْعِيٌّ* also signifies † The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and *رَبْعِيَّةٌ* likewise, the beginning of breeding, and of summer. (TA.) — *رَبْعِيٌّ الطَّعَانُ* † The sharpest kind of thrusting, or piercing. (Th, TA.)

*رَبْعِيَّةٌ* fem. of *رَبْعِيٌّ*: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.]

*رَبَاعٌ*: see an ex. in the phrase *هَمَزٌ عَلَى رَبَاعِيٍّ*, voce *رَبْعَةٌ*. — *رَبَاعٌ*, (S, Mṣb, K,) like *ثَمَانٌ* (S, K) and *يَمَانٌ* [in the CK *ثَمَانٌ* and *يَمَانٌ* and *شَنَاجٍ* and [pls. like] *جَوَارٍ*, which are the only words of this form, (K,) and *رَبَاعٌ*, (Kr, K,) accus. of the former *رَبَاعِيًّا*, (S, Mṣb, K,) and fem. *رَبَاعِيَّةٌ*, (S, K,) Shedding its tooth called the *رَبَاعِيَّةُ*, q. v.; applied to the sheep or goat in the fourth year, and to the bull and cow and the solid-hoofed animal in the fifth year, and to the camel in the seventh year: (S, Mṣb, K:) [see 4:] pl. [of pauc.] *أَرْبَاعٌ* (Az, K) and [of mult.] *رَبْعٌ* (Az, S, Mṣb, K) and *رَبْعٌ*, (Th, Az, K,) but the former is the more common, (Az,) and *رَبْعٌ* (IAar, K) and *رَبْعَانٌ* (S, Mṣb, K) and *رَبَاعٌ* and *رَبَاعِيَّاتٌ*. (K.) You say, *رَكِبْتُ بِرْذَوْنَا رَبَاعِيًّا* [I rode a hackney shedding his *رَبَاعِيَّةُ*, or in his fifth year]. (S, Mṣb, K.) — Hence, *حَرْبٌ رَبَاعِيَّةٌ* † Vehement and youthful war. (TA.)

*رَبَاعٌ* [Four and four: four and four together: or four at a time and four at a time:] is a deviation from the original form, (S, K,) or *أَرْبَعَةٌ*; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see *ثَلَاثٌ*),] it is imperfectly decl.: (K:) but the dim. is *رَبْعِيٌّ*, perfectly decl. (S voce *ثَلَاثٌ*, q. v.) [See exs. voce *ثَلَاثٌ*.] In the Kur iv. 3, El-Aamash read *وَرَبْعٌ* instead of *وَرَبَاعٌ*. (IJ, K.)

*أَفْدَاحٌ* A she-camel that yields four [pl. of *قَدَحٌ*] of milk. (IAar.) — See also *الأَرْبَعَاءُ*.

*رَبْعٌ*: see *رَبْعٌ*, in two places. — It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting Two months, (S, Mṣb, K,) [next] after *صَفَرٌ*; (S, K;) and they say, (Mṣb,) one should only say, in speaking of them, *شَهْرٌ رَبْعِيٌّ* and *شَهْرٌ رَبْعِيٌّ* (S, Mṣb, K:) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is *شهر ربيع الاول* (with a single kesreh, and with no syll. sign to the *اول*); and in another copy of the S I find *شهر ربيع الاول* and

[*شهر ربيع الآخر*]; with the addition of *شهر*: but it is allowable to say also *شهر ربيع الاول* and *شهر ربيع الآخر*: the word *شهر* is necessarily added in order to discriminate between the months thus called and the season called *ربيع*: Az says, the Arabs mention all the months without the word *شهر* except the two months of *ربيع* and the month of *رمضان*: and they say also *شهر ربيع* and *شهر ربيع*: (Mṣb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Mṣb in art. *جسد*.) It has a twofold application also to seasons; *الربيع الاول* being The season in which the truffles and the blossoms come, (S, Mṣb, K,) and this is [also called] *ربيع الكلأ* [the rabeca of the herbage, properly called the spring of Arabia]; (S;) and *الربيع الثاني* The season in which fruits ripen; (S, Mṣb, K;) [also called *الربيع*]; but some people call this *الربيع الاول*; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call *الربيع الثاني*; but all of them agree that the *الربيع* [or autumn] is called *الربيع*: AHn says, the two divisions of the winter [by which he means the half-year commencing at the autumnal equinox] are called *ربيعان*; the former being *ربيع الماء والأقطار* [the rabeca of the water and the rains, in which the rain called *الوسمي*, which is termed the first of the rains, commences]; and the second being *ربيع الثبات* [or *ربيع الكلأ* the rabeca of the herbage], because the herbage therein attains to its last stage: and he adds, that *ربيع* is applied by the Arabs to the whole winter, [meaning, again, the half-year commencing at the autumnal equinox,] because of the moisture, or rain: (TA:) or the year consists of six seasons; (so in the K; but in the S, “and I heard Abu-l-Ghouth say, the Arabs make the year to be six seasons;”) two months thereof are called *الربيع الاول*; and two months, *صيف*; and two months, *قَيْظٌ*; (S, K;) and two months, *ربيع*, (so in a copy of the S,) or *ربيع اثنى*, (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is *ربيع اثنى*, without tenween,]) or *الربيع الثاني*; (K;) and two months, *شتاء*; (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Abou-Yahya Ibn-Kibāseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, *الربيع الاول*, which the vulgar call *الخريف* [The autumn]; then *الشتاء* [the winter]; then *الصيف*, which is *الربيع الآخر* [or *الربيع الثاني*, i. e. the spring]; then *القَيْظُ* [the summer, or hot season]: all this is what the Arabs in the desert say: *الخريف* which is with the Persians the *ربيع*, he says, commences on the third of *أيلول* [September O. S.]; and the *شتاء*, on the third of *كانون الاول* [December O. S.]; and the *صيف*

which is with the Persians the ربيع, on the fifth of آذار [March O. S.]; and the قيط which is with the Persians the صيف, on the fourth of حزيران [June O. S.]: and Aboo-Yahya adds, the ربيع of the people of El-'Irāk agrees with the ربيع of the Persians, which is after the شتاء [or winter], and which is the season of the flowers, or roses, and is the most temperate of the seasons: the people of El-'Irāk, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاول: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called الوَسْمِي] falls therein. (TA.) The pl. of ربيع is اَرْبَعَةٌ [a pl. of pauc.] and اَرْبَعَاءُ [a pl. of mult.] (S, Mṣb, K) and رِبَاعٌ; (AHn, K;) or the first of these is pl. of ربيع الكلال (Fr, Yaḡkoob, S, Mṣb, K) and of the ربيع of the months; (Fr, Mṣb;) but the second is pl. of ربيع in the sense of جَدُول, to be explained below. (Fr, Yaḡkoob, S, Mṣb, K.) Hence the phrase in a supplication, mentioned in a trad., اَللّٰهُمَّ اجْعَلِ الْقُرْآنَ رِبْعًا قَلْبِي, [O God, make Thou the Kūr-ān to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called ربيع. (TA.) Hence also, (TA,) اَبُو الرَّبِيعِ The

ربيع [or hoopoe]; (K;) because it appears with the [season called] ربيع. (TA.) [See also, respecting the seasons &c., the word زَمَنٌ] — Also The rain in the [season called] ربيع [as meaning the half-year commencing at the autumnal equinox, (which includes what is really the spring of Arabia, called "the rabeeṣ of the herbage," accord. to a statement of AHn cited above, and accord. to what is stated on the authority of AZ voce نُوءُ): (S, K;) or [only, accord. to some,] the rain which is after the وَسْمِي, and after which is [that called] the صَيْف, and then the حَيْمَر: or, accord. to AHn, rain whenever it comes: Az says, I have heard the Arabs call thus the first rain falling upon the earth in the days of the خريف [or autumn]: (TA:) the pl. [of pauc.] is اَرْبَعَةٌ and [of mult.] رِبَاعٌ. (AHn, TA.) [See also, respecting the rains, the word زَمَنٌ] — Also Herbage; green herbage which the beasts eat; (TA;) [properly] the herbage that is produced by the first rain in the quarter which is called the ربيع, and which is commonly called the خريف [or autumn], (Mṣb in art. زَمَن.) [continuing its growth during the winter-quarter, which is also called the ربيع, and which includes, as stated above, what is really the spring of Arabia, called "the rabeeṣ of the herbage," wherein, as AHn says, the herbage attains to its last stage: it seems generally to mean the spring-herbage, which is earlier or later in different latitudes:] pl. اَرْبَعَةٌ. (TA.) [Hence,] a poet says,

- \* يَدَاكَ يَدَ رَبِيعِ النَّاسِ فِيهَا  
\* وَفِي الْأُخْرَى الشُّهُورُ مِنَ الْحَرَامِ

meaning † [Thy two hands are such that] one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months, i. e.] in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable. (TA.) [Compare Proverbs iii. 16.] — Also † A rivulet, or streamlet; (Mṣb, K;) i. q. جَدُول: (S, Mṣb, K;) or i. q. نَهْرٌ: (Mgh:) or نَهْرٌ صَغِيرٌ: (Har p. 402:) a rivulet, or streamlet, that runs to palm-trees: and رِبْعُ السَّاقِي, a subst. prefixed to its epithet, occurring in a trad., † the river [or rivulet] that waters seed-produce: (TA:) pl. اَرْبَعَاءُ (Fr, Yaḡkoob, S, Mṣb, K) and رِبْعَانٌ. (TA.) A poet says, describing one drinking much,

\* فَوَهُ رَبِيعٌ وَكُفَّهُ قَدَحٌ \*

† His mouth is a river [and his hand is a bowl]. (TA.) — Also A share, or portion, of water for [irrigating] land, (IDrd, K, TA,) whatever it be: or, as some say, a share, or portion, thereof for the quarter of a day or night; but this is not of valid authority. (TA.) You say, لِفُلَانٍ مِنْ هَذَا رِبْعٌ, (K, TA,) or, as in some copies of the K, اِلَيْهِ, instead of مِنْ, i. e. To such a one belongs a share, or portion, of this water [for irrigating land]. (TA.) — The dim. of رِبْعٌ is رِبْعِيٌّ. (Mṣb.)

رِبْعِيٌّ: see رِبَاعٌ: — and see also رِبْعِيٌّ, last sentence.

رِبَاعَةٌ: see رِبْعَةٌ, in two places.

رِبَاعَةٌ: see رِبْعَةٌ, in four places. — It also signifies A kind of حِمَالَةٌ [meaning obligation, or responsibility, that must be discharged, or performed, taken upon himself by a person for others; and here, particularly, such as is taken upon himself by the head, or chief, of a people]. (S, K.) You say, هُوَ عَلَى رِبَاعَةٍ قَوْمِهِ, [properly He is over the affairs of his people, as indicated above, voce رِبْعَةٌ, last sentence,] meaning He is the head, or chief, of his people. (TA.) Abul-Kāsim El-Iṣbahānee says, رِبَاعَةٌ is metaphorically used to signify † The being a head, or chief; or the office of head, or chief; in consideration of the taking of the مَرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَا يَقِيمُ رِبَاعَةَ الْقَوْمِ غَيْرُ فُلَانٍ, [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.)

رِبْعِيَّةٌ A stone that is raised, or lifted, (S, K, TA,) for trial of strength: (K, TA:) applied only to a stone. (Az, TA.) — A helmet of iron. (Lth, S, K.) — A meadow; or a garden; syn. رَوْضَةٌ. (IAar, K.) — A [leathern water-bag, such as is called] مَزَادَةٌ. (K.) — A kind of receptacle for perfume and the like; syn. عَتِيدَةٌ, q. v. (K.)

رِبَاعِيٌّ A boy four spans (أَشْبَار) in height. (S and Mṣb voce خَمَاسِي, q. v.) It is also applied to a camel, like سَبَاعِي; [app. meaning Four cubits in height:] fem. with ة. (TA in art. سَبْع.) —

[Also A word composed of four letters, radical only, or radical and augmentative.]

رَبَاعِيَّةٌ The tooth that is between the ثَنِيَّة [or central incisor] and the نَاب; (S, Mṣb, K;) i. e. each of the four teeth which are next to the ثَنِيَّة, (Mgh, TA,) pertaining to man and to others: (TA:) pl. رِبَاعِيَّات: (S, Mgh, Mṣb, K:) a man has, above, [two teeth called] ثَنِيَّتَانِ, and [two called] رِبَاعِيَّتَانِ, after them, and [two called] اَرْبَعَةٌ, and [two called] ضَاحِكَانِ, and six اَرْبَعَةٌ, on each side [three], and [two teeth called] نَاجِدَانِ; and the like below: (As, TA:) and the solid-hoofed animal has, after the ثَنِيَّة, four رِبَاعِيَّات, and four قَوَارِج, and four اَنْتَاب, and eight اَضْرَاس. (AZ, TA.) — Also fem. of رِبَاعٌ [q. v.]. (S, K.)

رِبَاعٌ One who often buys, or sells, رِبَاعٌ, meaning houses, or places of abode. (IAar, K.)

رَابِعٌ [act. part. n. of رَبَعَ]. — The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.) — هُوَ رَابِعٌ He is [the fourth of four, or] one of four. (TA.) — رَابِعَةٌ عَشْرَةٌ and رَابِعٌ عَشْرٌ, the former masc. and the latter fem., meaning Fourteenth, are subject to the same rules as ثَابِتٌ عَشْرٌ and its fem., expl. in art. ثَلَاثٌ, q. v. — رَابِعٌ رَوَابِعٌ [Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl. of رَابِعَةٌ]: from رَبَعَتِ الْإِبِلُ, meaning وَرَدَتِ الرِّبْعَ. (S, K.)

In like manner, also, رَوَابِعٌ is applied, metaphorically, to birds of the kind called قَطَا, as an epithet denoting their coming to water, by El-'Ajjāz. (TA.) — رِبْعِيٌّ رَابِعٌ A fruitful, or plentiful, ربيع [meaning the season so called]. (ISK, K.) — One does not say يَوْمٌ رَابِعٌ like as one says يَوْمٌ قَائِظٌ &c., because there is no corresponding verb, like قَاطَ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) — هُوَ رَابِعٌ عَلَى حَالِهِ He is abiding, or continuing, in his state, or condition. (TA.)

رَبِيعَةٌ هِيَ أَرْبَعُهُنَّ لِقَاحًا — اَرْبَعَةٌ: see اَرْبَعَةٌ. She is the quickest of them in conceiving, or becoming pregnant. (Th.)

أَرْبَعَةٌ [Four;] a masc. n. of number; fem. اَرْبَعٌ. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijāz, and a case in which اَرْبَعَةٌ is imperfectly decl., see ثَلَاثَةٌ. See also سِتَّةٌ.] — ذَوَاتُ الْأَرْبَعِ The quadrupeds. (The Lexicons passim.) — جَاءَتْ عَيْنَاهُ بِأَرْبَعَةٍ † His two eyes shed tears running from their four sides: or it means, accord. to Z, he came weeping most vehemently. (TA.) [See another ex. voce ثَمَانِيَّةٌ.] — اَرْبَعَةٌ عَشْرٌ [indecl. in every case, meaning Fourteen,] is pronounced by some of the Arabs اَرْبَعَةٌ عَشْرَةٌ: and [the fem.] اَرْبَعٌ عَشْرَةٌ, thus in the dial. of El-Hijāz [and of most of the Arabs], is pronounced اَرْبَعٌ عَشْرَةٌ in the dial. of Nejd. (S in art. عَشْر.)

الرَّبْعَاءُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الأَرْبَعَاءُ, (Aṣ, Ṣ, Mṣb, K,) the latter on the authority of some of the Benoo-Asad, (Ṣ, Mṣb,) and الأَرْبَعَاءُ, (Aṣ, Mṣb, K,) which is a form of the word seldom used, (Mṣb,) and الإَرْبَعَاءُ, and الإَرْبَعَاءُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Mṣb,) except أَرْبَعَاءُ, (AZ, O,) the name of *A certain day*; (Ṣ, Mṣb, K;) [namely Wednesday;] *the fourth day of the week*; (L;) as also الرُّبُوعُ; but this is post-classical: (TA:) the dual of أَرْبَعَاءُ is أَرْبَعَاوَانِ; (L;) and the pl. is أَرْبَعَاوَاتُ, (Ṣ, L,) [accord. to those who make the sing. fem.;] or the dual is أَرْبَعَانِ, and the pl. is أَرْبَعَانَاتُ; (K;) thus says Aboo-Jukhádir, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الأَرْبَعَاءُ بِمَا فِيهِ [Wednesday passed with what (occurred) in it], making it sing. and masc. [because he meant thereby يَوْمُ الأَرْبَعَاءِ]; but Abu-l-Jarráh used to say, مَضَتْ الأَرْبَعَاءُ, making it fem. and pl., and employing it like a n. of number: (Lh:) Th is related to have mentioned أَرْبَاعِي as a pl. of الأَرْبَعَاءُ; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, Ṣ in art. امس.)

أَرْبَعُونَ [Forty;] *a certain number*, (TA,) after ثَلَاثُونَ. (Ṣ, K.) — [Also Fortieth.]

أَرْبَعَاوِي One who fasts alone on the أَرْبَعَاءُ [or Wednesday]. (IAṣr.)

مَرْبِيع; see رُبْع, in three places.

مَرْبِيع, applied to a camel, [That is watered on the fourth day, counting the day of the next preceding watering as the first: (see 4:) and] that is brought to the water at any time. (TA.) — See also مَرْبُوع.

مَرْبِيع: — see مَرْبُوع. — Applied to rain, (Ṣ, Mṣb, TA,) *That comes in the [season called] ربيع*: [in the Ham p. 425, written مَرْبِيع:] or *that induces the people to remain in their abodes and not to seek after herbage*: (TA:) or *that confines the people in their رُبَاع [or dwellings] by reason of its abundance*: (Mṣb:) or *that causes the [herbage called] ربيع to grow*: (TA:) or *that causes the growth of that in which the camels may pasture at pleasure*. (Ṣ.) — With ة, applied to land (أَرْض), *Abounding with [the herbage called] ربيع*; as also مَرْبِيع. (TA.) — Without ة, applied to a she-camel, (Aṣ, Ṣ, K,) *That brings forth in the [season called] ربيع* (Ṣ, K:) or *that has her young one with her*; (Aṣ, Ṣ, K;) the young one being called رُبْع: (Aṣ, Ṣ:) as also مَرْبِيع: (Aṣ, TA:) or the latter signifies one that usually brings forth in the [season called] ربيع: (Ṣ, K:) or *that brings forth in the be-*

*ginning of the breeding-time*: (Aṣ, Ṣ, K:) or *that is early, or before others, in becoming pregnant*: (TA:) and the former, so applied, signifies also one whose womb is, or becomes, closed, [app. in the season called ربيع, (see 4,)] so that it does not admit the seminal fluid. (TA.) — Applied to a man, † *Having offspring born to him in the prime of his manhood*. (TA.) [See 4.] — Also *The sail of a full ship*: (AA, K:) that of an empty ship is called رُومِي. (AA, TA.)

مَرْبِيع: see مَرْبِيع.

مَرْبِيع (Ṣ, K,) *Having four portions [or sides or faces or angles &c.; generally meaning either square or quadrilateral]: or of the form of a thing having four legs; or of the form of a quadruped*. (TA.) [See also مُتَلَت.] — مَرْبِيعُ الْحَاجِبِينَ † *A man whose eyebrows have much hair; as though he had four eyebrows*. (TA.) — مَرْبِيعُ الْجَبَةِ [Having a square forehead; meaning] † *a slave*. (TA.)

يَرْبِيعُ أَرْضَ مَرْبِيعَ *A land containing, or having, يَرْبِيع [or jerboas]*; (Ṣ, K;) as also † أَرْضُ مَرْبِيعَ. (TA.)

مَرْبِيعَ *A staff, (K,) or small staff, (Ṣ,) of which two men take hold of the two ends in order to raise a load (Ṣ, K) and put it upon the back of the camel, (Ṣ,) or upon the beast; (K;) as also مَرْبِيع: (K:) which latter is also expl. as signifying a piece of wood with which a thing is taken*. (TA.) [See 1, last signification but one.]

رُبْع: — see رُبْع: — and مَرْبُوع: — and رُبْع: — Rain that comes in the beginning of the [season called] ربيع: [an epithet used in this sense as a subst.]: pl. مَرْبِيع. (Ṣ, \* K, \* TA, \* [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرْبِيعُ النُّجُوم, as used in a verse of Lebeed cited in the first paragraph of art. رَزَق; by the نُجُوم being meant the أَنْوَاء; (Ṣ;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi supr.) — Applied to a place, *That produces herbage in the beginning of the [season called] ربيع*. (K, TA.) — Applied to land (أَرْض): see مَرْبِيع. — Applied to a she-camel: see مَرْبِيع.

مَرْبُوع Twisted of four twists, or strands; (Ṣ, TA;) applied to a rope, (TA,) as also مَرْبِيع, (Ibn-'Abbád, TA,) and to a bow-string, and a bridle. (Ṣ, TA.) — Applied to a spear, *Four cubits in length*: (TA:) or *neither long nor short*; (Ṣ, TA;) and in like manner applied to a man: see رُبْع, in two places: (Ṣ, Mgh, L, &c. :) and [hence its pl.] مَرْبِيع, applied to horses, compact in make. (TA.) — Also, applied to a man, *Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day [counting the day of the next preceding fit as the first; i. e. having, or seized by, a quartan fever]*; as also مَرْبِيع: (Ṣ,

K;) and مَرْبِيع is said to be used in the same sense; but the Arabs say مَرْبِيع. (Az, TA.) — مَرْبِيعُ, and شَجَرُ مَرْبُوع, *Land, and trees, watered by the rain in the season called ربيع*. (Ṣ, TA.) — [Hence,] مَرْبُوع, applied to a man, also signifies † *Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarrassment or difficulty, or from a state of perdition or destruction*. (TA.)

مَرْبِيع, pl. of مَرْبُوع [q. v.]: — and pl. of مَرْبِيع [q. v.].

مَرْبِيع: see رُبْع, in three places.

مَرْبِيع, applied to a beast, *That has pastured upon the [herbage called] ربيع, and become fat, and brisk, lively, or sprightly*. (TA.) — See also رُبْع: — and see مَرْبِيعَ أَرْضَ.

تَرَبَّعَ فِي جَلَسَ مُتَرَبِّعًا He sat cross-legged; i. q. فِي جُلُوسِهِ. (TA.)

مُسْتَرْبِيعٌ Having power, or ability, for, or to do, a thing; as, for instance, war, or battle; (IAṣr;) or to bear, or endure, a thing; (IAṣr, Sgh;) as when relating to an envier, meaning his envy. (Sgh.) You say also يَسْتَرْبِيعُ بِعَيْلِهِ *A man who is able by himself to execute his work, having power, or strength, to do it, and very patient*. (K.)

مَرْبُوع, in which the ي is augmentative, (Kr, Ṣ, Mṣb,) because there is not in the language of the Arabs any word of the measure فَعْلُول, (Kr, Ṣ,) except what is extr., such as صَعْفُوق, (K,) which is a foreign word [introduced into their language], (Ṣ in art. صَعْفَق) [The jerboa;] *a certain well-known beast*; (K;) *a small beast like the فَارَّة [or rat], but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the زَرَّافَة [or giraffe]; called by the vulgar جَرَبُوع; (Mṣb;) a rat (فَارَّة) of which the burrow has four entrances*; Az says, it is a small beast larger than the جَرَد, [q. v.; but in the L, in art. جَرَد, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål ("Descr. Animalium," p. iv,) terms it *mus jaculus*: see the questions appended to Niebuhr's "Descr. de l'Arabie," p. 177:] pl. مَرْبِيع. (Ṣ, Mṣb.) [See ذُو الرَّمِيح, voce رَمِيح.] — Hence, (TA,) مَرْبُوعُ also signifies † *The portion of flesh and sinew next the back-bone, on either side*; (Ṣ, \* K;) as being likened to the فَارَّة [thus called]: (TA:) or this is with damm [المَرْبُوع]: (K:) or the يَرْبِيع of the مَتْن are its portions of flesh; (T, Ṣ, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.)

الْجَارُ الْمَرْبُوعِي The neighbour that is variable in his actions [like the jerboa, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الْجَارُ الْبَرَّاقِشِي. (IAṣr, TA in art. جَوْر.)



## ربق

1. رَبَّقَهُ, aor. ٤ (S, Mṣb, K) and ٤, (S, K,) inf. n. رَبَّقَى (JK, S, Mṣb,) *He put his head* (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Mṣb) *into the رَبَّقَهُ* (S, K,) or *into the رَبَّقَى* (Mṣb:) or, accord. to the M, *he made fast, or bound or tied fast or firmly, him, or it, in the رَبَّقَهُ* (TA:) or *he made fast, or bound or tied fast or firmly, his* (a sheep's or goat's) *neck with the رَبَّقَى*, or *cord*: (JK:) and رَبَّقَهُ, inf. n. رَبَّقَى, *he made fast, or bound or tied fast or firmly, him, or it, in the رَبَّقَى* [pl. of رَبَّقَى or of رَبَّقَهُ]. (TA.) — [Hence,] رَبَّقَهُ فِي الْأَمْرِ (Mṣb, K,) aor. ٤, inf. n. رَبَّقَى (Mṣb,) + *He made him to fall into the thing, or affair.* (Mṣb, K.) — رَبَّقَى also signifies *The act of making fast; or binding, or tying, fast, or firmly; and so رَبَّقَى* (K;) each as an inf. n. of رَبَّقَهُ. (TK.)

2. رَبَّقَى [He prepared the رَبَّقَى, pl. of رَبَّقَى]. One says, رَبَّقَتِ الشَّانُ قَرَبَتِ رَبَّقَى, i. e. [The ewes have secreted milk in their udders: therefore] *prepare thou the رَبَّقَى: prepare thou the رَبَّقَى*: for they will bring forth soon: (S, K:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الْوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَبَّقَى, with ن, (S, K,) meaning “wait thou:” because they show signs of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَبَّقَى, with م. (K. [See arts. رَمَقَ and رَبَّقَى.]) — One also says, رَبَّقَى أَثْنًا الْحَبْلَ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T in art. ثَنَى.) — See also 1. — رَبَّقَتِ الْكَلَامَ *I interlarded, or embellished, the speech, or discourse, with falsehood; as also رَبَّقَتِ بَيْتَهُ*; syn. رَبَّقَتِ بَيْتَهُ (JK;) [or رَبَّقَتِ; for] رَبَّقَتِ تَرْبِقَى signifies تَلْقِيْفُهُ (Ibn-'Abbād, K;) as also تَرْبِقُهُ. (Ibn-'Abbād.)

5. تَرْبِقَتُهُ مِنْ عُنُقِي (JK,) or تَرْبِقَتُهُ مِنْ عُنُقِي (Ibn-'Abbād, K,) + *I hung the thing upon my neck.* (JK, Ibn-'Abbād, K, TA.)

8. اَرْتَبَقَ *He* (a kid) *had his head put into the رَبَّقَهُ*. (S.) — [Hence,] اَرْتَبَقَ فِي حَبَاتِي *He* (a gazelle, S, K) *became caught in my snare.* (Lth, JK, S, K.) — And اَرْتَبَقْتُ فِي حَبَاتِهِ + *I became caught in [the snare of] his deceit.* (TA.) — And اَرْتَبَقَ فِي الْأَمْرِ + *He fell into the thing, or affair.* (Mṣb, K.) = اَرْتَبَقْتُ لِنَفْسِي *I tied, bound, or made fast, him, or it, for myself.* (TA.)

ربق *A cord having in it a number of loops wherewith lambs, or kids, are tied, or made fast; any one of which loops is termed رَبَّقَةً* (S, Mṣb, K) and رَبَّقَةً (K:) or *a cord which is doubled in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast: so, says Az, I have heard from the*

Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رَبَّقَى (S, Mṣb, K) and رَبَّقَى [of pauc.] اَرْتَبَقَى (S, K.) — Hence, (TA,) خَلَعَ رَبَّقَهُ الْإِسْلَامَ مِنْ عُنُقِهِ (S, Mṣb, TA,) occurring in a trad., (S,) + *He cast off the tie of El-Islām, (Mṣb, TA,) with which he had bound himself, (TA,) [from his neck.]* (Mṣb, TA.) [See also خَلَعَ.] And تَكَمَّرَ الْعَهْدَ مَا لَمْ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (S,) meaning + [The covenant is yours] as long as ye sever not the tie with which ye are bound; this tie being likened to the رَبَّقَى upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رَبَّقَى, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُّوا بِالذَّرِيَّةِ لَا تَأْكُلُوا أَرْزَاقَهَا وَتَذَرُوا أَرْبَاقَهَا فِي أَعْنَاقِهَا [Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks]: he likens the obligations imposed upon them to اَرْبَاقَ. (TA.) One says also, حَلَّ رَبَّقَتَهُ, meaning: *He removed from him his anxiety*: (K, TA:) and so قَطَعَ رَبَّقَتَهُ. (TA.)

رَبَّقَهُ: see the next preceding paragraph.

رَبَّقَهُ: see رَبَّقَى, in four places. — Also *A thing woven of black wool, of the width of the بَنْتَةُ [or band of the drawers or trowsers], in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck [or shoulder] of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the رَبَّقَى [pl. of رَبَّقَهُ] upon the necks of their boys only as a preservative from the [evil] eye.* (T, TA.)

رَبَّقَانِ and رَبَّقَانَةُ *Evil in disposition*: applied to a man; and in like manner to a woman: mentioned by As; and in the K in art. عَبَى [where, in some copies, it is written رَبَّقَان]. (TA.)

رَبَّقَى (TA,) or رَبَّقَهُ (S, Mṣb, K,) applied to a lamb or kid (بَهْمَةٌ), (ISk, S, K,) or to a sheep or goat (شَاة), (Mṣb, TA,) *Having its head put into the رَبَّقَهُ*; (ISk, S, Mṣb, K, TA;) as also مَرْبُوقَةٌ (ISk, JK, S, Mṣb, K) and مَرْبُوقَةٌ. (JK, TA.)

أَمْرُ الرِّبْقِ *Calamity, or misfortune*: (JK, S, K:) whence the prov., جَاءَنَا بِأَمْرِ الرِّبْقِ عَلَى أَرْبَقِي (TA,) meaning *He brought us a great calamity, or misfortune*: (K in art. أَرَقَ:) As says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَلٍ أَوْزَقٍ); (S in that art., and TA;) اَرَبَّقَى being the dim. of أَوْزَقَ (K in that art.): or أَمْرُ الرِّبْقِ is a name of war, or battle: or the viper: (JK, Ibn-'Abbād, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself it resembles the رَبَّقَى. (TA.)

تَرْبِقَى *A cord with which a ewe, or goat, is tied (K, TA) by the neck.* (TA.)

مُطْرَقٌ i. q. مُطْرَقٌ [Silent: or lowering the eyes, looking towards the ground: &c.]. (JK, TA.)

مَرْبَقَةٌ: see رَبَّقَى. — Also, [or حُبْرَةٌ مَرْبَقَةٌ,] *A cake of bread, or one baked in ashes, into which fat has been put; eyn. حُبْرَةٌ مَشْحُمَةٌ.* (K.)

مَرْبُوقَةٌ: see رَبَّقَى.

## ربك

1. رَبَّكَ (S, K,) [like رَبَّكَ] aor. ٤, inf. n. رَبَّكَ (S, TA,) *He mixed, or mingled, it.* (S, K.) — Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He made it good, or qualified it properly, namely, ثَرِيدٌ [i. e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and mixed it with some other thing.* (TA.) — And رَبَّكَ رِبْكَ (K, TA,) [and رَبَّكَ alone,] aor. and inf. n. as above, (TA,) *He made رِبْكَ [q. v.].* (K.) غَرْنَانٌ فَارَبَّكَوْا لَهُ [He is hungry, therefore make ye رِبْكَ for him], (S, K,) or, as IDrd relates it, فَابْكُلُوا لَهُ [i. e., “therefore mix ye بَكَاةً (a certain food) for him”], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisún-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, “What shall I do with him? Shall I eat him or shall I drink him?” so his wife said, غَرْنَانٌ فَارَبَّكَوْا لَهُ: and when he was satiated, he said, “How are the infant and his mother?” (S, K:) the saying means, “he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child:” and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — And رَبَّكَ فَلَانًا (Lth, K,) inf. n. as above, (Lth, TA,) *He threw such a one into mire.* (Lth, K.) = رَبَّكَ: see 8.

8. اَرْتَبَكَ *It was, or became, mixed, or mingled.* (S, K.) — *He* (a man) *stuck fast in mire.* (Lth, K, TA.) And + *He* (an animal of the chase) *struggled in the snare.* (K, TA.) — + *He* (a man, TA) *was, or became, in the condition of one whose affair, or case, is confused to him; as also رَبَّكَ*, aor. ٤, (K, TA,) inf. n. رَبَّكَ. (TA.) And اَرْتَبَكَ اَرْتَبَكَ فِي الْأَمْرِ + *He* (a man) *was, or became, entangled in the affair, and could hardly, or not at all, escape from it.* (S.) And اَرْتَبَكَ فِي الْهَلَكَاتِ + *He fell into cases of perdition, and could hardly, or not at all, escape from them.* (TA from a trad. of 'Alee.) — اَرْتَبَكَ فِي كَلَامِهِ + *He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تَتَعَنَّعَ.* (K, TA.)

11. اَرَبَّكَ رَأْيَهُ عَلَيْهِ (K, TA,) inf. n. اَرَبَّكَوْا لَهُ (TA,) + *His opinion, or judgment, was, or became, confused to him.* (Ibn-'Abbād, K, TA.) — And اَرَبَّكَ عَنْ الْأَمْرِ + *He* (a man) *paused, or stopped, from the affair.* (Ibn-'Abbād, K.)

+ *A man* (IDrd) *weak in art, artifice,*

cunning, ingenuity, or skill, in the management of affairs: (IDrd, K:) a possessive epithet. (IDrd.)

رَبْلٌ and رِبْلٌ and رِبْلٌ † A man in a state of confusion in respect of his affair, or case: (K:) the last is a possessive epithet. (TA.)

رَبْلٌ: see what next precedes.

رَبْلٌ Dates kneaded with clarified butter and [the preparation of dried curd called] أَقِط, after which it is eaten. (Sgh, TA.) [See also رِبْلَةٌ.]

رَبْلٌ: see the next paragraph: — and see also رِبْلٌ.

رِبْلَةٌ (S, K) and رِبْلٌ (K) Dates with clarified butter and [the preparation of dried curd called] أَقِط, (S, K,) kneaded together, and then eaten; [like رِبْلٌ, as explained above;] and, as ISk says, sometimes water is poured upon it, and it is drunk: or, he adds, accord. to Ghaneeyeh Ummu-El-Homaris, أَقِط and dates and clarified butter, made soft, not like what is called حَبْس: (S:) or (accord. to Ed-Dubeyceyeh, S) flour and أَقِط (S, K) ground, and then (S) mixed with clarified butter (S, K) and رِبْ [or inspissated juice]: (S:) or dates and أَقِط (K, TA) kneaded without clarified butter: (TA:) or inspissated juice (رِبْ, K, TA) mixed (TA) with flour or سَوِيق [i. e. meal of parched barley]: (K, TA:) or a cooked compound of dates and wheat. (K.) — Also the former word, A portion of fresh butter from which the milk will not separate, (Sgh, K,) so that it is mixed [therewith]. (Sgh.) — And Water mixed with mud. (Sgh, K.) — [Hence,] رَمَاهُ بِالرِبْلَةِ i. e. † [He accused him of] a thing that stuck fast upon him. (TA.)

### ربل

1. رَبَّلُوا (T, S, M, K,) aor. † (T, S, K) and رَبَّلَ (K,) inf. n. رَبَّلٌ (T.) They multiplied; became many in number: (T, M, K:) they increased and multiplied: (S:) and their children multiplied, and their cattle, or property. (M, K.) See also 8. — رَبَّلَتْ She (a woman) was, or became, fleshy; (M;) and so رَبَّلَتْ. (S.) And you say also رَبَّلَتْ لَحْمَهُ [app. meaning His flesh was, or became, abundant]. (M in art. رَبَّلٌ) — رَبَّلَتْ الْأَرْضُ (IDrd, M, K,) inf. n. رَبَّلٌ (IDrd, TA:) and رَبَّلَتْ (IDrd, M, K:) The land produced رَبَّلٌ [q. v.]: (IDrd, K:) or abounded with رَبَّلٌ (M:) or the latter signifies it ceased not to have in it رَبَّلٌ. (T.) And رَبَّلَتْ الْمَرَاعِي The pasturages abounded with herbage. (T.) [See also 5.]

4: see above. — Also رَبَّلَ He was, or became, wicked, crafty, or cunning; [like رَبَّلٌ; see art. رَبَّلٌ;] and lay in wait for the purpose of doing evil, or mischief. (TA.)

5: see 1, in two places. — رَبَّلَتْ الْأَرْضُ The land had trees such as are termed رَبَّلٌ i. e.

breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired: (As, A'Obeyd, T:) or the land became green after dryness, at the advent of autumn. (S.) And رَبَّلَ الشَّجَرُ The trees put forth leaves such as are termed رَبَّلٌ. (M, K.) — رَبَّلٌ also signifies He ate رَبَّلٌ; (Ibn-'Abbád, K;) said of a gazelle. (Ibn-'Abbád, TA.) And They (a company of men) pastured their cattle upon رَبَّلٌ. (M, K.) And He prosecuted a search after رَبَّلٌ. (Ibn-'Abbád, K.) — Also He took, captured, caught, snared, or trapped; or sought to take &c.; game, or wild animals, or the like. (M, K.) You say, خَرَجُوا يَتَرَبَّلُونَ They went forth to take &c., or seeking to take &c., game &c. (M.)

8. رَبَّلَ مَالَهُ His cattle, or property, multiplied; (Ibn-'Abbád, K;) like رَبَّلٌ. (Ibn-'Abbád, TA.)

Q. Q. 2. تَرَبَّلٌ, originally تَرَبَّلٌ: see the latter, in art. رَبَّلٌ.

رَبْلٌ Fat, and soft, or supple: [perhaps, in this sense, a contraction, by poetic license, of رَبْلٌ:] an epithet applied to a man. (Ham p. 630.) — Also A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain: (As, A'Obeyd, T, S:) or certain sorts of trees that break forth [with leaves] in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (K:) accord. to Abou-Ziyád, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also رِبْلَةٌ and رِبْلَةٌ (TA:) [and] leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (M:) pl. رَبْلٌ. (S, M, K.)

رَبْلٌ A certain plant, intensely green, abounding at Bulheys [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (K) and its neighbourhood: (TA:) two drachms thereof are an antidote for the bite of the viper. (K.)

رَبْلٌ, applied to a man, Fleshy: (A'Obeyd, S, TA:) or fleshy and fat. (TA. [See also رَبْلٌ]) And [in like manner the fem.] رَبْلَةٌ, as also رَبْلَةٌ, Fleshy (M, K) and fat; applied to a woman. (M.) And رَبْلَةٌ applied to a woman signifies also Large in the رِبْلَات [pl. of رَبْلَةٌ, q. v.]; (Lth, T, M, K;) as also رَبْلَةٌ: (M, K:) or both signify رَفْعًا; (O, K;) [in the CK, erroneously, رَفْعًا;] i. e. narrow in the أَرْقَاع [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA:) or you say رَفْعًا رَفْعًا, meaning [app., as seems to be implied in the context, large in the رِبْلَات and] narrow in the أَرْقَاع. (Lth, T.)

رِبْلَةٌ: see what next follows.

رِبْلَةٌ (AZ, T, S, M, K) and رِبْلَةٌ (S, M, K,) the former said by As to be the more chaste, (S,) The inner part of the thigh; (AZ, T, S, M, K;) i. e., of each thigh, of a man: (AZ, T:) or any

large portion of flesh: (M, K:) or the parts (M, K) of the inner side of the thigh [or of each thigh] (M) that surround the udder (M, K) and the vulva: (K:) pl. رَبْلَات; (AZ, T, S, M, K;) which Th explains as meaning the roots of the thighs. (M, TA.)

رَبْلٌ Fleshiness and fatness. (IAar, T. [Thus in two copies of the T, without ة. See also رَبْلَةٌ])

رَبْلٌ Fleshy; applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied: (TA:) and with ة, fat; applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رَبْلٌ]) — [Also] A thief who goes on a hostile, or hostile and plundering, expedition, (M, K,) against a party, (M,) by himself. (M, K.) [See also رَبْلٌ; and see Q. 2 in art. رَبْلٌ.]

رَبْلَةٌ Fleshiness, (A'Obeyd, S, M, K,) and some add and fatness. (TA. [See also رَبْلٌ]) — رَبْلَةٌ A well of which the water is wholesome and fattening to the drinkers. (Ham p. 367.)

رِبْلَةٌ Fatness; (S, M, K;) and ease, or ampleness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life: (M, K:) [in the CK, التَّعَمَّة is erroneously put for رَبْلَةٌ:] or the primary signification is softness, or suppleness, and fatness. (Ham p. 367.)

رَبْلٌ, applied to a woman, Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K. [In the CK, التَّافَّة is erroneously put for رَبْلَةٌ])

رَابِلَةٌ The flesh of the shoulder-blade. (Ibn-'Abbád, TA.)

رَبْلٌ The lion; (A'Obeyd, T, S, M, K;) as also رَبْلٌ (S,) which is the original form, (M in art. رَبْلٌ, q. v.,) derived from رَبْلَةٌ signifying "wickedness," &c.: (TA in that art.) Abou-Sa'eed says that it is allowable to omit the ة [and substitute for it ي]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without ة: (T:) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is رَبْلَات (T, TA) and رَبْلَات (S, TA:) and hence رَبْلَاتُ الْعَرَبِ, meaning Those, of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA. [See also رَبْلٌ; and see Q. 2 in art. رَبْلٌ]) It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning Malignant, guileful, or crafty. (TA.) Applied to an old, or elderly, man, (M, K,) it means Advanced in age, (M,) or weak, or feeble. (K.) Also One who is the only offspring of his mother. (Ibn-'Abbád, TA.) — Applied to herbage, Tangled, or luxuriant, or abundant and dense, and tall. (Fr, T, K.)

رَبْلَةٌ A cunning, or crafty, lion. (TA.)

رَبْلٌ أَرَبٌ means, (M, K,) app., (M,) Good, or

excellent, رِبْل. (M, K, \*) — رَبْلَةٌ [its fem.]: see رِبْل.

أَرْضُ مِرْبَالٍ *A land that ceases not to have in it رِبْل: (T:) or a land abounding therewith. (M, K.)*

مُتْرِبَلَةٌ, applied to a woman: see رِبْل.

## ربو

1. رَبَّأ, aor. رَبَّو. (T, S, M, Mgh, K,) inf. n. رَبَّو, (so in copies of the S, [in one of my copies of the S not mentioned,]) or رَبَّو and رَبَّو, (M, K, TA,) the latter erroneously written in [some of] the copies of the K, رَبَّو, (TA,) *It (a thing, T, S, Mgh) increased, or augmented. (T, S, M, Mgh, K.)* Said, in this sense, of property: (Mgh:) or, said of property, *It increased by usury. (M, TA.)* وَمَا آتَيْتُمْ مِنْ رَبٍّ لَا يُرَبُّو فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّو, in the Kur [xxx. 38], (T, Bd,) means *And what ye give of forbidden addition in commercial dealing, [i. e. of usury,] (Bd,) or what ye give of anything for the sake of receiving more in return, (Zj, T, Bd,) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) in order that it may increase the possessions of men, (T, \* Bd,) it shall not increase with God, (T, Bd,) nor will He bless it: (Bd:) some (namely, the people of El-Hijáz, T, or Náfi' and Yaşkoob, Bd) read رَبُّو, (T, Bd,) meaning, *in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein]. (Bd.)* — Also *It became high. (Mgh, \* TA.)* — رَبَّأ, aor. as above; and رَبَّي, aor. رَبَّي; said of a child, *He grew up. (Mgh.)* You say, رَبُّوتُ فِي رَبٍّ, (S,) or فِي حَجْرِهِ, inf. n. رَبُّو (M, K, TA) and رَبُّو, (M, TA,) with damm, (TA,) this latter on the authority of Lh, (M, TA,) accord. to the K رَبُّو, with fet-h, but correctly with damm; (TA;) and رَبَّيْتُ, (S, M, TA,) in the copies of the K erroneously written رَبَّيْتُ, (TA,) inf. n. رَبَّيْتُ and رَبَّيْتُ, (M, K, TA; [the latter, accord. to the CK, رَبَّي, which is a mistranscription;]) *I grew up [among the sons of such a one, or in his care and protection]. (S, M, K.)* — رَبَّتُ الْأَرْضُ *The ground [being rained upon] became large, and swelled. (M, TA.)* In the Kur xxii. 5 and xli. 39, for رَبَّتُ, some read رَبَّاتُ: the former means *and [becomes large, and swells; or] increases: the latter means "and rises."* (T. [See art. رَبَّأ.]) — رَبَّو السَّوِيقُ, inf. n. رَبَّو, *The سويق [or meal of parched barley] had water poured upon it, and in consequence swelled: (M, TA:) in the copies of the K, رَبَّو السَّوِيقُ, expl. as meaning he poured water on the سويق, and it consequently swelled. (TA.)* — رَبَّأ said of a horse, (S, K,) aor. رَبَّو, (TA,) inf. n. رَبَّو, (K,) *He became swollen, or inflated, from running, or from fear, or fright. (S, K.)* — *He was, or became, affected with what is termed رَبُّو; (S, M, K;) i. e. he was, or became, out of breath; his breath**

*became interrupted by reason of fatigue or running &c.; or he panted, or breathed shortly or uninterruptedly; syn. أَتَبَهَرَ: (TA:) and so رَبَّيْتُ; for you say, طَلَبْنَا الصَّيْدَ حَتَّى تَرَبَّيْنَا, i. e. [We pursued the chase until] we became out of breath; &c.; syn. بُهَرْنَا. (M.)* — See also 4. — رَبَّوْتُ الرَّابِيَّةَ *I ascended, or mounted, upon the hill, or elevated ground. (S, K.)*

2. رَبَّيْتُهُ, (S, M, Mgh, Mgh, K,) inf. n. رَبَّيْتُهُ, (S, K,) *I reared him, fostered him, or brought him up; (M, Mgh;) namely, a child: (Mgh:) I fed, or nourished, him, or it; (S, Mgh, K;) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seed-produce, and the like; (S;) as also رَبَّيْتُهُ: (Mgh, K;) the former is said to be originally رَبَّيْتُهُ. (Er-Rághib, TA. [See 1 in art. رَب, in two places.]) [Thus رَبَّيْتُ signifies *I reared, or cultivated, plants or trees.*] And رَبَّيْتُ is said of earth, or soil, meaning *It fostered plants or herbage. (L in art. رَشَح, &c.)* And يُرَبِّو وَلَا يُرَبِّو is said of a tree [as meaning *It produces blossoms, but does not mature its produce.*] (AHn, M and L in art. مَط.) — رَبَّيْتُ الْأُتْرَجَ بِعَسَلٍ [I preserved the citron with honey], and الْوَرْدَ بِسُكَّرٍ [the roses with sugar: like رَبَّيْتُهُ. (TA.)] — رَبَّيْتُ عَنْ خُنَاقِهِ [in the CK خُنَاقِهِ, which I think a mistranscription,] I removed, or eased, [his cord with which he was being strangled; app. meaning, his straitness;] (K;) mentioned by Z. (TA.) [See a similar phrase in art. رَخَو, conj. 4.]*

3. رِبَاهٌ, (K in art. مَجَر, as syn. of مَاجِرَةٌ,) inf. n. مَرَبَاهَةٌ, (TA ibid.,) [He practised usury, or the like, with him: used in this sense in the present day.] — And رَبَّيْتُهُ, (K,) inf. n. as above, (TA,) *I treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him. (K, \* TA.)*

4. رَبَّيْتُهُ (in [some of] the copies of the K, erroneously, اَرَبَيْتُهُ, TA) *I increased, or augmented, it. (M, K, TA.)* Hence, in the Kur [ii. 277], وَزَيْدِي الصَّدَقَاتِ, (M, TA) *And He will increase, or augment, alms-deeds; (Jel;) will multiply the recompense thereof, (Bd, Jel,) and bless them. (Bd.)* See also an ex. in the first paragraph. — رَبَّيْتُ *I took more than I gave. (S.)* — [Hence,] اَرَبِي, said of a man, signifies [particularly] *He engaged in, or entered upon, the رَبَّأ [i. e. the practising, or taking, of usury or the like; he practised, or took, usury or the like; as also رَبَّأ, aor. رَبَّو; for] رَبَّو and رَبَّو, as inf. ns., both signify, in Pers., رَبَّأ خُورْدَن. (KL. [In the TA, رَبَّأ, said of a man, is expl. by the words رَبَّو: but I think that the right reading must be رَبَّو فِي رَبَّو, or حَصَلَ فِي رَبَّو; and the meaning, He acquired in the practice of usury or the like, or he acquired of usury or the like.])* See, again, an ex. in the first paragraph. — اَرَبِي وَنَحْوَهَا, (M, Mgh,) *He exceeded [the age of fifty, and the like]. (M, Mgh.)* — اَرَبِي said of the عَرَفَج, in a copy of the

S, in art رَط, is a mistranscription for اَرَبِي, with dāl.]

5. رَبَّيْتُ, said of a child, (Mgh, Mgh,) *He was, or became, fed, or nourished; (Mgh;) or reared, fostered, or brought up. (Mgh.)* — See also 1, near the end of the paragraph. — رَبَّيْتُهُ: see 2.

رَبَّو: see رَبَّو. — Also *A company (IAar, T, K, TA) of men: (IAar, T, TA:) pl. اَرَبَاء: (IAar, T, K, TA:) and رَبَّو likewise signifies a company; or, as some say, ten thousand; as also رَبَّو; (M, TA;) or the former of these two words, (i. e. رَبَّو,) accord. to the A, signifies a great company of men, such as ten thousand. (TA.)* It is said in the K that رَبَّو signifies *Ten thousand dirhems; as also رَبَّو: but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentence; and the latter of them is with teshdced, belonging to art. رَب, and signifies a company [or great company] of men. (TA.)* — Also, (T, S, M, K, TA,) and رَبَّو, (M, TA,) *The state of being out of breath; interruption of the breath by reason of fatigue or running &c.: or a panting, or breathing shortly or uninterruptedly: syn. تَبَهَّر, (T, M, TA,) and اِنْهَارَ: (TA:) or a loud (lit. high) breathing: (S;) and a state of inflation of the جَوْف [or chest]. (M, TA.)* [The former word is now often used as signifying *Asthma.*]

رَبَّأ, (T, M, Mgh, K,) or رَبَّو, (S, Mgh,) [for it is often thus written, and generally thus in the copies of the Kur-án,] with the short á accord. to the pronunciation best known, (Mgh,) [which implies that it is also pronounced رَبَّو,] *An excess, and an addition: (Mgh:) an addition over and above the principal sum [that is lent or expended]: but in the law it signifies an addition obtained in a particular manner: (Er-Rághib, TA:) [i. e. usury, and the like; meaning both unlawful, and lawful, interest or profit; and the practice of taking such interest or profit:] it is in lending, (Zj, T,) or in buying and selling, (S,) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is any loan for which one receives more than the loan, or by means of which one draws a profit; [and the gain made by such means:] and the lawful is a gift by which a man invites more than it to be given to him, or a gift that he gives in order that more than it may be given to him; [and the addition that he so obtains:] (Zj, T:) [it generally means] an addition that is obtained by selling food [for food] for food [for food], or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind: (Bd in ii. 276:) or the taking of an addition in lending and in selling: (PS:) [it is said to be] i. q. عَيْنَةٌ: (M, K:) [but although رَبَّأ and عَيْنَةٌ are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith: رَبَّأ السَّيْفَةِ is a term specially employed to signify profit obtained in the case of a delay of payment: and رَبَّأ الْفَضْلِ, to signify profit obtained by the superior value of a thing received over that of a*

thing given:] the dual of رَبَا (M, Mṣb, K) or رَبَوَا (S) is رَبَوَان and رَبَيَان; (S, M, Mṣb, K;) the former being agreeable with the original; (M, Mṣb;) the ي in the latter being because of the imāleh occasioned by the preceding kesreh. (M.) See an ex. near the beginning of the first paragraph of this art. رَبَيَّةٌ, thus pronounced by the Arabs, but by the relaters of a trad., in which it occurs, رَبَيَّةٌ (Fr, T, S, Mgh,) or, as some say, رَبَيَّةٌ, as though this were the dim. of رَبَيَّةٌ (Mgh,) is a dial. var. of رَبَوَا [or رَبَا]; and by rule should be رَبَوَة: (Fr, T, S, Mgh:) or, accord. to Z, رَبَيَّة may be of the measure فَعُولَة from الرَبَا. (TA.) [See also رَمَا, in art. رمى.]

رَبَيَّة: see رَبَوَة.

رَبَوَة: see the next paragraph: — and see also رَبَو.

رَبَوَة and رَبَوَة and رَبَوَة; (T, S, M, Mṣb, K;) the first of which is preferred, (T,) or most common; (Mṣb;) and the second, of the dial. of Temeem; (T, Mṣb;) and رَبَوَة (M, K) and رَبَوَة (T, S, M, K) and رَبَوَة (M, K) and رَبَوَة (IJ, K) and رَبَوَة (T, S, M, Mṣb, K) and رَبَوَة (M, K); A hill; i. e. an elevation of ground, or elevated ground: (T, S, M, K;) or an elevated place: so called because it is high: (Mṣb, TA:) the pl. of رَبَوَة is رَبَوِي (T, Mṣb) and رَبَوِي (T:); and the pl. of رَبَوَة is رَبَوَاب; (T, Mṣb;) which ISh explains as meaning elevated sands, like the latter; the latter being more compact and rugged; the رَابِيَة, he says, has in it depression and elevation; it produces the best and the most numerous of the herbs, or leguminous plants, that are found in the sands; and men alight upon it. (T.)

رَبَوَة: see the next preceding paragraph: — and see رَبَو, in two places.

رَبَيَّة and رَبَيَّة and رَبَيَّة: see رَبَا, last sentence: — and see also art. ربي.

رَبَوَا: see رَبَا. [The و is silent, like the 1.]

رَبَوَات: see رَاب.

رَبَوِي Of, or relating to, what is termed رَبَوِي [i. e. usury and the like]: (Mgh, Mṣb:) رَبَوِي is said by Mṣr to be wrong. (Mṣb.)

رَبَا Excess, excellence, or superiority; syn. رَفْلَان عَلَى: (IDrd, S, K:) so in the saying, رَفْلَان رَبَا [Such a one possesses excess, or excellence, or superiority, over such a one]. (IDrd, S.) — And An obligation, a favour, or a benefit; syn. مَنَّة. (K.)

رَبَا: see رَبَا.

رَبَاة: see رَبَوَة.

رَبَاة and رَبَاة and رَبَاة: see رَبَوَة.

[Increasing, or augmenting: &c.—Hence,]

فَأَخَذَهُمْ أَخْذَةً رَابِيَةً, in the Kur [lxix. 10], And

He punished them with a punishment exceeding other punishments; (Fr, S, M, K, Jel;) a vehement punishment. (K.) — أَمْرًا رَابِيَةً A woman affected with what is termed رَبَو; [i. e., out of breath; &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also رَبَوَات. (TA.)

رَابِيَة [as a subst.]: see رَبَوَة, in two places.

أَرَبِي in the Kur xvi. 94 means More numerous, (Bd, Jel,) and more abundant in wealth. (Bd.)

أَرَبِيَة, originally أَرَبَوَة (S,) or of the measure فَعْلِيَة (M,) The root of the thigh: (Ks, T, S, K:) or the part between the upper portion of the thigh and the lower portion of the thigh [or belly]: (ISh, T, K:) or the part between the upper portion of the thigh and the lower portion of the thigh [q. v.]: or, accord. to Lh, the root of the thigh, next the بَطْن: (M:) or, as in the A, a portion of flesh, in the root of the thigh, that becomes knotted in consequence of pain: (TA:) there are two parts, together called أَرَبِيَات (S, TA.) — Also † A man's household, and the sons of the paternal uncle of a man; (T, M, K, TA;) not including any others: (T, M:) or the nearer members of the household of a man. (A, TA.) One says, جَاءَ فُلَانٌ فِي أَرَبِيَّتِهِ, and فِي أَرَبِيَّةٍ قَوْمِهِ (S,) † Such a one came among his household, and the sons of his paternal uncle: (T, TA:) or among the people of his house consisting of the sons of his paternal uncles; not of any others. (S.)

أَرَبِيَات: see art. ربي.

أَرَبِي One who practises رَبَا [i. e. usury or the like]. (M, K.) — أَرْضٌ مَرَبِيَة † Good land. (M.)

مَرَبَاة for مَرَبَاة: see the latter, in art. رَبَا.

مَرَبِي [Reared, fostered, brought up, fed, or nourished: see 2. — And] Made [or preserved] with رَب [or inspissated juice, &c. (see 2, last sentence but one)]: you say زَنْجَبِيلٌ مَرَبِي [Ginger so preserved]; as also مَرَبِي: (S, K:) and مَرَبِيَات signifies Preserves, or confections, made with رَب; like مَرَبِيَات. (S in art. رب.)

مَرَبِيَات: see what next precedes.

## رَبِي

1. رَبِي, in the copies of the K, in art. ربو, is a mistake for رَبِي. (TA in that art., q. v.)

لَا وَرَبِّكَ for لَا وَرَبِّكَ [as though رَب were a dial. var. of رَب]: see رَب (last sentence), in art. رب.

رَبِيَان a dual of رَبَا, mentioned in art. ربو.

رَبِيَة A species of the [small animals called] حَشَرَات [q. v.]: (AHát, S and K\* in art. ربو.) pl. رَبَوِي (AHát, S:) accord. to IAqr, the rat, or mouse: pl. as above: (T:) [or] a certain small beast, or reptile, between the rat, or mouse, and

[what is called] أَمْرٌ حَبِين [q. v.]. (M.) And The cat. (K in art. ربو.) — See also رَبَا (last sentence), in art. ربو.

رَبِيَة } see رَبَا (last sentence), in art. ربو.  
رَبِيَة }  
رَبِيَة }

أَرَبِيَة: see art. ربو.

أَرَبِيَان A species of fish, (S and K in art. ربو, and M in the present art.,) white, (S,) resembling worms, (S, K,) found at El-Basrah. (S.) — Accord. to Scer, A certain plant. (M.)

## رَت

1. رَت, (S, Mṣb, K,) aor. رَت, (Mṣb,) inf. n. رَتَت; (S, Mṣb;) or رَت, inf. n. رَتَة; (so in the M;) He had, in his speech, or utterance, what is termed رَتَة, expl. below. (S, M, Mṣb, K.)

4. ارْتَه He (God) caused him to have, in his speech, or utterance, what is termed رَتَة. (S, K.)

R. Q. 1. رَتَرْت He reiterated, by reason of an impediment in his speech, in uttering the letter ت (IAqr, T, K) &c. (IAqr, T.)

رَت The swine that assaults or attacks [men]: (T, TA:) or a thing [meaning an animal] resembling the wild swine: (M, TA:) pl. رَتَة, (T,) or رَتَوْت, (TA,) and رَتَوْت; (S, M, TA:) or رَتَوْت signifies [simply] swine: (S, K:) in some of the copies of the S, wild swine: (TA:) or boars: (M:) or boars in which is strength and boldness: (A:) it has been asserted that no one but Kh has mentioned it. (IDrd, M.) — [Hence, (in the TA said to be بالضمر, but this is a mistranscription for بالفتح,)] † A chief (IAqr, T, S, A, K) in eminence, or nobility, and in bounty, or gifts: (IAqr, T:) pl. رَتَوْت (IAqr, T, S, A, K) and رَتَان (K.) You say, هُوَ مِنْ رَتَوْتِ النَّاسِ † He is of the lords of mankind. (A.) And رَتَوْتِ الْبَلَدِ † These are the lords of the town, or country. (TA.)

رَتَة A vitiousness, or an impediment, in speech or utterance, so that one does not speak distinctly: (S, A, K:) or a hastiness therein, (M, Mgh,) and a want of distinctness: or the changing of ل into ي: (M:) or an impediment in speech or utterance: (Mṣb:) or, accord. to Mbr, what resembles wind, impeding the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous: it is an inborn habit, and is often found in persons of elevated, or noble, rank: (T, Mgh, Mṣb:) or, as some say, it is a reiterating of a word, preceded by the breath: or the incorporating of one letter into another (إِدْغَامٌ) when this should not be done: (Mṣb:) or a vitious and faulty kind of repetition, in the tongue. (AA, TA.)

رَتِي A woman who changes, in pronunciation, into ث, or ر into غ or ل, and the like; or who changes one letter into another; syn. تَغَاة. (AA, T, K.) [See also what follows.]



أَرْتُ A man having in his speech, or utterance, what is termed رَتْنَةٌ: (T, S, A, Mgh, Mṣb:) accord. to 'Abd-er-Rahmān, whose word, or speech, is held back, and is preceded by his breath: (Mgh:) or having an impediment in his speech, so that his tongue will not obey his will: (TA:) fem. رَتْنَةٌ: (Mṣb:) and pl. رُتْنٌ. (A, Mṣb.) [See also رَتْنِي.]

## رتب

1. رَتَبَ (T, S, M, &c.,) aor. رَتَبْتُ, inf. n. رَتْبٌ, (S, M, Mṣb, K,\*) It (a thing, S, M, Mṣb) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Mṣb, K,) and stationary, or motionless; (S, M, A, Mṣb, K,\*) as also رَتَبْتُ. (M, K.) Also, said of a thing, (T,) of a كَعْبٌ [i. e. cockal-bone, or die], [aor. and] inf. n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. رَتَبٌ, (M,) or رَتَبٌ, (K, TA,) It, and he, stood erect, or upright; (T, S, M, A, TA; [but in some copies of the K, الإِنْصَابُ is erroneously put for رَتَبٌ as the explanation of رَتَبٌ;]) and (TA) so رَتَبْتُ, (K, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IḤār. (TA. [But in the T, I find only رَتَبٌ in this sense.]) So in the saying, رَتَبَ رُتْبُ الْكَعْبِ فِي الْقَامِرِ الصَّغْبِ [He stood erect like as does the cockal-bone, or the die, in the difficult standing-place]: (S, M, A, TA:) occurring in a trad. of Luḥmān Ibn-'Ad. (TA.) And رَتَبَ فِي الصَّلَاةِ [He stood erect in prayer. (A.) [Or] رَتَبَ said of a man, [aor. رَتَبَ,] inf. n. رَتَبٌ and رُتْبٌ, signifies He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm. (Mṣb.) And you say also, رَتَبَ فِي الْأَمْرِ [He was constant, firm, &c., in the affair]. (A.)

2. رَتَبَ (S, M, A, &c.,) inf. n. رَتْبٌ, (S, K,) He made, or rendered, (a thing, S, M, or things, A,) constant, firm, steady, steadfast, stable, fixed, fast, settled, established, and stationary, or motionless. (S, M, A, Mṣb, K.) You say, رَتَبَ الرُّتَبَ [He stationed the scouts upon the مراتب]. (A. See رَتْبَةٌ.) — He set things in order, disposed them regularly, arranged them, or classified them. (MA.) You say, رَتَبَ الرُّتَبَ [He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour, &c.]. (TA voce أَصَلَ.) — [Hence,] رَتْبٌ is sometimes used as signifying The mode of construction termed رَتْبٌ [when it is regularly disposed: see art. رَتْبٌ]. (Ḥar p. 383.) — [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed الوُضُوءُ.] — And The drawing of omens, one after another. (KL.)

4. رَتَبَ (T, M, A,) inf. n. رَتَبٌ, (T,) said of a boy, (T, M, A,) He made the كَعْب [i. e. cockal-bone, or die,] to stand erect, or upright: (T, A:) or he made the كَعْب firm, or steady. (M.) — as an intrans. v.: see 1. —

Also, inf. n. as above, He became a beggar, after having been rich, or in a state of competence. (IAḥr, T, K. [Perhaps formed by transposition from رَتَبَ.]) — And He invited distinguished persons to his food, or banquet. (T.)

5. رَتَبَ: see 1, first sentence. — [Also, as quasi-pass of 2, It was, or became, set in order, regularly disposed, arranged, or classified. — And رَتَبَ عَلَيْهِ It was consequent upon it; it resulted, or accrued, from it.]

رَتَبَ: see the next paragraph.

رَتَبَ The steps of stairs. (M, TA.) — Rocks near together, some of them higher than others: (M, K:) [a coll. gen. n.:] n. un. رَتْبَةٌ; mentioned on the authority of Yaḥkoob as [written رَتَبَ] with ḍamm to the ر and fet-ḥ to the ت. (M.) — Elevated ground, (S, K,) like a بَرْزَخ [or bar, or an obstruction, between two things: app. a coll. gen. n. in this sense also; n. un. with ة; for] you say رَتْبَةٌ and رَتَبٌ like as you say دَرَجَةٌ and دَرَجٌ. (S.) — Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living: (M, K,\*) fatigue, weariness, embarrassment, or trouble; as also رَتْبَةٌ. (M.) You say, رَتَبَ مَا فِي عَيْشِهِ رَتَبٌ (T, S, M, A) There is no hardness, or difficulty, in his life or living: (S, A:) or no coarseness, hardness, or difficulty. (M.) And رَتْبَةٌ مَا فِي هَذَا الْأَمْرِ رَتَبٌ, and رَتْبَةٌ, There is no fatigue, weariness, embarrassment, or trouble, in this affair. (M.) And رَتَبَ مَا فِي هَذَا الْأَمْرِ رَتَبٌ There is not in this affair any hardness, or difficulty: (S:) or any fatigue, or trouble: (T:) i. e. it is easy, and rightly disposed. (T, A.) — Also The space between the little finger and that next to it, namely, the third finger, [when they are extended apart:] and the space between the third finger and the middle finger [when they are so extended]: (M, K:) or the space between the fore finger and the middle finger [when they are so extended]: sometimes written and pronounced رَتَبٌ (S, TA:) [or it is a coll. gen. n.; and] رَتْبَةٌ [is the n. un., and] signifies the space between [any two of] the fingers. (TA in art. رَتَقَ. [See also رَتَقَ.]) It denotes also The [space that is measured by] putting the four fingers close together. (K. [See also رَتَبَ.])

رَتْبَةٌ A single step of stairs or of a ladder; (MA;) [and so رَتْبَةٌ, as appears from what follows:] pl. of the former رَتَبٌ (MA) [and رَتَبَاتٌ, for Az says that] رَتْبَةٌ signifies one of the رَتَبَاتِ of stairs: (T:) [the pl. of رَتْبَةٌ is رَتَبَاتٌ.] You say, رَتَبَتْ رَقِي فِي رَتَبِ الدَّرَجِ [He ascended the steps of the stairs]. (A.) — [Hence,] also, (S, M, A, Mṣb, K,) and رَتْبَةٌ, (T, S, M, A, K, TA,) [or] from رَتَبَ signifying “he stood erect,” (TA,) † A station, or standing; a post of honour; rank; condition; degree; dignity; or office; (T, S, M, A, Mṣb, K, TA;) with, or at the courts of, kings; and the like: (T, TA:) or a high station, &c.: (TA:) pl. of the former رَتَبٌ; (A, Mṣb, TA;) and of the latter رَتَبٌ.

(A, TA.) You say, هُوَ فِي أَعْلَى الرُّتَبِ [He is in the highest of stations, &c.]: and عِنْدَ رَتْبَةٍ † [He has a station, &c., or high station, &c., with, or at the court of, the Sultān]: and هُوَ مِنْ أَهْلِ الْمَرَاتِبِ † [He is of the people of high stations, &c.]. (A, TA.) — رَتْبَةٌ also signifies The order of the proper relative places of things; as, for instance, of the words in a sentence. — See also the pl. رَتَبٌ in the next preceding paragraph.

رَتْبَةٌ n. un. of رَتَبَ, which see in three places. (S, M.)

رَتْبَةٌ A she-camel erect in her pace. (T, K.)

رَتَبَ (M, K) and رَتَبْتُ (Mṣb) and رَتَبْتُ (M, K) and رَتَبْتُ (M) A thing constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless: (M, Mṣb, K: [the third of these words, in this sense, is mentioned in the T in art. تَرَبَ: but see the next paragraph:]) and the first, standing erect, or upright; (T, TA;) applied to a thing, (T,) to a كَعْبٌ [i. e. cockal-bone, or die], and to a man. (TA.) You say رَتَبَ أَمْرٌ رَتَبٌ A thing, or an affair, continual, or uninterrupted, (دَائِمٌ,) constant, firm, steady, &c.: and رَتَبَ أَمْرٌ رَتَبٌ, the latter word of the measure تَفْعُلُ, with ḍamm to the ت and fet-ḥ to the ع, a thing, or an affair, constant, firm, steady, &c. (S.) And رَتَبَ عِزٌّ رَتَبٌ Might, high rank or condition, or the like, constant, firm, &c. (A.) And رَتَبَ عَيْشٌ رَتَبٌ Constant, or continual, (M, TA,) fixed, settled, or established, (TA,) means of subsistence. (M, TA.) And رَتَبَ عَلَى هَذَا رَتَبًا I ceased not to be, or to do, thus constantly; as also رَتَبًا; in which, IJ says, the ر is app. a substitute for ب, because we have not heard رَتَبَ used like رَتَبَ; but it may be radical, from الرَّتْبَةُ. (M.) — [رَتَبَ in the modern language, used as a subst., signifies A set pension, salary, and allowance; a ration; and any set office, or task: and so رَتَبَةٌ; pl. رَتَبَاتٌ.]

رَتَبَ and رَتَبْتُ and رَتَبْتُ: see the next preceding paragraph, in four places. — You say also, رَتَبُوا رَتَبًا and رَتَبُوا رَتَبًا, meaning They came all together. (K.) And a poet says, (M,) namely, Ziyād Ibn-Zeyd El-'Odharree, (TA,)

وَكَانَ لَنَا كُفْلٌ عَلَى النَّاسِ رَتَبًا \* meaning [And we possessed excellence above the people] all together: (M, TA:) thus accord. to the reading commonly known: but, as some relate it,

وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ رَتَبًا \* i. e. [And it was a just claim that we had upon the people,] settled, or established. (TA.) The first ت in رَتَبَ is augmentative, because there is no word like رَتَبَ; and the derivation also is an evidence of this, for the word is from الرَّتْبَةُ الشَّيْءُ الرَّتْبَةُ. (M.) — Also the second of these three words, (T in art. تَرَبَ, and M, and L,) or the first of them, (K,) A bad slave: (T, K:) or a slave whom three persons inherit, one after another;

because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — Also the second, (Th, M, K,) and the first, (K,) *Dust*, or *earth*; syn. رُتَاب: (Th, M, K:) because of its long endurance. (Th, M.) — And the first, i. q. اَبَد [Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be اَبَد, i. e. remaining constantly, &c.]. (K.)

أَخَذَ فُلَانٌ رُتْبَةً Such a one took what was like a road, to tread it. (K, TA.)

رُتْبَةٌ, and its pl. مَرَاتِبُ: see رُتْبَةٌ, in six places. — Accord. to Aq, it signifies *A place of observation, which is the summit of a mountain, or the upper part thereof*: (S:) accord. to Kh, (S,) the مَرَاتِبُ in mountains and in deserts (صَحَارٍ) are [structures such as are termed] أَعْلَامُ [pl. of عِلْمٌ, q. v.,] upon which are stationed (رُتَبٌ) scouts, or spies: (T, S:) or places to which scouts ascend, in, or upon, mountains. (A.) — The pl. also signifies *Narrow and rugged parts of valleys*. (TA from a trad.) — And the sing., *Any difficult station or position*. (M.) — See also رُتَبٌ, in two places. — [In post-classical works, and in the language of the present day, it is applied to *A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.*]

## رتج

1. رَتَجَ, inf. n. رَتَجٌ: see 4. — رَتَجَ, (K,) or رَتَجَ, (S, A, Mgh, K,) aor. -, (Mgh, K,) inf. n. رَتَجَ, (Mgh, TA,) *He was, or became, impeded in his speech, unable to speak, or tongue-tied*; (S, A, Mgh, K;) as also رَتَجَ عَلَيْهِ, (A, K,) and اسْتَرَجَ عَلَيْهِ, and ارْتَجَعَ عَلَيْهِ, (K,) You say, ارْتَجَعَ عَلَى الْقَارِي, (S, Mgh, Mgh,) and عَلَى الْخَطِيبِ, (Mgh,) *The reader, or reciter, (S, Mgh, Mgh,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Mgh,) as though he were prevented doing so, (Mgh,) or as though a thing were closed against him like as a door is closed*; (S;) or *was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it*; (Mgh;) from ارْتَجَعَ الباب: (Mgh, Mgh: [see 4:]) and ارْتَجَعَ عَلَيْهِ signifies the same: (S: [in my copy of the Mgh, “ارْتَجَعَ, of the same measure as اَقْتَل, in the pass. form:” but this is evidently a mistranscription, for ارْتَجَعَ, of the same measure as اَقْتَل:]) one should not say عَلَيْهِ ارْتَجَعَ: (S: [but it seems that those who pronounced the verb with teshdeed said ارْتَجَعَ: see art. رَج:]) this is sometimes said; but some disallow it: (Mgh:) the vulgar say it; and accord. to some, it may be correct as meaning “he fell into confusion.” (Mgh.) You say also, صَعِدَ الْمُنْبَرُ فَارْتَجَعَ عَلَيْهِ, *He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tongue-*

*tied*. (A.) And ارْتَجَعَ عَلَى فُلَانٍ: Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And فِي خَلَامِهِ رَتَجٌ *In his speech is a reiterating, by reason of an impediment, or inability to say what he would*. (A, TA.) — رَتَجَ, inf. n. رَتَجَانٌ, *He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly*. (K, TA.)

4. ارْتَجَ الباب, (S, A, Mgh, Mgh, K,) inf. n. رَتَجَ; (Mgh;) and رَتَجَهُ, (K,) inf. n. رَتَجَ; but Aq allows only the former verb; (TA;) i. q. اَغْلَقَهُ, [which means *He locked the door, and also he shut, or closed, the door, but the former appears to be the signification here intended, from what follows*], (S, A, Mgh, Mgh, K,) so as to make it fast, or firm: (A, Mgh, Mgh:) so says Az, after Lth: and, by extension of the signification, *he shut, or closed, the door, without locking it*. (Mgh.) It is said in a trad., اِنَّ ابْوَابَ السَّمَاءِ تَفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلِّيَ الظُّهْرُ, (Mgh,\* and “Jāmi’ es-Sagheer” of Es-Suyootee,) i. e. [Verily the gates of Heaven are opened at the declining of the sun from the meridian,] and are not closed nor locked [until the noon-prayer has been performed]. (Mgh.) — [Hence,] ارْتَجَعَ عَلَيْهِ الْأَمْرُ *The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. اسْتَبْهَرَ عَلَيْهِ*. (TA in art. بهر.) — See also 1, in four places. — [Hence also,] ارْتَجَتْ *She (a camel) closed her womb against the seed* (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.) — And *She (an ass) became pregnant*. (K.) — And *She (a hen) had her belly full of eggs*. (S, A, K.) — Also ارْتَجَعَ *It (the sea) became raised into a state of commotion, and covered everything with the abundance of its water*, (K, TA,) and the voyager upon it found no way of escape from it. (TA.) — *It (snow) was continual, and covered [the land]*. (K.) — *It (abundance of herbage) was universal over the land*, (K, TA,) leaving no part thereof wanting. (TA.) And ارْتَجَتْ السَّنَةُ *The year of drought involved every part in sterility*, (K, TA,) so that man found no way of escape. (TA.)

8: see 1, in two places.

10: see 1, second sentence.

سُتَّةٌ رَتَجٌ [A street that is closed;] that has no place of egress. (A, K.) مَالٌ رَتَجٌ *Property to which there is no access*; (A, TA;) contr. of طَلَقَ, (K, TA,) which is likewise with كَسَر; (TA; [in the CK طَلَقَ];) as also غَلَقَ. (K, TA.)

رَتَجَ: see what next follows.

رَتَجٌ A door: (TA:) or a great door; (S, Mgh, Mgh, K;) as also رَتَجَ, (S, A, K:) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or wicket: (S, K:) or it signifies also a door that is locked, or shut or closed: (Mgh:) pl. رَتَجٌ and رَتَايَجُ, and, accord. to MF, رَتَايَجُ, but this is irreg., and he has given no

authority for it. (TA.) Hence رَتَايَجُ الْقَعْبَةِ [The door of the Kaabeh]: (S, TA:) and *the Kaabeh itself*: (A, TA:) and [hence also] الرَتَايَجُ is a name of Mekkeh. (K, TA.) رَتَايَجٌ فِي رَتَايَجٍ, (A, Mgh, Mgh, TA,) occurring in a trad., (Mgh, TA,) means, (A, Mgh, TA,) or is said to mean, (Mgh,) *He made his property, or cattle, a votive offering to be taken to the Kaabeh*; (A, Mgh, Mgh;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it. (TA.) — Also *The part of the womb that closes upon the fetus; as being likened to a door*. (L.) — رَتَايَجُ ذَاتِ رَتَايَجٍ occurs in a trad. [app. as meaning *A land having a place of ingress that is, or may be, closed: or it may mean a land having in it rocks: see رَتَايَجُ, of which رَتَايَجُ may be a coll. gen. n.*]. (TA.) — نَاقَةٌ رَتَايَجُ الصَّلَا *A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.]*. (K.)

رَتَايَجَةٌ sing. of رَتَايَجٍ, which signifies *Rocks*. (K.) — Also *Any narrow* شَعْبٌ [or mountain-road, &c.]; as though it were closed, by reason of its narrowness. (L.)

مُرْتَجٌ A door, and a chamber, or house, locked, or shut or closed, (مُغْلَقٌ) so as to be made fast, or firm. (A.)

مُرْتَجٌ, applied to a she-camel, *Pregnant*; because the mouth of her womb becomes closed against the seed of the stallion: (T, A, TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجٌ and مَرَاتِجٌ. (A, TA.)

مُرْتَايَجٌ A thing with which a door is closed, or made fast; syn. مَغْلَقٌ; (S;) [app. a kind of latch:] it is affixed behind the door, in the part next to the lock. (Ibn-'Abbād, TA in art. عَرِضُ.)

مَرَاتِجٌ Narrow roads or paths: (S, A, K:) the sing. is not mentioned. (TA.)

## رتج

1. رَتَجَ, aor. -, inf. n. رَتَوُجٌ (S, Mgh, K) and رَتَجَ (Mgh, K) and رَتَايَجَ, (IAqr, K,) *He (a beast) pastured at pleasure*; (Mgh;) *he (a beast, S, TA) ate* (S, K) and drank (K) what he pleased, (S, K,) and came and went in the pasturage, by day, (TA,) amid abundance of herbage, and plenty: (K:) or *he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters*: (Lth, K, TA:) or *he ate* (IAqr, K) and drank (K) with great greediness. (IAqr, K.) In its primary acceptation, it is said of a beast. (TA.) — It is metaphorically said of a man, as meaning *He ate much*; accord. to El-Ishbahānee in the Mufradāt, and the A and the B. (TA.) — You say, رَتَجَ فُلَانٌ فِي مَالِ فُلَانٍ *Such a one acted as he pleased in eating and drinking the property of such a one*. (TA.) — And خَرَجْنَا نَلْعَبُ وَنَرْتَجُ *We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves; and playing,*

or sporting. (§, TA.)\* It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) **أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ** [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart: (TA:) and **يَرْتَعُ وَيَلْعَبُ** that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA:) and the reverse, (K,) **يَرْتَعُ وَيَلْعَبُ**, (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:) and with ن in each case. (K.) — And it is said in a trad., **مَنْ يَرْتَعُ حَوْلَ الْجَمَى يُوْشِكُ أَنْ يَخَالِفَهُ**, i. e. † He who goes round about [the prohibited place of pasturage will soon enter into it]. (TA.) — And in another trad., **إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا**, meaning † [When ye pass by a scene of] the commemoration of the praises of God, enter ye therein; the entering therein being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.)

4. **ارْتَع** He put his camels [to pasture at pleasure; (see 1;) or] to eat (§, K) and drink (K) what they pleased, (§, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art. :]) or he pastured his camels, or put them to pasture, by themselves. (TA.) See the ex. in the Kur-án cited above. — Hence, † He ruled, or governed, his subjects well; [as though] leaving them to satiate themselves in the pasturage. (TA.) — It (a party of men) lighted upon abundance of herbage, and pastured. (TA.) — It (rain) produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty. (§, Mgh, K.) — **ارْتَعَتِ الْأَرْضُ** The land became abundant in herbage. (TA.)

**رَتَغَ** [app. an inf. n., of which the verb (رَتَغَ) is not mentioned, and perhaps not used,] The leading a plentiful and pleasant and easy life. (TA.) [See also رَتَعَةٌ.]

**رَتَغَ** sing. of رَتَعُونَ, q. v. voce **رَتَغَ** — and applied to herbage: see رَتَع.

**رَتَعَةٌ** Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of ampleness in respect thereof: (K:) a subst. from 1. (TA.) Hence the prov., **الرَّتَعَةُ وَالْقَيْدُ**, and **الرَّتْعَةُ**; (K:) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning **الخَضْبُ**: said by 'Amr Ibn-'Eq-Saḥḥ: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thou

art corpulent;" and he replied in the words above. (K.)

**رَتَعَةٌ**: see what next precedes.

**رَتَّاعٌ** One who seeks, with his camels, after the places of pasturage abounding with herbage, one after another. (TA.)

**رَاتِعٌ** A camel, (§, K,) or beast, pasturing at his pleasure; (Mgh;) or eating (§, K,) and drinking (K) what he pleases, (§, K,) and coming and going in the pasturage, by day, (TA,) amid abundance of herbage, and plenty; (K:) [part. n. of 1, q. v. :] pl. **رَاتِعٌ** (§, Mgh, K) and **رَتَّاعٌ** and **رَتَّاعٌ** and **رَتَّاعٌ**. (K.) — You say also **قَوْمٌ رَاتِعُونَ**. (S.) See رَتَّاعٌ.

**رَأَيْتُ أَزْتَاعًا مِنَ النَّاسِ** I saw a multitude of men. (Sgh, K.)

**مَرْتَعٌ** A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing;] a place where beasts pasture at pleasure; (Mgh;) where they eat (§, K) and drink (K) what they please, (§, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. **مَرَاتِعٌ**. (Mgh.) — [And Pasture itself:] one says, **أَكَلُوا مَرْتَعِ الْأَرْضِ** [They consumed, or ate, the pasture of the land]. (M in art. رَدْم.)

**مَرْتَعٌ** One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty. (TA.) — † A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire. (K, TA.) You say also **قَوْمٌ مَرْتَعُونَ**, meaning † A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn. **مَخَاصِبٌ**; and **قَوْمٌ رَتَّاعُونَ**, after the manner of a rel. n., like **طَعْمَرٌ**: and in like manner **رَتَّاعٌ** is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — Rain that produces, or gives growth to, herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty. (§, Mgh.) — **أَرْضٌ مَرْتَعَةٌ** Land in which the beasts eagerly desire to satiate themselves. (Sh.)

## رتى

1. **رَتَّى**, aor. 2 (§, L, Mgh) and 2, (L,) inf. n. **رَتَّيْتُ**, (§, M, L, Mgh, K,) He closed up, (M, Mgh, TA,) and repaired, (M, TA,) a rent: (§, M, Mgh, TA:) [he sewed up, or together: see رَتَّاقٌ:] **رَتَّاقٌ** is the contr. of **الْفَتْقُ**. (§, K.) — [Hence,] one says, **رَتَّيْتُ قَتْعَهُمُ**, meaning † [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA.) — **رَتَّعْتُ**, aor. 2, (IKoot, Mgh, TA,) inf. n. **رَتَّعٌ**, (§, Mgh, Mgh, TA,) in the K, erroneously, **رَتَّعَةٌ**, (TA,) She was,

or became, such as is termed **رَتَّعَةٌ**; (IKoot, S, Mgh, Mgh, K;) said of a woman, (§, Mgh, Mgh, K,) or of a girl, and also of a camel. (IKoot, Mgh.)

8. **ارْتَى** It was, or became, closed up, (§, Mgh, K,) [and repaired; and sewed up, or together;] said of a rent: (§, Mgh:) and also of the vulva of a woman. (§, TA.)

**رَتَّى** i. q. **مَرْتَوَقٌ** [and **مَرْتَوَقَةٌ**, &c., being originally an inf. n.; i. e. Closed up, and repaired; applied to a rent; and so **رَتَّى**]. (TA.) **كَانَتْ رَتَّتًا** in the Kur [xxi. 31, lit. They (the heavens and the earth) were closed up, and we rent them], is from **الرَّتْقُ** as the contr. of **الْفَتْقُ**: (§) accord. to Ibn-'Arafah, it means they were closed up, without any interstice, and we rent them by the rain and by the plants: accord. to Az, it means they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that **رَتَّتًا** is for **رَتَّتِي**: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فَتْق:) some read **رَتَّتًا**, for **رَتَّتًا**, meaning **مَرْتَوَقًا**. (Bd.)

**رَتَّى**: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of **رَتَّعَةٌ**, syn., accord. to the copies of the K, with **رَتَّعَةٌ**, but correctly with **رَتَّعَةٌ**, which signifies The space between [any two of] the fingers: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.)

**رَتَّعَةٌ**: see what next precedes.

**رَتَّعَةٌ**, applied to a woman, (AHeyth, S, Mgh, Mgh, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] **Impervia coeundi**; (§, Mgh, K;) having the meatus of the vagina closed up: (§, Mgh:) or having no aperture except the **مَبَال** [or **meatus urinarius**]: (Lth, Mgh, K:) or having the **فَرْجُ** so drawn together that the **ذَكَرُ** can hardly, or not at all, pass. (AHeyth.)

**رَتَّاقٌ** [A garment composed of] two pieces of cloth sewed together (**بِرَتَّاقَانِ**) by their borders. (Lth, S, K.) Hence the saying of a rájiz,

\* جَارِيَةٌ بَيْضَاءُ فِي رَتَّاقٍ  
\* تُدِيرُ طَرَفًا أَكْحَلَ الْبَاقِي

[A fair girl in a رَتَّاقٍ, turning about eyes black in the inner angles.] (Lth, S.)\*

**رَتَّاقٌ** Inaccessableness, or unapproachableness; (Mgh,) [in some copies of the K, the **رَتَّاقُ** is erroneously put for **الْمَنْعَةُ**,] and might; and high, or elevated, rank. (Ibn-'Abbád, K, TA.)

**رَاتِيٌّ** [for **رَاتِيٌّ**] Clouds closing up, or coalescing. (AHeyth, TA.) — **هُوَ الْفَاتِي الرَّاتِي** † He is the possessor of command or rule, so that he



opens and closes, and straitens and widens. (Har p. 208.) [See also مَخْلُط.]

فَرَجَ أُرْتِجَ A vulva of which the sides stick together. (TA.)

رَتْنُ: see مَرْتُونٌ.

مَرْتُونٌ Herbage of which the blossoms have not yet come forth from their calyxes. (TA in art. صوح.) [See remarks on a verse cited voce مَرْتُونٌ.]

## رتك

1. رَتَكَ, (S, K,) aor. ٤, (S,) thus it appears to be accord. to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Sgh it is correctly رَتَكَ, (TA,) inf. n. رَتَكَ and رَتَكَ (S, K) and رَتَكَ, (K,) He (a camel) went with short steps (S, K) in his رَمْلَان [or quick pacing, or going a kind of trotting pace, between a walk and a run], (S,) to which Kh adds, shaking himself: and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَتَكَ: and see نَصَبَ السَّيْرِ, in art. نصب.]

4. ارْتَكَهُ He made him (namely, a camel,) to go in the manner expl. above: (S, K:) or made him to go a quick pace. (TA.) — And ارْتَكَ الضَّحَكَ + He laughed languidly: (K:) and so ارْتَأَى الضَّحَكَ. (TA.)

رَاتَنَةٌ A she-camel [going with short steps &c.: (see 1:) or] going as though she had shackles on her legs: or beating [the ground] with her fore legs: (As, TA:) pl. رَوَاتِنُ. (TA.)

مَرْدَانَسَكُ [from the Pers. مُرْدَانَسَكُ, i. q. مَرْتَنُ, both of which signify *Litharge* in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, ذَفْبِي [i. e. red, or of gold], and فِضِّي [i. e. white, or of silver]. (TA.)

## رتل

1. رَتَلَ الشَّغْرَ, aor. ٤, inf. n. رَتَلَ, The front teeth were, or became, even in their growth, (Msb,) [or separate, one from another, and even in the manner of growth, well set together, and (accord. to some) very white and lustrous: see رَتَلَ and رَتَلَ, below.] — And رَتَلَ الشَّيْءُ, aor. and inf. n. as above, The thing was, or became, well arranged or disposed. (TK.)

2. تَرْتِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيحٌ thereof [i. e., as inf. n. of the verb in its pass. form, Their being separate, one from another]. (Bd in xxv. 34.) — [Hence,] رَتَلَ الْكَلَامَ, (T, M, K,) inf. n. تَرْتِيلٌ. (K,) He put together and arranged well the component parts of the speech, or saying, (M, K,) and made it distinct: and hence تَرْتِيلُ الْقُرْآنِ [explained in what follows]: (M:) or he pro-

ceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts: (T:) and رَتَلَ الْقُرْآنَ inf. n. as above, I read, or recited, the Kur-án in a leisurely manner; without haste: (Msb:) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits: (S:) [and hence, conventionally, the chanting of the Kur-án in a peculiar, distinct, and leisurely, manner:] and رَتَلَ فِي كَلَامِهِ, (T,) or رَتَلَ فِي الْكَلَامِ, (M, K,) signifies [in like manner] he proceeded in a leisurely manner (T, M, K) in his speech, or saying, (T,) or in the speech, or saying: (M, K:) Mujáhid explains التَّرْتِيلُ as signifying the proceeding in a leisurely manner [in reading, or reciting], and as being consecutive in its parts, or portions; regarding it as etymologically relating to تَغَرَّرَ رَتَلَ [q. v.]: (T:) accord. to Er-Rághib, it signifies the pronouncing the word [or words] with ease and correctness: this is the proper signification: but the conventional meaning, as verified by El-Munáwee, is the being careful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading, or reciting: (TA:) [accord. to Mtr,] the [proper] meaning of التَّرْتِيلُ in [the reciting, or chanting, of the Kur-án and of] the call to prayer &c. is the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound; from the phrase تَغَرَّرَ مَرْتَلٌ and رَتَلَ, signifying “front teeth separate, one from another, and even in the manner of growth, and well set together.” (Mgh.) [See also تَرْتِيلٌ.] رَتَّلْنَاهُ, in the Kur [xxv. 34], means And we have sent it down unto thee in a leisurely manner: (M, TA:) or we have recited it to thee part after part, in a deliberate and leisurely manner; in [the course of] twenty years, or three and twenty: (T:) in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd.)

5: see the next preceding paragraph.

رَتَلَ inf. n. of 1: (Msb:) [Evenness in the growth of the front teeth: or their being separate, one from another, and even in the manner of growth, and well set together: (see 1 and رَتَلَ:) or] whiteness, [or much whiteness,] and much lustre, of the teeth. (M, K.) — And A good, (M, K, TA,) and correct, or right, (TA,) state of arrangement or disposition of a thing. (M, K, TA.) — The quality, in a man, of having the teeth separate, one from another, (S,) [and even in the manner of growth, &c.] — And Coldness, or coolness, of water. (Kr, M, K.) — See also the next paragraph, in three places.

رَتَلَ (T, M, Mgh, Msb, K) and رَتَلَ (S, M, K,) [the latter an inf. n. used as an epithet,] applied to front teeth, (تَغَرَّرَ, T, S, M, Mgh, Msb, K,) Well set together: (T, M:) or even in growth: (S, Msb:) or separate, one from another; or having interstices between them, not overlap-

ping one another: (M:) or separate, one from another, and even in the manner of growth, and well set together; as also مَرْتَلٌ: (Mgh:) or separate, one from another, well set together, very white, and very lustrous. (K.) — And رَتَلَ, (S,) or رَتَلَ الْأَسْنَانَ, (M,) [رَتَلَ الشَّغْرَ,] A man having the teeth [or the front teeth] separate, one from another, (S, M,) &c. (M.) — And رَتَلَ (S, M, K) and رَتَلَ, (M, K,) applied to speech, or language, (S, M, K,) i. q. مَرْتَلٌ; i. e. uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits: (S:) or good, (M, K,) and uttered in a leisurely manner. (M.) — And رَتَلَ and رَتَلَ, applied to anything, Good, sweet, or pleasant. (M, K.) — And the former, applied to water, Cold, or cool. (Kr, M, K.)

رَتَلَةٌ and رَتَلَةٌ A certain genus of هَوَامٌ [or venomous creeping things]; (S, M, K;) [the genus of insects called phalangium; applied thereto in the present day; and (perhaps incorrectly) to the tarantula:] there are several species thereof; (K;) many species; (TA;) the most commonly known thereof is [in its body, app.,] like the fly (ذَبَاب) that flies around the lamp; another is black speckled with white (سَوْدَاءُ رَقَطَاءُ); another is yellow and downy; and the bite of all causes swelling and pain; (K;) and sometimes is deadly. (TA.) — Also, the latter (رَتَلَةٌ), A certain plant, the flower of which resembles that of the lily; [app. the plant called (like the insect above mentioned) phalangium, (as Golius states it to be,) and, by Arabs in the present day, زَهْرُ الْعَنْكَبُوتِ;] good as a remedy against the bite of the venomous creature above mentioned, (K,) for which reason it is thus called, (TA,) and against the sting of the scorpion. (K.)

رَتَلَةٌ: see the next preceding paragraph, in two places.

رَاتِلَةٌ Short; (K;) applied to a man. (TA.)

أَرْتَلَ i. q. أَرْتَلَ [i. e. Having a vitiousness, or an impediment, in his speech, or utterance: see art. رَتَلَ. (O, K.)

مَرْتَلٌ: see رَتَلَ, in two places.

## رتم

1. رَتَمَ, (T, S, M, K,) aor. ٤, (M, K,) inf. n. رَتَمَ, (T, S, M, K,) He broke a thing: (ISK, T, S, M, K:) and bruised it, or crushed it, (ISK, T, M, K, TA,) much: (M, and so in the CK:) or, (M, K,) accord. to Lh, (M,) specially, (M, K,) he broke (M) the nose: (M, K:) [but see رَتَمَ, below:] and رَتَمَ [q. v.] signifies the same: you say, رَتَمَ أَنْفَهُ and رَتَمَهُ [He broke his nose]. (T, S.) — See also 4. مَا رَتَمَ بِكَلِمَةٍ He spoke not a word. (T, S, M, K.) — رَتَمَتِ الْبَعِزَى The goats pastured upon the plant called الرَتَمَ [in the CK الرَتَمَ]. (K, TA.) — And رَتَمَ He became affected with swooning from eating the plant so called. (K, TA.) — رَتَمَ فِي بَنِي فُلَانٍ He grew up among the sons of such a one. (K.)



4. **ارتم**, inf. n. **ارْتَامَ**, [app. *He tied a رَتِيْمَة*, q.v.]. (T.) **رَتْمٌ**, also, as an inf. n., [i. e. of **رَتَمَ**], signifies *The tying a thread, or string, upon one's own finger for the purpose of remembering something.* (KL.) — And **ارتمة**, (inf. n. as above, S,) *He tied upon his (a man's, T, S, Mgh) finger a thread, or string, such as is termed رَتِيْمَة*. (T, S, M, Mgh, K.) = Also *He (a young camel) bore fat in his hump.* (K.)

5: see what next follows.

8. **ارتتم**, (Mgh, K,) or **ارتتم برتمة** or **برتمة**, (M, TA,) and **ترتم**, (M, K,) *He had a thread, or string, such as is termed رَتِيْمَة or رَتْمَة tied upon his finger.* (M, Mgh, K.)

**رَتْمٌ** (S, M, K) and **رَتِيْمٌ** (M, K) and **مَرْتُوْمٌ** (S, K) signify the same; i. e. *Broken*: (S, M, K:) and *bruised, or crushed*, (M, K, TA,) much: (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajar says,

\* لَصَبَحَ رَتْمًا دَفَاقَ الْحَصَى \*  
\* مَكَانَ النَّبِيِّ مِنَ الْكَالِبِ \*

(S, in the present art.,) i. e. *It (referring to a mountain called الصَّاقِب) would become [broken, having the pebbles crushed,] like the sands around the mountain El-Káthib.* (S in art. **نبو**. [But there are other explanations of النَّبِيُّ and الْكَالِب as here used. In the T, in art. **رتم**, a different reading is given: [لَصَبَحَ رَتْمًا.] = See also رَتِيْمَة. — [Freytag, misled by the CK, has assigned to رَتْم a signification that belongs to رَتْم.]

**رَتْمٌ** [applied in the present day to The shrub broom; to several species thereof: *spartium monospermum* of Linn.: *genista rætum* of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) *spartium*: (Forskål, Flora Aegypt. Arab., p. lvi.:) and *phalaris setacea*: (Idem, p. lx.:)] a species of plant: (T:) or a species of tree; (Mgh;) or so **رَتْمَة**; of which the former is the pl. [or rather coll. gen. n.]: (S:) or the latter, (Lth, T,) or the former, (AHn, M, K,) the latter being its n. un., (K,) a certain plant, of the shrub-kind; (AHn, T, M, K:) as though by reason of its slenderness, it were likened to the thread, or string, called **رَتْمٌ**: (AHn, T, K, TA: [see this word voce رَتِيْمَة in the CK, in the present instance, erroneously written **رتم**]) and so **رَتِيْمَة**: (AHn, T:) *its flower is like the خَيْرِي [or yellow gilliflower], and its seed is like the lentil: each of these (i. e. the flower and the seed, TA) strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica (عَرَقُ النَّسَا); and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the [pustules called] دُمَامِيل*. (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact:" so says Aq; and ISk says the like:

(T:) or he betook himself to a tree, (S, K,) or to the species of tree called **رَتْم**, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [pair of branches or trees] is called **الرَتْم** [in the CK, erroneously, **الرَتْم**] and **الرَتِيْمَة**: (K:) or this is what is meant by **الرَتِيْمَة**: (M:) or this [action] is what is meant by **تَعَقَادُ الرَتْم** in the following verse: (Aq, ISk, T, Mgh:) but IB says that **الرَتَائِم** [pl. of **الرَتِيْمَة**] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of **الرَتْم** meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says,

\* هَلْ يَنْفَعُنَا الْيَوْمَ إِنْ هَمَّتْ بِهِر \*  
\* كَثْرَةُ مَا تُوصِي وَتَعَقَادُ الرَتْم \*

[Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?]. (T, S, Mgh.) —

See also رَتِيْمَة, in two places. = Also A [leathern water-bag such as is called] مَزَادَة that is filled (IAqr, T, K) with water: (IAqr, T:) or a [water-skin such as is called] مَزَاد. (M, TT.) = And A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. مَحَجَّة. (IAqr, T, K.) = And Suppressed, low-sounding, occult, or secret, speech or language. (IAqr, T, K.) = And Perfect shame or sense of shame or pudency. (IAqr, T, K.)

رَتِيْمَة: see رَتْمَة.

رَتْمَة: see رَتْم [of which it is the n. un.]: — and see also رَتِيْمَة.

رَتْمَة A she-camel that eats the plant called **الرَتْم**, and keeps to it, and is fond of it. (K, TA.) — And That carries the filled مَزَادَة (K, TA) called **رَتْم**. (TA.)

رَتَامٌ A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.)

رَتِيْمٌ: see رَتْم = and see also رَتِيْمَة. = Also A slow pace. (K.)

رَتِيْمَة (T, S, M, Mgh, K) and **رَتْمَة** (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or **رَتْمَة** (S, K, [in one copy of the S written رَتْمَة, and in my copy of the Mgh without any syll. signs,] A thread, or string, that is tied upon the finger for the purpose of reminding one (T, S, M, Mgh, K) of some object of want: (T, S:) pl. of the first, **رَتَائِم** (S, M, Mgh, K) and **رَتَام**; (M, K;) and [coll. gen. n.] of the second, **رَتْم**; (M, IB;) and of the third, [if it be correct,] **رَتْم**: (K: in the CK **رَتْم**;) IAqr says that **رَتِيْم** signifies the thread, or string, for reminding; but others say رَتِيْمَة: Lth says that **رَتْم** signifies a thread, or string, that is tied upon the finger, or upon the

signet-ring, for a sign, or token: (T:) and IB cites the verse cited above voce **رَتْم** as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of **رَتَائِم** [upon the fingers] is forbidden in a trad.: and it is said that **الرَتَائِم بِالرَتَائِمِ** **مُسْتَهْدِفٌ لِلشَّائِمِ** [He who seeks to remember by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings]. (TA.) — See also **رَتْم**, in four places.

رَتَامِي [a pl. of which the sing. is not mentioned], like **سُكَارِي**, Persons affected with swooning from eating the plant called **الرَتْم**. (K.)

مَا زَالَ رَاتِمًا عَلَى هَذَا الْأَمْرِ means *He ceased not to be constantly occupied in this affair*: (T, M, K, TA:) Yaakoob asserts that the م of رَاتِمًا is a substitute [for ب], though **رَتْم** does not occur in the sense of رَتَب: (M, TA:) IJ says that this may be the case, or that the word may be from **الرَتِيْمَة** and **الرَتِيْمَة**. (TA.) [See also رَاتِب: and see **رَتْم**, below.]

أَرْتَمَ [app. *Having his nose broken.* — And hence,] One who does not speak clearly, nor intelligibly; as though his nose were broken: occurring in a trad.: or, as some relate it, **أَرْتَم** [q. v.]. (TA.)

رَتْمٌ and **رَتْمٌ** Continual, or constant, evil: (K, TA:) the م is a substitute for the ب of **رَتَب**; and the former ت is augmentative, because there is no word like **رَتْمٌ** consisting of radical letters. (TA.) [See also رَاتِمًا, above.]

رَتْم: see مَرْتُوْم.

## رث

1. **رَثَّ** (T, S, M, &c.) sec. pers. [رَثَّ and رَثَّ and رَثَّ, (Mgh,) aor. = (T, S, M, K) and = (M) and =, (Mgh, TA,) the last being of **رَثَّ** of the class of قَرَب, (Mgh,) inf. n. **رَثَاة** (S, M, A, Mgh, Mgh, K) and **رَثَوَة** (M, Mgh, K;) and **رَثَّ** (S, M, Mgh, K;) both authorized by AZ; the latter at first disallowed by Aq, but afterwards allowed by him; (M;) *It was, or became, old, and worn out*; (T, S, M, A, Mgh, Mgh;) and *mean, or bad*; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Mgh,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or *he, or it, was, or became, threadbare, shabby, or mean.* (M, K:) said of a man, it has for its aor. **رَثَّ**, and inf. n. **رَثَاة**. (M.) **رَثَاة رَثَاة** means *An old, worn-out, state of garb or apparel; and a bad condition.* (Mgh.) And you say, **فِي هَيْئَةِ رَثَاة** *In his garb, or apparel, is threadbareness, shabbiness, or meanness.* (S.) And **رَثَّ هَيْئَةُ الشَّخْصِ**, and **ارثت**, *The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable.* (Mgh.) [And **رَثَّ الرَّجُلُ** *The man was, or became, old, and worn out; or weak,*

&c.: see رث. — [And hence,] فِي هَذَا الْخَبَرِ رِثَاةٌ. In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رِثَاةٌ. (A, TA.)

4. رِثَاةٌ: see above, in two places. — Also, said of a man, *His rope was, or became, old, and worn out.* (M.) — رِثَاةٌ *He, (K.) or it, i. e. wear, attrition, or wear and tear, (Th, M,) rendered it old, and worn out; and mean, or bad; (Th, M;) or threadbare, shabby, or mean; (K;) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture. (M.)*

8. ارْتَشْنَا رِثَةَ الْقَوْمِ. *We collected, (T, S, M,) or bought, (M,) the paltry, mean, or vile, chattels, or articles of furniture, of the people, or party, (T, S, M,) consisting of old and worn-out garments or pieces of cloth. (S, M.) — [Hence,] ارْتَشْتُ (of the pass. form, S, K.) † He (a man) was carried off from the field of battle wounded (S, A, K) so as to be rendered weak, (A,) retaining remains of life: (S, K:) from رِثَةٌ as meaning the "weak" of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رِثَةٌ: (A:) or he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died: (T:) or he (a wounded man) was carried off from the field of battle retaining remains of life; because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رِثَةٌ. (Mgh.) And مَرَّ بِرِثَتِهِمْ † [He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life]. (A.) — [Hence also,] ارْتَشْتُ † He slaughtered a she-camel belonging to him, (T, K,) or a sheep or goat, or the like, (T,) by reason of [its] emaciation. (T, K.)*

رِثٌ *Old, and worn out; (T, S, M, A, Mgh, Mgh, K;) and mean, or bad; (M;) and رِثٌ signifies the same, (M, A, K,) as does also رِثٌ, (A, K,) and رِثَةٌ: (M, TA: [but this last is app. a subst., as it is said to be in another place in the M and in the TA, meaning a thing that is old, and worn out; &c.:]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Mgh) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رِثٌ is رِثَاتٌ. (S, M, Mgh.) You say رِثَةٌ هَيْبَةٌ *An old, worn out, state of garb or apparel; such as is in bad condition. (Mgh.) And رِثٌ رِثَةٌ A man whose garb, or apparel, is old, and worn out; (T, S, M;) threadbare, shabby, or mean. (M.) This last phrase is [also] tropical [as meaning † A man whose aspect, or state, or condition, is weak, and vile, mean, paltry, or despicable: see 1, last sentence but two]. (A.) And one says also رِثٌ رِثٌ † [A man old, and worn out; or weak, &c.]. (T.) — And [hence,] رِثٌ رِثٌ † *Meagre, unsubstantial, or flimsy, speech or language. (A.) — See also what next follows.***

رِثَةٌ (T, S, M, Mgh, K) and رِثٌ (T, M, K) *The paltry, mean, or vile, chattels, or articles of furniture, (T, S, M, A, K,) of the house or tent, (S, M, A, K,) consisting of old and worn-out garments or pieces of cloth: (S, M:) or such are termed رِثَةُ الْمَتَاعِ: (Mgh:) the pl. of رِثَةٌ is رِثَاتٌ (T, S, K) and رِثَاتٌ: (S, K:) it is a subst. from رِثٌ signifying "it was, or became, old, and worn out," and "mean, or bad;" said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M:) [i. e. it means any such thing that is old, and worn out, and mean, or bad:] see also رِثٌ. — Hence, (T, A, Mgh,) رِثَةٌ signifies † The weak of mankind; (T, S, M, A, Mgh, K;) [the old, and worn-out, thereof;] and the refuse, or lowest or basest or meanest sort, thereof: (S, M:) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) — Also † A foolish, or stupid, woman; one who is unsound, or deficient, in intellect or understanding. (S, K.)*

رِثِيَّةٌ: see رِثٌ. — Also † Wounded; and so رِثِيَّةٌ: (TA:) or wounded, but retaining remains of life. (S, K.) [See the latter epithet below.]

رِثٌ: see رِثٌ. *رِثٌ A man whose rope is old, and worn out. (K.)*

رِثِيَّةٌ: One who is carried off from the field of battle (Th, S, M) wounded [so as to be rendered weak (see 8)], (S,) retaining remains of life; (Th, S, M;) if slain, he is not thus termed: (Th, M:) or one who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies. (M.) See also رِثِيَّةٌ. — Also † Falling down, and weak: from رِثٌ applied to a garment that is old, and worn out. (TA.)

## رثا

رِثَا (S, M, K,) aor. رَا, (M, K,) inf. n. رِثَا, (S, M,) *He drew milk from the udder upon sour milk, so that it thickened, (S, K,) and became what is termed رِثَاةٌ: (K:) or he mixed fresh milk with sour milk: or, as some say, he made milk to become what is termed رِثَاةٌ: (M:) or it has this last signification, and also signifies he mixed [in an absolute sense]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Mudarris, say to a servant of his, ارْثَا لِي لَبَنَةً أَشْرَبَهَا [Mix thou for me a little milk so as to make رِثَاةٌ, which I will drink]. (T.) And you say, رِثَا الْقَوْمِ (M, K) and رِثَا نَهْمٍ (M) *He made for the party رِثَاةٌ. (M, K.) — [Hence,] هُمُ يَرْتَشُونَ رِثَاهُمْ, (S,) and رِثَاؤُهُمْ رِثَاهُمْ, (M,) inf. n. as above, † They confuse, or confound, and they confused, or confounded, their judgment, or opinion. (S, M. [See also 8.]) — And [hence also, perhaps, as رِثَاةٌ is said to be beaten with a مِجْدَح in the mixing of it,] He beat (K) with a staff, or stick. (TA.) — It (anger) became stilled, or appeased.**

(K.) — *He (a camel) became affected with the disease termed رِثَاةٌ. (K.) — Also, (M, K,) inf. n. as above, (M,) a dial. var. of رِثَى, meaning He eulogized a man after his death [in verse or otherwise; or he wept for him, or over him, enumerating his good qualities or actions]: (M, K:) and in like manner one says of a woman eulogizing her husband after his death; inf. n. مَرْتَشَةٌ: (M:) ISk mentions an Arab woman's saying رِثَاؤِي زَوْجِي بِأَيَّامَاتٍ [I eulogized my husband after his death with verses]; pronouncing the verb with ة; but it is originally without ة: (S, Sgh:) Fr says that her doing this arose from her finding them to say رِثَاؤُ اللَّيْنِ and her therefore supposing the مَرْتَشَةِ to be from the same source: (TA in the present art.:) or, accord. to Fr, their chasteness of speech sometimes induced them to pronounce with ة that which is [properly] without ة; and thus they said رِثَاؤُ اللَّيْنِ and رِثَاؤُ اللَّيْنِ. (TA in art. رِثَاؤُ.)*

4: see the next paragraph.

8. ارْتَشَا *It (milk) thickened, or became thick: (S, K:) and so ارْتَشَا, (M, K,) in some one or more of the dialects. (M.) — [Hence,] ارْتَشَا † Their case, or affair, became confused to them. (S, M.) And ارْتَشَا فِي رَأْيِهِ † He made a confusion in his judgment, or opinion. (S, K.) And هُمُ يَرْتَشُونَ أَمْرَهُمْ † [app. for فِي أَمْرِهِمْ, and thus meaning They are confused, or they make a confusion, in their case, or affair. or, otherwise, they confuse their case, or affair]: from الرِثِيَّةِ: (T, TA:) and if so, tropical. (TA.) — Also He drank what is termed رِثَاةٌ. (T, K.)*

رِثَاةٌ: see رِثَاةٌ.

رِثَاةٌ: see رِثَاةٌ.

رِثَاةٌ, (M, TA,) or رِثَاةٌ, (K, [probably a mistranscription,]) † *Littlestness of intelligence or sagacity: (M, K:) and † weakness of heart: (M, TA:) and † foolishness, or stupidity; (K;) and so رِثَاةٌ (Th, M, K) and مَرْتَشَةٌ. (TA in art. وَأَب.) — Hence, perhaps, (TA,) the first of these words (رِثَاةٌ) signifies [also] † A certain disease in a camel's shoulder-joint, (K,) in consequence of which he limps. (TA.)*

رِثَاةٌ, (M, TA,) or رِثَاةٌ, (K, [probably a mistranscription,]) *Blackness mixed with speckles of white; or the reverse: syn. رِثَاةٌ. (M, K.)*

رِثَاةٌ *Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick: (Lh, S, M, K:) or fresh milk poured upon sour, (A, S, T, M, Mgh,) and then stirred about with a [wooden instrument called] مِجْدَح until it becomes thick: (Lh, M:) or fresh milk upon which sour milk is poured, then left a while, whereupon thin yellow water [or whey] comes forth, and is poured away from it, and then the thick is drunk. (Har p. 451.) One says, الرِثَاةُ تَقْنَأُ الْغَضَبَ (S, TA) *What is termed رِثَاةٌ stills, or appeases, anger: (TA:) alluding to [the effect produced**

by] a small kindness: a saying which originated from a man's being incensed against some persons, and being hungry, and their giving him to drink some رثية, whereupon his anger became appeased: (S in art. رثا:) hence it became a proverb. (TA.) — See also رثاة.

رثاء, fem. رثاة, A ram, and a ewe, black speckled with white; or the reverse: syn. أرثاء, and رثاء. (M, K.)

رثاء: see رثاة.

رثو: A man weak-hearted, and of little intelligence or sagacity. (M.) [See also رثو, in art. رثو.]

## رثد

1. رثد الماع, (T, S, M, A, K,) aor. 2, inf. n. رثد; (S, M;) and رثده, (K,) in some copies of the K رثده [which I doubt not to be a mis-transcription]; (TA;) He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, (T, S, M, A, K,) or side by side. (S.) — رثدت بيضاً She (a hen) collected together her eggs. (IAar, M.) — رثدت القصة بالثريد The bowl was heaped with the ثريد [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) — رثد حاجته + He deferred, delayed, postponed, or put off, his (another's) needful affairs; the sing. noun being used for the pl. (L, from a trad.) — رثد, aor. 2, (K,) inf. n. رثد; (TK;) and رثد; i. q. كدر; (K;) said of a man [as meaning He was, or became, disturbed, perturbed, or troubled, in mind]; (TA;) or said of water [as meaning it was, or became, turbid, thick, or muddy.] (TK.)

4: see 1, first sentence. — ارثدوا They stayed, or abode [in a place; not journeying, or departing: see رثدة]. (Ks, S, K.) — And ارثد, said of one digging, He reached the moist earth. (ISK, S, K.) — See also 1, last sentence.

8: see 1, first sentence.

رثد: see رثدة.

رثد: see رثيد. — Also The goods, or utensils and furniture, of a house or tent, that are of a worthless, paltry, mean, or vile, kind, or that are held in little account. (M, L.) — And Weak, or powerless, people: (S, L, K:) differing from رثيدون [q. v.]. (S, L.) One says, رثدنا على الماء [We left at the water weak, or powerless, people, unable to take up their goods and to depart]. (S, L.)

رثدة, (IAar, T, S, M, L,) or رثد, (K,) or both, (TA,) A company, (IAar, S, M, K,) or a numerous company, (T, L,) of men, (IAar, T, S, M, L,) staying, or abiding, [in a place,] (IAar, T, S, M, L, K,) not journeying, or departing, (S,) when the rest of them journey, or depart; (T;) as also رثدة. (T, L.)

رثد ماع (S, M, A, L, K) and رثو (S, M, Bk. I.)

L, K) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (S, M, A, L, K,) or side by side; (S;) as also رثد; (A, K;) or this last, [as a subat.,] household-goods, or utensils and furniture, so put. (T, S, M, L.) And رثد and رثو Food, or wheat, heaped up. (T, L.) And رثد خبز [Bread piled up]. (A.) And رثد القصة [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A.)

رثد A generous man: (ISK, K:) from ارثد signifying "he reached the moist earth in digging." (ISK.) — And الرثد is a name of The lion. (S, K.)

رثو: see رثيد, in two places.

تركتهم مرتدين ما تحملوا بعد means I left them putting their goods, or utensils and furniture, one upon another, (T, S, M, L, K,) without having that whereon to remove them, (S, L,) [not having yet taken them up and departed:] thus رثد differs from رثد [q. v.]. (S, L.)

## رثم

1. رثم, (T, S, M, K,) aor. 2, (M, K,) inf. n. رثم, (T, M,) He broke one's nose, (S, M, K,) or his mouth, (T, M, K,) so as to make it bleed, (S,) or so that the blood dropped from it: (M, K:) and رثم is a dial. var. thereof: (TA:) رثم and رثم signify also any breaking. (T, TA.) — [Hence,] رثمت أنفها بالطيب + She (a woman) smeared her nose with perfume. (S, M, K.) [See رثم, below.] — And رثم, said of the منسر [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) It was wounded so that the blood flowed from it: (T:) or it bled. (M.) — رثم, (M, K,) aor. 2, (K,) inf. n. رثم; (M;) and رثم, inf. n. ارثام; (S, K;) said of a horse, He had what is termed رثم [in a copy of the M written رثم, but expressly said in the K to be مخرقة,] and رثمة [in a copy of the T written رثمة, and in a copy of the M رثمة, but said in the K to be with damm]; (S, K;) i. e. a whiteness in the upper lip: (AO, T, S;) if in the lower lip, it is termed نطقة: (AO, TA:) or a whiteness in the extremity of the nose: (M, K:) or any whiteness, (M, K,) little or much, (M,) upon the upper lip, reaching to the place of the halter: or a whiteness in the nose. (M, K.) The epithet applied to the horse in this case is ارثم (T, S, M, K) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and رثم; fem. of the former رثمة. (M, K.) — [رثم is also app. said of one's nose, as meaning It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops: see رثم, which seems to be its inf. n. in this sense, below.]

9: see above.

رثم: see رثم: and see also a reading of a verse cited in art. رثم, voce رثم.

رثم: see 1. — Also, [app. as inf. n. of رثم, q. v.,] A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops. (T.)

رثم: see 1.

رثمة A weak, or scanty, rain; as also رثمة: pl. رثام (K.) — [Hence, perhaps,] هل عندك رثمة Hast thou somewhat of news, or tidings. (K, TA. [In the CK, erroneously, رثم.])

رثمة: see 1.

رثمة: see رثمة.

رثم: see رثم, in two places. — حصي رثم Pebbles broken in pieces; as also رثم: (T:) or حصي رثم means what are crushed, of the pebbles, by the feet of camels. (TA.)

رثمة i. q. قارة: (K; and so in the M, accord. to the TT:) [or] correctly, قارة, with قاف. (TA. [But no evidence of the correctness of this reading is adduced in the TA.])

رثم: fem. رثمة: see 1; and see also أنفط. — [Also, app., applied to a man, Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops. — And hence,] One who does not speak clearly, nor correctly, [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, أرثم [q. v.] (TA.)

رثم: see what next follows.

رثم The nose; (M, K;) in some one or more of the dialects; (M;) as also رثم. (K.)

رثمة أرض Land rained upon [app. with such rain as is termed رثمة]. (K.)

رثم (T, S, M, K) and رثم (M, K) A nose, (T, S, M, K,) or mouth, (M, K,) broken, and smeared with blood: (T:) or broken so as to be made to bleed: (S;) or broken so that the blood drops from it: (M, K:) and anything smeared with blood, or (so in the M, but in the K "and") broken. (M, K.) — And the former, as being likened to a nose in the state above described, + A woman's nose smeared with perfume. (T, S.) — Also A camel's foot wounded by stones, so that it bleeds; like رثم; (S, TA;) and in like manner رثم applied to a منسر [see 1, third sentence]: or, accord. to Ibn-Hishām El-Lakhme, رثمة أخفاف signifies camels feet upon which the stones have had an effect, or made marks. (TA.)

## رثو

1. رثو: see 1 in art. رثي, passim.

رثو Milk such as is termed رثية. (M, K. [See the latter word, in art. رثا.])

رثم, meaning A man weak in intellect, is from رثية, [mentioned in art. رثي,] and [therefore] الرثية

by rule should be **مَرْنِي**. (M.) And **مَرْنُو** [signifies the same, (see this word, in art. **رُنُو**), and in like manner, accord. to ISd,] is from **الرَّهْنَةُ**, irreg., being with **ا**. (M in art. **رُنُو**.)

## رُنُو

1. **رُنَيْتَ الْمَيِّتَ**, (S, M, Mgh, K,) aor. **رُنَيْتَ**, (Mgh,) inf. n. **رُنَيْتُ** (S, M, Mgh, K) and **مَرْنَا** and **رُنُو** and **رُنُو**; (M, K;) and **رُنُو** and **رُنُو**; (S, M in art. **رُنُو**,\* and K;) *I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions;* (S, K;) as also **رُنَيْتُ**, inf. n. **رُنَيْتُ**; and **رُنَيْتُ** (K;) and also *I composed verses on the dead man;* (S, K;) [composed an elegy, a dirge, or an epicedium, on him;] *eulogized him in verse:* (TA:) or *I eulogized the dead man, and wept for him or over him;* as also **رُنَيْتُ**: (M:) or, accord. to Lth, **رُنَيْتُ**, aor. **رُنَيْتَ**, inf. n. **رُنَيْتُ** and **رُنَيْتُ**, signifies *he wept for, or over, such a one after his death;* and **رُنَيْتُ**, inf. n. **رُنَيْتُ**, *he eulogized him after his death:* (T:) or **رُنَيْتُ** and **رُنَيْتُ** signify *I felt, or expressed, pity, or compassion, for the dead man.* (Mgh. [See also **رُنَيْتُ**, in what follows.]) You say also, **رُنَيْتَ الْمَرْءَ زَوْجًا**, (IAar, T,) or **رُنَيْتَ**, (M,) aor. **رُنَيْتَ**, (IAar, T, M) and **رُنَيْتَ**, (IAar, T, and M in art. **رُنُو**), inf. n. **رُنَيْتُ** [&c.]; (T;) and **رُنَيْتَ**, aor. **رُنَيْتَ**, inf. n. **رُنَيْتُ** [&c.]; (Lh, M;) and **رُنَيْتَ**; (M;) [The woman wept for, or over, her husband, &c., he being dead:] and ISk mentions an Arab woman's saying **رُنَيْتَ زَوْجِي بِأَنْبَاتٍ** pronouncing the verb with **ا**. (S. [See 1 (last sentence) in art. **رُنُو**].) And you say, **رُنَيْتَ لَه** *He was, or became, tender, pitiful, or compassionate, towards him.* (S, M, K.) And **مَا يَرْنِي فَلَانٌ بِي** *Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me:* and **إِنِّي لَا أَرْنِي لَه** [Verily I do not lament, &c., for him], inf. n. **رُنَيْتُ** and **رُنَيْتُ**. (T.) — **رُنَيْتَ عَنْهُ** (M, K) and **رُنَيْتَ** (AA, T, S, K,) *I mentioned a story, or tradition, received from him:* (AA, T, S, K;) and (K) *I retained in my memory a story, or tradition, received from him:* (Lh, M, K;) but the phrase that is well known is **رُنَيْتَ عَنْهُ خَبْرًا**, meaning "I bore information, or tidings, from him:" (M:) and **رُنَيْتَ عَنْهُ حَدِيثًا** also has the second of these meanings; (M and K\* in art. **رُنُو**;) or the first of them: (K in that art. :) but the phrase that is well known is **رُنَيْتَ عَنْهُ خَبْرًا**: (M in that art. :) accord. to El-'Okeylee, you say, **رُنَيْتَ بَيْنَنَا حَدِيثًا** and **رُنَيْتَ** [i. e. *We mentioned among us a story, or tradition*]; and **رُنَيْتَ** means the like thereof. (T.) — **رُنَيْتَ**, (IAar, M, K, [and accord. to the TA, **رُنَيْتَ**, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. **رُنَيْتُ**, by rule **رُنَيْتُ**, (IAar, M,)

*He was, or became, affected with what is termed رُنَيْتُ*, (IAar, M, K,) in all the senses of this word. (K.) — [A meaning assigned to **رُنُو** by Golius belongs to **رُنُو**, q. v.]

2: see 1, in three places.

5: see 1, in three places.

[8. **ارْتُنِي**. The meanings assigned to this verb by Golius belong to **ارْتُنَا**, q. v.]

**رُنَيْتُ** *A pain in the knees and [other] joints:* (S:) or *a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs:* (M, K:) or *a swelling, (M, K,) and a [malady such as is termed] ظِلَاع*, (M,) *in the legs of a beast:* (M, K:) or *anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain:* (M, K,\* TA: **الْإِنْبَعَاتُ** in the K is a mistake for **الْإِنْبَعَاتُ**: TA:) pl. **رُنَيْتَاتُ**. (S.) — Also, and **رُنَيْتُ**, *Weakness.* (Th, M, K. [او ضَعْفٌ in the CK is a mistake for **وَالضَّعْفُ**].) — And *Foolishness, or stupidity.* (Th, M, K.) And you say, **رُنَيْتُ فِي أَمْرِهِ** *In his affair is a flagging, or remissness, or languor.* (M.)

**رُنَيْتُ**: see the next preceding paragraph.

**رُنَيْتُ** and **رُنَيْتُ**, epithets applied to a woman, (T, S, K,) *Who weails much (T,\* K, TA) for her husband: or who weeps much for, or over, another, of those whom she holds in honour.* (TA.)

**رُنَيْتُ**: see what next precedes.

**أَرْنِي** *A man who does not perform an affair firmly, soundly, or thoroughly, (M, K, TA,) by reason of his weakness.* (TA.)

**مَرْنَا** (M, K) and **مَرْنِي** (S, M, Mgh, K) [see 1: used as simple subst., *A lamentation for one dead; an elegy; a dirge; an epicedium:* pl. **مَرَاتٍ**.]

**مَرْنِي**: see what next precedes.

## رج

1. **رَجَّه**, (S, A, Mgh,) aor. **رَجَّه**, (S, Mgh,) inf. n. **رَجَّه**, (S, Mgh, K,) *He put it in motion, or in a state of commotion or agitation:* (S, A, Mgh, K:) *he put it in a state of convulsion, or violent motion, or made it to shake, quake, or quiver:* (S, A, TA:) as also **رَجَّجَهُ**. (A.) Hence, in the Kur [lvi. 4], **إِذَا رَجَّتِ الْأَرْضُ رَجًا** *When the earth shall be convulsed with violent convulsion.* (TA.) And **رَجَّجَ الْبَابَ** *He shook the door violently.* (TA from a trad.) — See also 8.

4. **أَرَجَّتْ** *She (a mare) was near to bringing forth, and the part on either side of her tail (صَلَاةَا) quivered, or quaked;* (K;) as also **أَرَجَّتْ**. (TA.) The part. n. applied to the mare in this case is **مَرَجٌ** [without **ة**]. (K.)

8. **ارْتَجَّجَ**, (S, A, Mgh,) inf. n. **ارْتَجَّجَ**, (K,) *It was, or became, in a state of commotion or agitation;* (S, A, Mgh,\* K;) or *of convulsion, or*

*violent motion; or it shook, quaked, or quivered;* (S, A, K;) as also **تَرَجَّجَ**; (A, K;) and **رَجَّجَ** inf. n. **رَجَّجَ**; (S, K;) but they mention only the inf. n. of this verb; and so **رَجَّجَ**, inf. n. **رَجَّجَ**: (K,\* TA; but of this verb, also, only the inf. n. is mentioned:) **ارْتَجَّجَ** is quasi-pass. of **رَجَّه**; (T, A, Mgh;) and is said of the sea, as meaning *it was, or became, in a state of commotion or agitation (S, Mgh) with its waves;* and in like manner of other things: (S:) and **تَرَجَّجَ** signifies *it (a thing) went to and fro;* and is said of a woman's flesh; (S;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], **فَتَرْتَجُّ الْأَرْضُ بِأَهْلِهَا** *And the earth shall be in a state of commotion or agitation, with its inhabitants.* (TA.) See also 4. — [Hence,] **ارْتَجَّجَ الظُّلَامُ** *The darkness became confused.* (Mgh.) — And **ارْتَجَّجَ الْكَلَامُ** *The speech, or language, became confused;* mentioned by ISd in this art.: (TA:) or **ارْتَجَّجَ عَلَيْهِ الْكَلَامُ** *the speech, or language, became conflicting and confused to him.* (A.) [See also **ارْتَجَّجَ عَلَيْهِ** in the first paragraph of art. **رَجَّجَ**.]

R. Q. 1. **رَجَّجَ**, inf. n. **رَجَّجَ**: see 1: — and see also 8. — **رَجَّجَ** also signifies *The being fatigued, tired, weary, or jaded,* (K, TA,) and *weak [app. so as to shake, or totter].* (TA.)

R. Q. 2. **تَرَجَّجَ**: see 8, in two places.

**رَجَّةٌ** [app. *A confused, or murmuring, or rumbling, sound:*] *the confusion of the voices [or the confused voices] of a company of men: and the sound of thunder.* (TA.) **سَمِعْتُ رَجَّةَ صَدْرِهِ** [app. meaning *The rumbling of his chest was heard*] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.)

**رَجَّةٌ** *A state of confusion:* so in the phrase, **وَقَعَ فِي رَجَّةٍ** [He fell into a state of confusion]. (Mgh in art. **رَجَّجَ**.)

**رَجَجٌ** *A state of commotion, agitation, convulsion, shaking, quaking, or quivering.* (TA.)

**رَجَاجٌ** *Lean, or emaciated, sheep or goats, (S, K,) and camels:* (TA:) and **رَجَاجَةٌ** *a lean, or an emaciated, ewe;* (S, K;) or *a weak ewe, that has no marrow in her bones.* (AA, TA.) And *Weak men, and camels;* (S, K;) and so **رَجَاجٌ** applied to the latter, and to men as meaning *weak, without understanding, intellect, or intelligence.* (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak,

**فَهُمْ رَجَاجٌ وَعَلَى رَجَاجٍ** *And they are weak men, and upon weak beasts.* (S.)

**رَجَاجَةٌ** *The covert, or retreat, of a lion.* (TA.)

**رَجَّجَةٌ** *A she-camel having a large hump:* (S:) or *having a large, and shaking, quaking, or quiver-*



ing, hump: (K:) IDrd says, in the Jm, They assert it to mean *having a shaking, quaking, or quivering, hump*; but I know not what is its true meaning. (TA.)

رَجْرَجَ an epithet applied to that which is رَجْرَجٌ [or *In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro*]; (S;) [and so رَجْرَجٌ.]

رَجْرَجَ: see رَجْرَجَةٌ. — Also *Slaver, or drivel*. (TA.) [See, again, رَجْرَجَةٌ.] — And i. q. مَاءٌ قَرِيسٌ [app. meaning *The fluid of the gelatinous substance termed قَرِيس, prepared from fish &c.*]. (TA.) — And *Crumbled, or broken, bread*, (ثريد), made soft with grease, or gravy: (TA:) and رَجْرَجَةٌ [as its n. un.] signifies *a mess of such bread* (ثريدة) so made soft; (S;) and رَجْرَجَةٌ [signifies the same, or] *a mess of such bread made soft and compact*. (TA.) — Also, [said in the K and TA to be like قَلْقُلٌ, but in the CK like قَلْقُلٌ] *A certain plant*. (S, K.)

رَجْرَجَةٌ *Remains of water in a watering-trough, or tank*, (S, K,) *turbid, and mixed with mud*; (S;) as also رَجْرَجٌ: in a trad., in which it occurs, accord. to one relation it is رَجْرَجَةٌ; but رَجْرَجَةٌ is the word commonly known: accord. to Ag, it is *syn. with رَذَّة*: the pl. is رَجَارِجٌ. (TA.) — Also *Water mixed with slaver, or drivel*. (TA.) — And *Spittle, or saliva, that has gone forth from the mouth; or flowing saliva*: (K, TA:) so in the saying, *إِنَّ فَلَانًا كَثِيرُ الرِّجْرَجَةِ*, [Verily such a one has much spittle, &c.: and رَجْرَجٌ signifies nearly, or exactly, the same]. (TA.) — See also رَجْرَجٌ. — Also *A large company, or troop, in war*. (K.) — And [an epithet signifying] *Devoid of understanding, intellect, or intelligence*: (K:) and *devoid of good*: (TA:) or the *evil, bad, or corrupt, of mankind*, in a pl. sense: (Nh, TA:) or the *low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence*; as also رَجْرَجَةٌ: (Sh, TA:) or, in a pl. sense, *such as have no understanding, intellect, or intelligence, of a people, or party*. (El-Kilābee, TA.)

رَجْرَجَةٌ: see رَجْرَجٌ. — [Hence,] رَجْرَجَةٌ *A woman*, (S,) or *girl*, (A,) *whose flesh*, (S,) or *hinder part*, (A,) *quivers, or quakes*; (S, A;) [and so رَجْرَجَةٌ, occurring in the A and TA in art. دَيْصٌ.] — And ثريدة رَجْرَجَةٌ: see رَجْرَجٌ. — And كَتِيبة رَجْرَجَةٌ: *An army, or a troop, agitated to and fro* (A, L) *in its march*, (L,) *scarcely moving onwards*, (A, L,) *by reason of its multitude*: (L:) or *as though agitated to and fro, and not moving onwards, by reason of its multitude*. (S.) — See also رَجَارَجٌ. — Also *A certain medicine*, (L, K,) *well known*. (K.)

رَجْرَجَةٌ [fem. of رَجْرَجٌ, q. v. — Also, as a subst.,] *A mess of the kind of food called فُلُول* [q. v.]. (A.) — See also رَجْرَجَةٌ, in two places.

رَجْرَجٌ *Having a confusion of voices, by reason of the multitude of the people therein*. (Abu-Moosa, TA in art. رَجْرَجٌ.)

رَجْرَجٌ: see 4.

رَجْرَجٌ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَجٌ.

## رجا

4. ارجا He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Msh, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also ارجى: (ISk, S, Mgh, Msh, K:) but the former is the better: the inf. n. is ارجاء. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, تُرْجِي مَنْ تَشَاءُ مِنْهُمْ or تُرْجِي, meaning *Thou mayest put off whom thou wilt of them*: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] — ارجأت She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also ارجت: (S, K:) AA says the former. (S.) — And ارجا He (a hunter or sportsman) was unsuccessful, getting no game; as also ارجى: (K, TA:) or you say, ارجا الصيد, (TA in art. رجو) and ارجى الصيد. (K in that art.)

مرجا [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) وَأَخْرَجُوا مَرْجُونَ, (S, K,) or, as others read, مَرْجُونَ, (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.)

مرج [act. part. n. of ارجا], (S, K,) and مرج [act. part. n. of ارجى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مرجى or that it is a rel. n. corresponding to مرجى, the former being certainly the case,]) or not thus, but مرجى, (K,) so some say, (TA,) but this is a rel. n. like مرجى, (IB, TA,) *A man who is one of [the sect called] المرجية* (S, K) and المرجية, without teshdeed to the ي, (K,) accord. to J, المرجية, with teshdeed, (IB,) but this is incorrect, unless as meaning *those who are called in relation to the المرجية*, for otherwise it is not allowable. (IB, TA.) The sect called the مرجية [and المرجية] are [A sect of Muslim antinomians;] a sect of Muslims who assert that faith (الإيمان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection: (Msh:) those who decide not, against the

committees of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جهر.) — مرجى is also applied to a she-camel, and a pregnant female [of any kind], as meaning *Near to bringing forth*; and so مرجئة. (TA.)

المرجئة: see the next preceding paragraph, in two places.

رجل مرجى (S, IB) and مرجى (IB) *A man called in relation to the مرجئة* (S, IB) or مرجئة. (IB.)

## رجب

1. رَجَبٌ, aor. ٤, (K,) inf. n. رَجَبٌ, (TA,) *He* (a man, TA) *was frightened, or afraid*, (K,) [at, or of, him or it]. (TK.) — And also, رَجَبٌ, aor. and inf. n. as above; (TA;) and رَجَبٌ, aor. ٤, (K,) inf. n. رَجَبٌ; (TK;) *He was ashamed, or bashful, or shy*, (K,) [with respect to him or it]. (TK.) — رَجَبَةٌ, (S, A, K,) aor. ٤, (K,) inf. n. رَجَبٌ, (A,) *He feared him or it*: (A:) or *he revered him, venerated him, regarded him with awe, and honoured him, or magnified him*; (S, K;) namely, a man; [and in like manner, it; see رَجَبٌ]; as also رَجَبَةٌ, (K,) aor. ٤, (TA,) inf. n. رَجَبٌ and رَجُوبٌ; and رَجَبَةٌ, (K,) inf. n. تَرْجِبٌ and تَرْجِبَةٌ; (TA;) and رَجَبَةٌ: (K:) or رَجَبَةٌ, (Msh,) inf. n. تَرْجِبٌ, (S,) signifies [simply] *he honoured him, or magnified him*. (S, \* Msh.) You say, دَخَلْتُ فَرْحَبَ بِي وَرَجَبِي [I entered, and he welcomed me with the greeting of فَرْحَبًا, and treated me with honour]. (A.) And a poet says,

\* أَحْمَدُ رَبِّي فَرْقًا وَارْجَبَةً \*  
i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — رَجَبٌ said of a branch, or twig, *It came forth singly*. (K. [Perhaps from رَجَبٌ as the name of a month which is called "Rejeb the separate."]) — رَجَبٌ رَجَبٌ يَقُولُ سَيِّئٌ is like رَجَبٌ رَجَبٌ, (K,) i. e. *He reviled him with a foul, or an evil, saying*. (Abu-l-'Omeithil, TA.)

2: see 1, in three places. — Hence, (S,) تَرْجِبٌ signifies also *The sacrificing a victim, or victims, in the month of Rejeb*: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِبٍ: and the victim was called رَجَبُ الشَّجَرَةِ. (TA.) — رَجَبَةُ الشَّجَرَةِ, (Msh,) inf. n. تَرْجِبٌ, (S,) *He propped up the tree, because of the abundance of its fruit, lest its branches should break*; (S, Msh;) sometimes by building a wall, for it to rest upon, because of its weakness: (S:) or تَرْجِبٌ نَخْلَةٌ signifies *the building, at the foot of a palm-tree, a structure of the kind called دُكَّانٌ, which is termed رَجَبَةٌ, for it to rest upon*, (K, TA,) *because of its leaning, and its being valuable to him, and being weak*: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall,

because of its tallness and the abundance of its fruit, by means of a structure of stones: and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit: (T, TA:) or [in the CK "and"] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit: (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, TA:) and hence the saying cited below, **أَوْقَرْتُ نَخْلَهُمْ** (K.) You say [also], **فَارْجَبُوا**, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this is taken.]) Selâmeh Ibn-Jendel says, describing some horses,

كَأَنَّ أَعْنَاقَهُمْ أَنْصَابُ تَرْجَبٍ

meaning *As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejeb are sacrificed.* (TA.) — **تَرْجَبُ كَرْمٌ** The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA,) by means of props. (TA.)

4: see 1: — and see also 2.

[8. **ارْتَجَبَ** is said by Freytag, as on the authority of Meyd, to signify *He filled with reverence; was reverend.*]

**رَجَبٌ** The part between the rib and the **قَصَبٌ** [or sternum]. (K.) — See also **أَرْجَابٌ**.

**أَرْجَابٌ**: see **رَجَبٌ**.

**رَجَبٌ** One of the [Arabian] months; (Msb;) [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A, K,) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called **رَجَبٌ مُضَرٌّ** [Rejeb of Mudar], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between **جُمَادَى** and **شُعْبَانَ**, to show that what is meant by it is not what the [pagan] Arabs called **رجب** according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called **Rejeb the separate**; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being **الْمُحَرَّمُ** and **الْقَعْدَةُ** and **ذُو الْحِجَّةِ**: the pl. is **أَرْجَابٌ** (S, Msb, K) and **أَرْجَبَةٌ** and **رُجُوبٌ** [all pls. of pauc.] (Msb) and **رُجُوبٌ** and **رَجَبَاتٌ** (Msb, K) and **رَجَبَاتٌ** [or rather this last is a quasi-pl. n.] (TA) and [pl. of **أَرْجَابٌ**] **أَرْجَابٍ** [pl. of **أَرْجَبٌ**] (Msb.) The dual, **رَجَبَانِ** (S, Msb,) or **الرَّجَبَانِ** (A,) [The two Rejeb] is applied to [the two months] **رَجَبٌ** and **شُعْبَانُ** (S, A, Msb,) by the attribution of predominance to the former. (Msb.) — See also **أَرْجَابٌ**.

**رَجَبَةٌ** A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break: sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. **عُرُو** and **عَرِي**;) a kind of wide bench of stone or brick (دُكَّانٌ) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA:) accord. to Aq, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called **رَجَبَةٌ**: (K\* and TA in art. **رَجِمَ**;) pl. **رُجَبٌ**. (S.) [See 2.] — Also A structure by means of which (S, K) the wolf &c., (S,) or objects of the chase, (K,) are caught: (S, K:) a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the **رجبة** falls upon him. (S.) — See also **رَاجِبَةٌ**.

**رَجِبَةٌ** A victim, (Mgh, TA,) [i. e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods (Msb) in Rejeb, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the **أُضْحَى**. (Mgh.) See 2.

**نَخْلَةٌ رَجِبَةٌ** A palm-tree having a **رَجَبَةٌ** to support it; (S,\* Mgh in art. **عُرُو** and **عَرِي**, and K\*;) as also **رَجِبَةٌ**; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.)

**رَاجِبٌ** One who honours his lord, chief, or master. (AA, TA.)

**رَاجِبَةٌ** sing. of **رَوَاجِبٌ**; (S, K;) or, accord. to Kr, the sing. of this latter is **رَجِبَةٌ** [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the **رواجب** are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the **بَرَاجِمُ**: then, the **أَشَاجِعُ**, which are next to the **كُفَّ**: (S:) or the joints of the lowest parts (أَصُولُ) of the fingers: (K:) [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:] or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the **سَلَامِيَّاتُ** [generally meaning the phalanges of the fingers]: or the parts of the **سَلَامِيَّاتُ** between the **بَرَاجِمُ**: (K;) which last word [commonly signifies the knuckles, and] is explained by IAar as signifying the wrinkled parts at the joints of the fingers; whereof each finger has three, except the thumb: or the **رواجب** are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also **بُرْجِمَةٌ**, and **أَشَجَعٌ**.] — The **دَابِرَةٌ** of a bird is The toe that is next to the **فَابِرَةٌ** [or back toe], on the outer side of each foot.

(Lth, TA.) **رَوَاجِبُ الْحِمَارِ** — **عُرُوقُ** The veins (عُرُوقُ) of the passages of the voice of the ass. (IAar, K.)

**أَرْجَابٌ** The **أَمْعَاءُ** [i. e. bowels, or intestines, into which the food passes from the stomach]: (Aq, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is **رَجَبٌ**, (Kr, K,) or **رُجَبٌ**, (K,) or **رَجَبٌ**. (Ibn-Hamdawayh.)

**مَرْجَبٌ** Honoured, or magnified: (S:) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also **مَرْجُوبٌ**. (S.) — The saying of Hobáb Ibn-El-Mundhir **أَنَا عَزِيقُ الْمَرْجَبِ** means *I am their propped little palm-trees loaded with fruit*; (S,\* TA;) i. e. I have a family that will aid and defend me: so accord. to Yaḥkoob: or, as some say, *I am their honoured little palm-tree &c.* (TA. [See 2.]) [It is part of a prov., for which see **جَنْلٌ**.]

**مَرْجُوبٌ**: see the next preceding paragraph.

## رجح

1. **رَجَحَ**, aor. **رَجَحَ** and **رَجَحَ** (Msb, TA) and **رَجَحَ**, (TA,) inf. n. **رُجُوحٌ** (Msb, TA) and **رُجَحَانٌ** and **رُجَحَانٌ**, (TA,) or this last is a simple subst., (Msb,) *It (a thing) exceeded another thing in weight; outweighed; preponderated.* (Msb, TA.) And **رَجَحَ الْمِيزَانُ**, aor. **رَجَحَ** (S, A, Msb, K) and **رَجَحَ** (S, Msb, K, but omitted in some copies of the S) and **رَجَحَ**, (S, K,) inf. n. **رُجَحَانٌ** (S, A, K) and **رُجُوحٌ**, (K,) [but see what is said of the former above.] *The balance inclined; (S, Msb, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also **تَرْجَحَ**. (MA.) And **رَجَحْتُ إِحْدَى الْكَلْتَيْنِ عَلَى الْأُخْرَى** [One of the two scales outweighed the other]. (A.) — [Hence,] **رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الْآخَرِ** [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — And **رَجَحَ الشَّيْءُ** The thing was, or became, heavy. (TA in art. **رَجَحَنَ** [q. v.]) — [Hence,] **رَجَحَ فِي مَجْلِسِهِ** He was, or became, heavy, [i. e. dull, torpid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place. (TA.) — It is also used transitively: one says, **رَجَحْتُهُ** [I outweighed him]. (Msb.) — [Hence,] **رَجَحْتُهُ** + **He surpassed him in gravity, staidness, sedateness, and forbearance, or clemency; was, or became, more grave, staid, sedate, and forbearing, or clement, (أَزْزَنَ, S, K, TA, and أَحْلَمَ, TA,) than he.*** (S, K, TA.) So in the saying, **نَاوَأْنَا قَوْمًا فَرَجَحْنَاكُمْ** + [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And **رَجَحْتُهُ** + **رَجَحْتُهُ** + [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — You say also, **رَجَحَ الشَّيْءُ بِيَدِهِ** He weighed the thing with his hand, trying what was its weight: (TA:) or so **رَجَحَهُ** alone. (A.)

2. **رَجَحَ هَذَا عَلَى ذَاكَ** He made this to outweigh that. (MA.) — [Hence,] **رَجَحَ الشَّيْءُ** + **He**

held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excellent or preferable, and of more, or most, force or validity. (Msb.) — See also 4. — And see 5.

3. رَاجِحَتُهُ فَرَجِحَتُهُ: see 1.

4. ارجح الميزان *He made the balance to incline, the scale in which was the thing weighed being heavier than the other.* (Msb, TA.) — And ارجحه (Msb.) or له (S, A, K.) *He gave him preponderating weight;* (S, A, K.) as also له (S, A, K.) inf. n. ترجيح. (S.) One says, إِذَا وَزَنْتَ فَارْجَحْ [When thou weighest, give preponderating weight]. (A.)

5. ترجع: see 1, second sentence. — Also i.g.

تَذْدَبُ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so ارجح. (K.) You say, ارجحت الأرجوحة *The seesaw inclined, [or moved up and down,]* (S, K.) به (K.) i. e., (TA,) بِالْغُلَامَيْنِ [with the boy], (S, TA,) or ارجح [with the two boys]. (A. [There mentioned as tropical; but why, I see not.]) And ارجح *He* (a boy, TA) *inclined, [or moved up and down,]* upon a seesaw, (K, TA,) and [moved to and fro] upon a rope, or swing. (TA.) And رَوَدِفَهَا ارجحت *Her posteriors moved to and fro:* (K:) and رَوَدِفَهَا تَرَجَّحَ *Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy.* (Az, TA.) And ارجحت *The camels had a quivering [or vacillating] motion in going along with short steps.* (K.) And فَلَوَاتُ كَأَنَّهُا تَرَجَّحُ [Deserts, or waterless deserts, seeming] as though they handied him who journeyed therein to the right and left. (TA.) — [Hence,] ارجحت *He wavered, or vacillated, between two things;* (A in art. رنج, and TA;) [and so ارجح, for] ارجحت *is like* ارجحت *And* (A in art. ميل.) *the inclining, in the saying, now this way and now that.* (A, TA.)

8: see the next preceding paragraph, in five places.

10. استرجع النعمة *He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of استخفها.* (A in art. بطر.)

رجحان an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying *Excess in weight; preponderance.* (Msb.)

رجح (S, A, K) and راجح (K,) applied to a woman, (S, A, K,) *Heavy in the posteriors;* (TA;) *large therein:* (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] راجح (S, K,) [and of the latter accord. to rule, and perhaps of the former also, راجح, and of the latter also رواجح, for] you say رواجح *for*

رجحها and الأضفال *women heavy, or large, in the posteriors.* (A.) — راجح (K,) or راجح (A,) *Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden.* (K.) — راجح (K,) or راجح (A,) *[Large bowls] filled with نريد [or crumbled bread moistened with broth] and with flesh-meat:* (K:) or correctly, as in the T, *filled with fresh butter and flesh-meat.* (TA.) — راجح and قور راجح, [the latter, thus in the TA, perhaps a pl. of راجح, like as نزل is of نازل, but more probably, I think, a mis-transcription for راجح] *A people, or party, forbearing, or clement; or grave, sedate, or calm;* (TA;) as also راجح (K, TA) and راجح;

of which latter two pls., the sing. are راجح and راجح; or, accord. to some, these pls. have no proper sing.: جلمر ["forbearance" &c.] is described by the term ثقل, like as its contr. سفه. (TA.) is described by the terms خفة and عجل. (TA.) You say also قور راجح في الجلمر (S) or راجح الجلمر (A) *[A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see راجح below.]*

رجحة *Forbearance, or clemency; or gravity, sedateness, or calmness.* (TA.) One says, في عقله رجحة وفي خلقه سجة *[In his intellect is gravity, and in his natural disposition is gentleness].* (A.)

رجحة: see what next follows.

رجحة (K) and رجحة (TA, as from the K, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrst., (TA,) *A swing of rope; a rope suspended, (K, TA,) in, or upon, which one goes to and fro; (TA;) it is ridden by a boy: (K:) thought by MF to be what is called أرجوحة; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.)*

رجح *Outweighing, or preponderating; or heavy; or of full weight; syn. وازن.* (TA.) You say, أعطاه راجحاً *[He gave him preponderating, or full, weight].* (S, K.) — See also راجح. — [† Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity; applied to a saying and the like: of frequent occurrence in this sense.] — One says also, جلمر راجح, meaning † *Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment].* (TA.) And راجح العقل *[A man grave in respect of intellect].* (A.)

أرجوحة (S, Msb, K, &c.) and أرجوحة, both signify the same, (Msb, K, TA,) but the latter is

disapproved by the author of the "Bārī"; (Msb, TA;) *A seesaw; i. e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Msb, TA,) and it moves up and down with them: thus explained in the 'Eyn and its Abridgment, and in the Jāmi' of Kz, and thus Th says on the authority of IAr: (TA:) [accord. to the CK and some MS. copies of the K, these two words signify the same as رجحة; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also زحلوقة:] the pl. of the first is أرجوح (Msb) [and that of the second, accord. to rule, مرجوح]. See 5.*

أرجوحة pl. of أرجوح. (Msb.) — [Hence,] † *Deserts, or waterless deserts:* (A, K:) as though they handied the travellers therein to the right and left. (TA.) — And † *The quivering [or vacillating] motions of camels:* (A, TA:) or the quivering [or vacillating] motion of camels in going along with short steps: (K, TA:) Abu-l-Hasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.])

رجح: see راجح.

رجح: see راجح. — Also sing. of مرجوح, (TA,) which signifies † *Camels having a quivering [or vacillating] motion in going along with short steps:* (K:) the sing. is applied to the female, without ة, and to the male. (TA.)

مرجوح *Outweighed, or preponderated, in the proper sense: — and also as meaning † surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.]*

أرجوحة: see أرجوحة.

رجح: see راجح.

مرجوح † *Palm-trees heavily laden with fruit:* (A, K:) [because they are moved to and fro by the wind.] — [Also pl. of أرجوحة.] — And pl. of راجح, expl. above. (TA.) See also راجح, in two places.

## رجحان

Q. 4. ارجحن *It* (a thing, S) *inclined, bent, or declined.* (S, K.) Hence the prov.,

إِذَا أَرْجَحَنْ شَايِبًا فَارْجَحْ يَدَا

(S, Meyd,) or ارجعن, or ارجعن, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. *When he* (a man, Meyd) *inclines, (S, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (S, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and*

*falls, and raises his legs, then hold thou back thine arm, or thy hand, from him: (TA in art. رجحن, in explanation of the second reading:) [or when he is prostrated, and stretched upon the ground: for,] accord. to Aṣ, رجحن and ارجحن signify he was prostrated, and stretched upon the ground. (TA in art. رجحن.) And you say, ارجحن السحاب بعد تبسّ The clouds became heavy, and inclined [downwards], after being high. (TA.) — Also It (a thing, S) fell at once. (S, K.) — And It (a thing, S) shook; quivered; or was, or became, in a state of commotion. (S, K.) — And ارجحن السراب i. q. ارتفع [i. e. The mirage became upraised, withdrawn, or removed]. (K.)*

*مُرجِحٌ [part. n. of the verb above]. You say, أَنَا فِي هَذَا الْأَمْرِ مُرجِحٌ I am wavering, or vacillating, and inclining, in this affair. (TA.) And امرأة مُرجِحَةٌ A fat woman, who, when she walks, bends in her gait. (TA.) And جيش مُرجِحٌ A heavy army. (S, K.) And رعى مُرجِحَةٌ A heavy round cloud. (S, \*K, \* and A in art. رجع. [In the S and K, only the latter word is explained; though the meaning of the former (i. e. سحابة مُستديرة, as in the A,) is plainly indicated in the S by a verse there cited.] And فلان في دنيا مُرجِحَةٌ Such a one is in an ample, abundant, state of worldly prosperity. (TA.) And ليل مُرجِحٌ Heavy, wide-spreading, night. (TA.)*

The author of the K follows ISd and J and Az in regarding the ن in this case as radical: but IAth says that some hold it to be augmentative; and the derivation to be from رَجَحَ الشيءُ, meaning “the thing was, or became, heavy.” (TA.)

## رجز

1. رَجَزٌ, [aor. رَجَزَ] (S,) inf. n. رَجَزٌ, (TA,) *He (a camel) had the disease termed رَجَزٌ [expl. below]. (S.) — رَجَزٌ, (S, Mṣb, K,) aor. رَجَزَ, (Mṣb, TA,) inf. n. رَجَزٌ, (TA,) He said, spoke, uttered, or recited, poetry, or verse, of the metre termed رَجَزٌ; [see this word below;] he spoke in verse of that metre; he poetized, or versified, in that metre; as also ارتجَزَ; (S, \*Mṣb, K, \*TA;) and in like manner ارجَزَ, he composed verses of that metre. (Ibn-Buzurj, L in art. قصد.) You say also, رَجَزَ He recited to him أَنشدَهُ [so in more than one MS. copy of the K, and in the TA, but in the CK أَنشدَ, without the affixed pronoun, which is probably wrong,] a poem of that metre; as also رَجَزَهُ, (K, TA,) inf. n. رَجَزٌ. (TA.) And رَجَزَ He urged, or excited, his camels by singing رَجَزٌ, or his رَجَزٌ: so accord. to different copies of the K. (TA.) — [Hence,] رَجَزَتِ الرِّيحُ, inf. n. رَجَزٌ, † The wind was continuous, or lasting. (TA.) And ارتجَزَ الرُّعدُ † The thunder made uninterrupted sounds, like the recitation of the رَجَزٌ: (A, TA:) or, as also رَجَزَ, made a sound: (K:) or made consecutive sounds. (TA.) And البحرُ يَرَجَزُ بِأَدِيهِ † [The sea makes a continuous*

*sound, or murmuring, with its waves]; as also رَجَزَ. (A, TA.) [And hence, perhaps,] رَجَزَ † The clouds moved slowly by reason of the abundance of their water. (K, TA.) [See also 6.]*

2. رَجَزَهُ: see 1.

3. راجز صاحبُه [He recited verses, or poetry, of the metre termed رَجَزٌ with his companion: or vied with him in doing so: see 6]. (A.)

4: see 1.

5: see 1, in four places.

6. تَنَازَعُوا الرَّجَزَ بَيْنَهُم i. q. تراجزوا, (A, K,) and تَعَاوَدُوا, (TA,) i. e. They recited verses, or poetry, of the metre termed رَجَزٌ, one with another: (TK:) [or vied, one with another, in doing so.] — [Hence,] تراجز السحابُ † [The clouds combined, one with another, in uninterrupted thundering]. (A.) [See also 1.]

8: see 1, in three places.

رَجَزٌ: see the next paragraph, in four places.

رَجَزٌ properly signifies *Commotion, agitation, or convulsion; and consecutiveness of motions.* (TA.) — Hence, (TA,) Punishment (Aboo-Is-hāk, S, Mgh, Mṣb, K) [like رَجَسَ] that agitates by its vehemence, and occasions vehement consecutive commotions; (Aboo-Is-hāk, Mgh, \*TA;) as also رَجَزٌ: (K:) so in the Kur vii. 131; (Aboo-Is-hāk;) and in ii. 56, and vii. 162, and xxix. 33. (S.) — Conduct that leads to punishment: so, accord. to some, in the Kur lxxiv. 5; (TA;) where some read الرَّجَزَ and others الرَّجَزُ: (S, TA:) † the latter is also expl. as signifying *sin*: (TA:) and both, *uncleanliness; or filth*: (S, K:) so in that instance: like رَجَسَ: (S:) and *polytheism; or the associating of another, or others, with the true God*: (K, TA:) so, accord. to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the *worship of idols*: (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is *an idol*: (Mujāhid, S:) or † the latter word signifies a certain idol; being the name thereof: (Kāṭādeh, TA:) and the devil: and his suggestions. (TA.) — Also Plague, or pestilence; syn. طَاعُونٌ. (Mgh.)

رَجَزٌ A certain disease which attacks camels, in the rump; (S, K;) so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (S:) or it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same. (TA.) — Hence, (S,) الرَّجَزُ is the name of A certain species [or kind] of verse or poetry; (S, A, K;) a species [or kind] of the metres of verse; (Mṣb;) consisting of the measure مُسْتَقْعِلُنْ [primarily] six times: (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion

and a quiescence, [i. e., a movent and a quiescent letter.] followed by a motion and a quiescence; and so in the other feet; resembling the رَجَزُ in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (S, K:) or because it is [characterized by] أَعْجَازٌ without صُدُورٌ [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عَجَزٌ; i. e., as though its last foot should rather be called عَرُوضٌ, like the last of the first hemistich, than عَجَزٌ:] (TA:) Akh once said, رَجَزٌ, with the Arabs, is *whatever consists of three feet*; and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بَدَلَةٌ, last sentence:] ISd says that certain of those in whom he placed confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mo-hammad once said,

أَنَا النَّبِيُّ لَا كَذِبٌ \* أَنَا أَبْنُ عَبْدِ الْمُطَّلِبِ \*

[which is an instance of a species of رَجَزٌ, meaning, “I am the Prophet: it is no lie: I am the son of ‘Abd-el-Muṭṭalib”]: and were this verse, he would not have said it, as is shown by what is said in the Kur., xxxvi. 69: but on this point, Akh has contended against him. (TA.)

رَجَازَةٌ A certain vehicle for women, (S, \*TA,) a thing smaller than the هَوْدَجُ: (S, K, TA:) pl. رَجَازٌ: (TA:) or a [garment of the kind called] رَجَازٌ, (S, K, TA,) in which is a stone, (K, TA, [in the CK a white stone,]) or in which are put stones, (S,) and which is suspended to one of the two sides of the هَوْدَجُ, to balance it, when it inclines: (S, TA:) so called because of its commotion: (TA:) or a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose, and called رَجَازَةُ الْمَيْلِ: (T, TA:) or hair, (K,) or red hair, (TA,) or wool, suspended to the هَوْدَجُ, (K, TA,) for ornament: pl. رَجَازٌ, said to occur in a verse of Esh-Shemmākh: but accord. to Aṣ, this is a mistake for جَزَائِرُ [pl. of جَزِيرَةٌ, q. v.]. (TA.)

رَجَازٌ and رَجَازَةٌ: see رَاجَزٌ; the latter, in two places.

رَاجَزٌ One who utters, or recites, poetry, or verse, of the metre termed رَجَزٌ; who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, مُرَجِّزٌ, and رَجَازٌ [which signifies one who does so much], and رَجَازَةٌ [one who does so very much]. (TA.) El-Ajzāj has been placed the highest in rank as رَاجَزٌ. (Mz, 49th نوع.) [His son, Ru-beh, seems



to occupy nearly an equal place. Each of them composed a complete *deewān* of رَجَز. — [Hence,] رَجَزَةٌ † [A cloud thundering much, or uninterruptedly]. (A, TA.) And رَجَزٌ مُرْتَجَزٌ †, and رَجَزٌ مُرْتَجَزٌ †, Rain accompanied by thunder. (TA.)

رَجَزٌ A camel having the disease termed رَجَزٌ: fem. رَجَزَةٌ. (S, K:) the latter is explained as signifying weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling. (TA.) — [Hence,] رَجَزَةٌ, said of the wind (الرَّيح), † Verily it is continuous, or lasting. (TA.) And رَجَزَةُ الْقِيَامِ † A great, heavy cooking-pot. (TA.)

رَجَزٌ A poem of the metre termed رَجَزٌ: (Msb, K:) pl. أَرَجِيزٌ. (A, K.)

رَجَزٌ: } see رَجَزٌ; the former, in two places.  
مُرْتَجَزٌ: }

## رَجَسَ

1. رَجَسَتِ السَّمَاءُ. (S, A, K,) aor. رَجَسَ, (S,) inf. n. رَجَسٌ. (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA;) as also رَجَسَتْ. (S, A, K, TA.) — رَجَسَ الْبَعِيرُ. (K,) inf. n. as above, (A, TA,) The camel brayed: (K:) or made a vehement noise in braying. (A, TA.) — And رَجَسَ, inf. n. as above and رَجَسَةٌ, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also رَجَسٌ. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجَسَةٌ is probably an inf. n. of un.]) = رَجَسَ, (K,) inf. n. رَجَسٌ, (TA,) He measured [the depth of] the water of a well with the مِرْجَاسُ; (K, TA;) as also رَجَسَ, (K,) inf. n. رَجَسٌ. (TA.) — رَجَسَ عَنِ الْأَمْرِ. (O, K,) inf. n. رَجَسٌ, (O, TA,) He hindered, withheld, or prevented, him from doing the thing. (O, K.) = رَجَسَ, aor. رَجَسَ, inf. n. رَجَسٌ; (Msb;) and رَجَسَ, aor. رَجَسَ, inf. n. رَجَسَةٌ; (A, Msb, TA;) It (a thing) was, or became, unclean, dirty, or filthy: (A, Msb, TA;) or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Msb.) — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) He did a bad, an evil, an abominable, or a foul, action. (K, TA.)

4: see 1.

8. رَجَسَ: see 1, in two places. — Also It (a building) became in a state of commotion, (K, TA,) so as to make a sound, or noise. (TA.)

رَجَسٌ Uncleaness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. قَذَرٌ. (S, A, Msb, K, TA: [in the CK, الْقَذَرُ is put by mistake for الْقَذَرُ:]) or قَذَرٌ شَيْءٌ: (TA:) anything that is disliked, or hated, for its uncleanness,

dirtiness, or filthiness: stink, or foul odour: accord. to Az, filth that comes forth from the body of a man: En-Nakḥāsh says that it is syn. with نَجَسٌ; and it is said in the Bāri' that sometimes they say الرَّجَسَةُ وَالنَّجَسَةُ, meaning that they make these two words syn.: (Msb:) it is also written رَجَسٌ and رَجَسٌ: (A, K:) you say رَجَسٌ نَجَسٌ, and رَجَسٌ نَجَسٌ; and IDrd says, I think that they also said رَجَسٌ نَجَسٌ: Fr says that when رَجَسٌ is followed by نَجَسٌ, the ج is with kesr; but when نَجَسٌ is mentioned without رَجَسٌ, the ج and ن are with fet-h. (TA.) You say also رَجَسٌ شَيْءٌ [An unclean, a dirty, or a filthy, thing]. (A.) And رَجَسٌ رَجَسُونَ, meaning, A company of unbelievers passed by us. (IAar and TA.) As used in the Kur vi. 125, Mujāhid explains الرَّجَسُ as meaning That in which is no good. (TA.) — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) an action that leads to punishment: (T, A, K:) as رَجَسٌ signifies "vehementence of sound," [see 1,] رَجَسٌ seems to mean an action the mention whereof is evil, and highly evil: (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and unbelief; infidelity: (L:) and doubt: (Abou-Ja'far, A, K:) so in the Kur xxxiii. 33. (Abou-Ja'far.) — † Punishment: (Fr, T, S, A, K:) a sense which Z makes tropical, as being the recompense of رَجَسٌ [in the sense of "sin"], (TA;) and anger: (Fr, S, A, K:) so in the Kur x. 100: like رَجَزٌ, which is perhaps formed from it by the change of س into ز: (Fr, S:) and sometimes, malediction, or execration. (L.) = A light, or slight, motion. (TA.) = Suggestion of the devil. (TA.)

رَجَسٌ: } see رَجَسٌ; the latter, in two places.  
رَجَسٌ: }

رَجَسٌ: } see رَجَسٌ; the latter, in three places.  
رَجَسٌ: }

رَجَسٌ and رَجَسٌ (A, K) and رَجَسٌ (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هَذَا رَجَسٌ حَسَنٌ This is a goodly thunderer. (S.) And عَفَتِ الدِّيَارُ الْغَمَائِمُ الرَّوَّاحُ وَالرَّيَّاحُ الرَّوَّاحُ [The loud-thundering clouds and the dust-spreading winds effaced the traces of the dwellings]. (A.) — [And in like manner,] رَجَسٌ (S, K) and رَجَسٌ and رَجَسٌ (K) A camel that brays vehemently. (S, K, TA.) You say also رَجَسٌ الْحَنِينِ [fem. of رَجَسٌ] A she-camel that utters the [yearning cry termed] حَنِينٌ consecutively, or continuously. (IAar, TA.) — [And hence,] رَجَسٌ الرِّجَاسُ The sea: (K:) because of the sound of its waves; or because of its commotion. (TA.) = رَجَسٌ also signifies The thrower of the مِرْجَاسُ; (K;) and so رَجَسٌ. (TA.)

رَجَسٌ; and its fem. رَجَسَةٌ: see رَجَسٌ.

رَجَسٌ: see رَجَسٌ, last sentence.

رَجَسٌ: see رَجَسٌ.

رَجَسٌ A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (S, K:) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAar, K:) or, accord. to ISd, the name by which this is known is مِرْدَاسٌ. (TA.)

رَجَسٌ رَجَسٌ and رَجَسٌ رَجَسٌ [are phrases mentioned, but not explained, in the TA: but I think that رَجَسٌ is a mistranscription for رَجَزٌ; and that رَجَسٌ, in each case, is a corroborative].

رَجَسٌ رَجَسٌ (S, A, K,) and رَجَسٌ رَجَسٌ (TA,) They are in a state of confusion (S, A, K) and perturbation, (A,) in respect of their affair, or case. (S, TA.)

رَجَسٌ: see what next precedes.

رَجَسٌ: see رَجَسٌ.

رَجَسٌ (S, Msb, K) and رَجَسٌ (AA, Sgh, Msb, K) [The narcissus;] a certain sweet-smelling flower, (Msb, TA,) well known: (Msb, K:) the smell of which is beneficial for the cold rheum and the cold headache: (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نَرْجِسٌ: (TA:) [this being the case, the ن should be regarded as radical: it is said, however, that] the ن in رَجَسٌ is augmentative, because there is no word of the measure فَعْلَلٌ, but there is of the measure نَفْعَلٌ, (S,) though only what is changed, in application, from a verb: (Msb:) but رَجَسٌ is of the measure فَعْلَلٌ; (TA;) or it is of the measure نَفْعَلٌ, the augmentative letter being made to accord in its vowel with the radical letter in رَجَسٌ and that in رَجَسٌ &c.: (Msb:) or, accord. to IDrd, رَجَسٌ is of the measure فَعْلَلٌ, and the only instance of that measure. (TA in art. رَجَسٌ.) If you name a man رَجَسٌ, you make it imperfectly decl., because it is like نَضْرَبُ: (S:) but if you name him رَجَسٌ, it is perfectly decl., because it is of the measure فَعْلَلٌ (TA) [or نَفْعَلٌ, neither of which is the measure of a verb]. — رَجَسٌ الْهَائِدَةُ: see زَمَورَةٌ.

## رَجَعَ

1. رَجَعَ, aor. رَجَعُ, inf. n. رَجُوعٌ (S, Msb, K, &c.) and رَجَعَ (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرَجَعَ, (S, Msb, K, &c.) which is anomalous, because inf. ns. [of this kind] of verbs of the measure فَعَّلَ having the

aor. of the measure *يُفْعَل* are [by rule] only with *fet-h* [to the medial radical], (S, K,) and *مَرْجَعَة*, which is in like manner anomalous, (K,) and *رَجَعِي*, (S, Mgh, K,) [not *رَجَعِي* as in the Lexicons of Golius and Freytag,] and *رَجَعَان*, (K,) *He returned; he went, or came, back* [to the same place, or person, or † state, or † occupation, or † action, or † saying, &c.]; *he reverted; contr. of ذهب*; (ISk, Mgh;) i. q. *انصرف*: (K:) *رجوع* signifies the *returning to a former place, or † quality, or † state*; (Kull p. 196;) the *returning to that from which was the commencement, or from which the commencement is supposed to have been, whether it be a place, or † an action, or † a saying, and whether the returning be by the [whole] person or thing, or by a part thereof, or by an action thereof*. (Er-Rāghib.) Hence the saying in the Kur [ix. 8], *ثَنَّنْ رَجَعْنَا إِلَى الْمَدِينَةِ*, [Verily if we return to the city]. (Er-Rāghib.) And [in the same, xii. 63], *فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ*, [And when they returned to their father]. (Idem.) And in the same, [vi. 164, and xxxix. 9], *ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ*, [Then unto your Lord shall be your return]: (S:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] *رَجَعُ* or from [the trans.] *رَجَع*: (Er-Rāghib:) it cannot be a n. of place, because it is made trans. by means of *إِلَى*, and also because it occurs in the Kur [v. 53, &c.], followed by *جَمِيعًا*, as a denotative of state: (L:) in like manner *الرَّجْعِي* also occurs in the Kur xvi. 8. (TA.) You say also, *رَجَعَتِ الْمَرْأَةُ إِلَى أَهْلِهَا*, *The woman returned to her family by reason of the death of her husband or by reason of divorcement*. (Mgh.) — *رَجَعُ إِلَى الصِّحَّةِ*, [He returned to soundness, or health], or *المرض* [disease, or sickness]; and *إِلَى حَالَةِ الْفَقْرِ*, [to the state of poverty], or *الغنى* [wealth, or competence, or sufficiency]. (Kull p. 196.) — *رَجَعُ* *He returned in the way by which he had come*. (Kull ibid.) — *رَجَعُ مِنْ سَفَرِهِ*, *He returned from his journey*. (Mgh.) — *رَجَعُ عَنِ*, [He returned [or reverted] from the affair]. (Mgh.) — *رَجَعُ عَنِ الشَّيْءِ*, [He left, or relinquished, the thing]. (Kull p. 197.) — *رَجَعُ عَنِ الذَّنْبِ*, [He relinquished sin; i. e.] *he repented*; and so *رَجَعُ* alone, agreeably with the usage in the Kur iii. 65, &c. (Er-Rāghib.) — [Several other phrases, in which this verb occurs, will be found in other arts.: as *رَجَعُ عَلَى ظَهْرِهِ* in art. *رجع*, *رَجَعُ دَرَجَةً*: *قَبَّرَ*: *رَجَعْتُ الْقَبْرَ فَرَى*: *ظَهَرَ* *رَجَعُ إِلَيْهِ*: &c.] — *رَجَعُ إِلَيْهِ*, [sometimes signifies the same as *عَلَيْهِ*] *He returned against him; he returned to attack him*. (TA.) — *رَجَعْتُ لِمَا رَجَعْتُ بِكَ لِمَنِي*, [He cut me, or ceased to speak to me; then he returned to speaking to me]. (TA.) — *رَجَعْتُ لِمَا رَجَعْتُ إِلَى قَوْلِي*, [He opposed me, or disagreed with me; then he returned, or had regard, to my saying]. (TA.) — *رَجَعْتُ لِمَا رَجَعْتُ إِلَيْهِ فِي خَطْبِي إِلَّا خَفَى*, [Recourse was not had to him in an affair, or an

affliction, but he sufficed.] (TA.) *رَجَعُ إِلَيْهِ* often means *He had recourse, or he recurred, to him, or it.* — *رَجَعُ بِهِ عَلَى شَرِيكِهِ*, *He made a claim for restitution of it upon his co-partner*. (IAth, TA in art. *خلط*.) And [in like manner you say], *رَجَعْتُ عَلَى الْغَوِيمِ*, and *الْمُتَّبِعِ*, *He sued, prosecuted, or made a demand upon, the debtor, and the suspected, for his right, or due*. (TA: [in which it is said, immediately before this, that *رجع* is like *رجع*]) — *رَجَعُ الْكَلْبُ فِي قَيْئِهِ*, *The dog returned to his vomit*, (Mgh, TA,) and ate it. (Mgh.) — Hence, *رَجَعُ فِي هَبْتِهِ*, *He took back his gift; repossessed himself of it; restored it to his possession*; (Mgh;) as also *رَجَعَهَا*, (Mgh, TA,) and *استرجعها*. (Mgh, TA.) And *رَجَعْتُ عَنْهُ*, *He took back from him the thing which he had given to him*. (S, K.) — [Hence also, *رَجَعُ فِي قَوْلِهِ*, and *رَجَعُ فِي حُكْمِهِ*, *He retracted, or revoked, his saying, and his judgment, or sentence*.] — *هُوَ يَرْجِعُ إِلَى مَنْصَبِ صَدِّقِي*, *He traces back his lineage to an excellent origin*. (TA in art. *نصب*.) — *رَجَعُ إِلَى مَعْنَى كَذَا*, [It (a word used in a certain sense) is referrible, or reducible, to such a meaning. And *رَجَعُ إِلَى كَذَا*, said of a word, also means *It relates to such a thing; i. e., to such another word, in grammatical construction*.] — *رَجَعُ إِلَى قَدْرِ خُذَا*, [wine when cooked) became reduced to such a quantity; syn. *آل*. (S in art. *اول*.)] — *رَجَعُ الْحَوْضُ إِلَى إِزَائِهِ*, *The water of the trough, or tank, became much in quantity [so that it returned to the height of the place whence it poured in]*. (TA.) — *رَجَعُ*, also, is an inf. n. of this verb, (L,) and is used as signifying *The returning of birds after their migrating to a hot country*. (S, L, K.) You say, *رَجَعُ*, and *رَجَعُ*, inf. n. *رَجَعْتُ الطَّيْرُ الْقَوَاطِعَ*, *The migratory birds returned*. (L.) — Also inf. n. of *رَجَعْتُ* said of a she-camel, and of a she-ass, signifying *She raised her tail, and compressed her two sides (فَطَرَتْهَا)*, and cast forth her urine in repeated discharges, so that she was imagined to be pregnant, (S, K,) and then failed of fulfilling her [apparent] promise: (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written *رَجُوع*]) or she conceived, and then failed of fulfilling her promise; because she who does so goes back from what is hoped of her: (TA:) or, said of a she-camel, *she cast forth her foetus in an imperfect state*: (AZ, TA,) or, as some say, *her embryo in a fluid state*: (TA:) or in an unformed state; inf. n. *رَجَاعُ*. (Mgh in art. *خدج*.) [See also *رَجَعُ*, below.] — *رَجَعَهُ*, (S, Mgh, Mgh, K,) aor. *رَجَعْتُ*, (Mgh,) inf. n. *رَجَعُ* and *مَرْجَعُ* and *مَرْجَعُ*, (K,) *He made, or caused, him, or it, to return, go back, come back, or revert; sent back, turned back, or returned, him, or it; syn. رَدَّ*; (Mgh, Mgh, K;) and *صَرَفَهُ*; (K;) *from the thing; and إِلَيْهِ* to it; (Mgh, K;) as also *أَرْجَعَهُ*; (S, Mgh, K;) but the former is the more chaste word, and is that which is used in the Kur-án, in ix. 84 [and other places]: (Mgh:) the latter is of the dial. of Hudheyl; (S, Mgh;) and is said by MF to be of weak authority, and bad; but [SM

says,] I do not find this asserted by any of the leading authorities: (TA:) *أَرْجَعَهُ*, also, signifies [the same, i. e.] the same as *رَدَّ*, in like manner followed by *إِلَى*. (TA.) Thus in the Kur ix. 84, referred to above, *فَإِنْ رَجَعَكَ اللَّهُ*, [And if God make thee to return, or restore thee]. (Mgh.) — *رَجَعُ فَلَانٌ عَلَى أَنْفِ بَعِيرِهِ*, *Such a one put back, or restored, the nose-rein [الخطام] being understood] upon the nose of his camel; it having become displaced*. (TA.) — *رَجَعُ إِلَيَّ*, aor. *رَجَعْتُ*, inf. n. *رَجَعُ* and *رَجَعَان*, *He returned to me the answer*. (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — *رَجَعْتُ الْكَلَامَ*, *I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated, it, in reply, or replication; syn. رَدَدْتُهُ*. (Mgh.) [In like manner,] *يَرْجِعُ بَعْضُهُمْ بَعْضًا*, in the Kur [xxxiv. 30], means *† Holding a colloquy, or a disputation, or debate, one with another*: (Bd:) [or it means *† rebutting one another's sayings*:] or *† blaming one another*. (S.) — *رَجَعُ الدَّابَّةِ يَدَيْهَا فِي السَّيْرِ*, (K,) or *الرَّجْعُ*, (S,) *† The stepping of the beast, (S, K,) or her returning her fore legs, [drawing the fore feet backwards towards the body, by lifting them high,] in going*; (K;) and *أَتَرْجِعُ*, (K,) or *تَرْجِعُ الدَّابَّةُ يَدَيْهَا فِي السَّيْرِ*, (S,) signifies the same: (S, K:) or *رجع* signifies a beast's elevating, or lifting high, the fore foot and hind foot, in going. (KL.) You say, *رَجَعَتْ الدَّابَّةُ يَدَيْهَا فِي السَّيْرِ*, [The beast stepped, &c.; like as you say, *تَرْجِعُهَا*]. (TA.) — *رَجَعُ الْوَأَشَةِ*, and *رَجَعْتُهَا*, *† The female tattooer's making marks or lines [upon the shin]: (S, K:\*) [or rather, as the former phrase is explained in the EM p. 143, "her retracing" those marks or lines, and renewing their blackness; for] you say also, *رَجَعْتُ النِّقْشَ*, and *رَجَعْتُ*, [and *رَجَعْتُ*], *He retraced the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another*. (TA.) And *رَجَعْتُ الْكِتَابَةَ*, [and *رَجَعْتُهَا*], *† He retraced, or renewed, the writing*. (TA.) — *رَجَعْتُ نَاقَةً*, and *أَرْجَعْتُهَا*, and *رَجَعْتُهَا*, *He purchased a she-camel with the price of another that he sold*: (S, TA:) or he purchased a she-camel with the price of a he-camel that he sold; and *رَجَعْتُ*, which is app. an inf. n., signifies the *selling males and purchasing females*: (TA:) or *رَجَعْتُ* signifies *he sold the aged and the younglings of his camels, and purchased such as were in a state of youthful vigour*: or, as some say, *he sold the males, and purchased females*: (Lh:) or *أَرْجَعْتُ* signifies the *selling a thing, and purchasing in its place what one imagines to be more youthful, and better*: (Lh in another place:) regard is had, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rāghib:) also *أَرْجَعُ* *he sold old and weak camels, and purchased such as were in a state of youthful vigour*: or he sold male camels, and purchased females: (TA:) and *أَرْجَعُ* *he took camels in exchange for his camels*:*

or, as some say, **رَجَعَ** signifies the *taking one in the place, and with the price, of two.* (Mgh.) — **رَجَعَ الْعَلْفُ فِي الدَّابَّةِ** † *The fodder, or food, produced an effect, or showed its effect, upon the beast.* (K, TA.) And **رَجَعَ كَلَامِي فِيهِ** † *My speech produced a beneficial effect upon him.* (K, TA.)

2. **رَجَعَهُ**, inf. n. **تَرْجِعُ**, *He, or it, made, or caused, him, or it, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, him, or it, again and again, or time after time; made, or caused, him, or it, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it; or rather reiterated it: he reproduced it: he renewed it: syn. رَدَّدَهُ.* (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and post-classical writings: and hence several phrases here following.] — See 1, last quarter of the paragraph, in five places. — Hence, (Mgh,) **التَّرْجِيعُ** **الْأَذَانِ** (S, Mgh, K,) because the two professions of the faith [for which see the word **أَذَان**] are uttered in the **أَذَان** [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh;) [for] this phrase means † *The repeating the two professions of the faith in a raised, or loud, voice, after uttering them in a low, or faint, voice; (Sgh, K, TA;) or the lowering of the voice in the أَذَان in uttering the two professions of the faith, and then raising it in uttering them: (KT;) or أَذَانُهُ رَجَعَ signifies he uttered the two professions of the faith in his أَذَان once to repeat them.* (Mgh: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of “to repeat them,” we should read “and repeated them.”]) — [Hence also,] **التَّرْجِيعُ** (K, TA,) or **تَرْجِيعُ الصَّوْتِ** (S,) † *[The act of quavering, or trilling; rapidly repeating many times one very short note, or each note of a piece; a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance:] the reiterating (تَرْجِيعُ) of the voice in the throat, or fauces, (S, K, TA,) like [as is done in] chanting, (S,) or which is practised in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA:) or, as some say, the mutual approximation of the various kinds of movements in the voice: 'Abd-Allah Ibn-Mughaffal, in his تَرْجِيعُ, by the prolonging of the voice, in reading, or reciting, imitated the like of II II II. (TA.) You say also, رَجَعَ الْحَمَامُ فِي غَنَائِهِ † *[The pigeons quavered in their singing, or cooing]; as also رَجَعَ البَعِيرُ فِي شَقِيقَتِهِ* † *The camel brayed, or reiterated his voice, in his شَقِيقَةُ [or bursa faucium].* (TA.) And **رَجَعَتِ النَّاقَةُ فِي حَبْنِهَا** † *The she-camel interrupted her yearning cry to, or for, her young one [and then, app., quickly repeated it, and did so again and again].* (TA.) And **رَجَعَتِ الْقَوْسُ** † *The bow made a sound [by the vibration of its string; because the sound so**

made is a repeated sound]. (AHn.) — See also 4. — And see 10.

3. **رَجَعَ** *He (a man) returned to good or to evil.* (TA.) [See also 6.] **رَجَعَتِ النَّاقَةُ** (K,) inf. n. **رَجَاعٌ** (TA,) *The she-camel returned, or reverted, from one kind of pace, which she had been going, to another pace.* (K, TA.) — **رَجَعَهُ** † *It returned to him: said of pain [ &c.].* (TA in art. **عَدَّ**.) † **رَجَعَ أَمْرَاتُهُ** † *He returned to his wife, or restored her to himself, or took her back by marriage or to the marriage-state, after having divorced her; (see also 6;); (S;) and رَجَعَهَا signifies the same.* (TA.) — [See also a verse cited voce **رَدَّادٌ**; whence it seems that **رَجَعَ** also signifies *He restored, or brought back, anything.*] — **رَجَعَهُ** signifies also *He endeavoured to turn him [from, or to, a thing]; syn. رَاوَدَهُ, and رَادَّهُ.* (L in art. **رَوَدَ**.) — **رَجَعَهُ الْكَلَامُ** (S and K in this art., and A and Mgh and Mgh in art. **حَوَر**, Bq in xviii. 32,) and simply **رَجَعَهُ** (Mgh in this art., and Jel. in lviii. 1,) inf. n. **مُرَاجَعَةٌ** (S, TA) and **رَجَاعٌ** (TA,) † *He returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him; syn. حَاوَرَهُ, (A and Mgh and Mgh in art. **حَوَر**, and Bq in xviii. 32,) [i. e.] حَاوَرَهُ الْكَلَامَ; (TA;) or عَاوَدَهُ; (S and Mgh and K in this art.;) or جَادَلَهُ. (Jel in lviii. 1.) And **رَجَعَهُ**, or **رَجَعَهُ بِالْقَوْلِ**, † *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَادَّهُ الْقَوْلَ.* (A in art. **رَدَّ**.) You say, **رَجَعَهُ فِي مُبَاهَاتِهِ** *He held a colloquy, or conference, or a disputation, or debate, with him respecting his affairs of difficulty; syn. حَاوَرَهُ.* (TA.) [And **رَجَعَهُ فِي كَذَا** *He addressed him repeatedly, or time after time, respecting such a thing.*] And **رَجَعُوا عُقُولَهُمْ** † *[They consulted their understandings, or minds; as though they held a colloquy, or conference, or a disputation, or debate, therewith].* (Bq in xxi. 65.) [**رَجَعَ** often signifies *He consulted, or referred to, a person, a book, a passage in a book, &c.*]*

4. **رَجَعَتِ النَّاقَةُ** † *[The she-camel returned to her former condition, either of leanness or fatness:] † the she-camel became lean [after having been fat]: and † became in good condition after leanness: (Ks, T, TA:) or رَجَعَتِ الْإِبِلُ † the camels became lean and then became fat; (S, O, K;) so says Ks. (S.) You say also, رَجَعَ الشَّيْخُ † *[The old man is sick two days, and] does not return to a healthy state of body, and to strength, in a month.* (K, TA: [in the CK, erroneously, رَجَعَ.] And [in like manner] رَجَعَ الْفَرَسُ ثُمَّ رَجَعَ † *[The horse wasted, and then gradually returned to his former condition].* (TA.) — **رَجَعَهُ نَاقَتُهُ** † *He gave him [back] his she-camel in order that he might return upon her, he [the latter] having sold her to him.* (Lh.) — **رَجَعَ إِبِلًا**: see 1, near*

the end of the paragraph. — **رَجَعَ اللَّهُ بَيْعَتَهُ** † *God made his sale to be productive of gain, or profit.* (S, K.) — **رَجَعَ اللَّهُ هَمَّهُ سُورًا** † *God converted his grief, or disquietude of mind, into happiness or joy; and Sb mentions رَجَعَهُ [in this sense].* (TA.) — **رَجَعَ** also signifies *He extended, or stretched out, his arm, or hand, backwards, to reach, or take hold of, a thing.* (S, K.) [In this case, **يَدُهُ** seems to be understood: for] you say [also], **رَجَعَ الرَّجُلُ يَدَيْهِ** *The man put his arms, or hands, backwards in order to reach, or take hold of, a thing.* (Lh.) And **رَجَعَ يَدُهُ إِلَى سَيْفِهِ لِيَسْتَلَّهُ** *He extended, or stretched out, his arm, or hand, to his sword, to draw it: or كَانَتْهُ لِيَأْخُذَ* *to his quiver, to take an arrow.* (TA.) — Also † *He ejected excrement, or ordure; said of a man.* (S, K.) [See **رَجِيعٌ**.] — See also 10.

5. **تَرَجَّعَ فِي صَدْرِي كَذَا** † *Such a thing became agitated to and fro in my mind, or bosom; syn. تَرَدَّدَ.* (TA.) — **تَرَجَّعَ نَاقَةً**: see 1; in the last quarter of the paragraph.

6. **تَرَجَّعَا** † *They two (a man and his divorced wife) returned to each other by marriage; (Bq in ii. 230;) or returned together to the marriage-state.* (Jel ibid.) — **تَرَجَّعَ الشَّيْءُ إِلَى خَلْفٍ** † *[The thing went backward or back, receded, retrograded, retired, retreated, or reverted, by degrees, gradually, by little and little, or part after part: and تَرَجَّعَ alone, He, or it, returned by degrees: the form of the verb denoting a gradual continuation, as in تَسَاقَطَ, and تَزَايَدَ, and تَنَاقَصَ, &c.]* (S.) **تَرَجَّعَ** and **تَرَادَّدَ** and **تَرَدَّدَ** are syn. (M and L in art. **رَدَّ**.) You say, **تَرَجَّعُوا فِي مَسِيرٍ** *They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march; syn. تَرَادَّدُوا.* (TA in art. **تَجَرَّعَ**.) And **تَرَفَّقُوا فِي أَوَّلِ النَّهَارِ ثُمَّ تَرَجَّعُوا مَعَ اللَّيْلِ** i. e. *[They separated, or dispersed themselves, in the first part of day; then] they returned, [one after another] every one to his place of abode.* (TA.) — **تَرَجَّعَتْ أحوَالُ فُلَانٍ** † *[The circumstances of such a one gradually reverted to their former condition; meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. retrograded; or gradually went back to a worse state; contr. of advanced, or improved]:* (TA:) [whence the saying,] **زَالَتْ دَوْلَتُهُمْ وَأَخَذَ** † *[Their good fortune ceased, and their affairs began to retrograde, or gradually go back to a worse state].* (A in art. **رَكَدَ**.) And **تَرَجَّعَ الْجُرْحُ إِلَى الْبُرْءِ** † *[The wound gradually recovered].* (Mgh in art. **دَمَلَ**.) — **تَرَجَّعَا بَيْنَهُمَا** † *They two (copartners) made claims for restitution, each upon the other.* (IAth, TA in art. **خَلَطَ**.) [See this more fully explained, and illustrated, voce **خَلِطَ**.] — **تَرَجَّعُوا الْكَلَامَ** (Mgh and K in art. **حَوَر**, Bq in lviii. 1,) and simply **تَرَجَّعُوا** (Jel in lviii. 1,) † *They returned one another answer for answer, or answers for answers; held a dialogue, or colloquy,*



or conference, or a disputation, or debate, one with another; bundied words, one with another; syn. لَحَاوَرُوا. (Bd, Jel, Mgh, K, in the places mentioned above.)

8. رَجَعَ: المُنْبَرِ: see رَجَعَ, ارتجع على الغريب, with which it is syn. (TA.) — رَدَّ: ارتجعه i. q. v. (TA.) So in the phrase, رَجَعَتْ جَلْبَابُهَا The woman put back her جلباب [q. v.] upon her face, and covered herself with it. (TA.) — رَجَعَ فِي هَيْبَتِهِ: ارتجع الهبة — رَجَعَ: ارتجع أمراته: see 3. — رَجَعَ: ارتجع صالحة He sold his camels, and obtained by the expenditure of their price a good return, or profit. (S, K.) — رَجَعَ نَاقَةً, and the like: see 1, near the end of the paragraph, in five places. — رَجَعَ: ارتجع also signifies He (an Arab of the desert) purchased camels [app. in exchange for others] not of his own people's breeding nor bearing their marks. (TA.)

10. استرجع منه الشيء, and استرجع الهبة: see رَجَعَ, and the sentence next following it. — رَجَعَ: ارتجع طَعَامٌ يَسْتَرْجَعُ عَنْهُ † Food, both of beasts and of men, from which profit, or advantage, [or a good return (رَجْعَةً),] is obtained; which is found to be wholesome, or approved in its result; and from eating which one becomes fat. (TA.) — استرجع الحمام: see 2, near the end of the paragraph. — استرجع also signifies † He said, on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151,] وَإِنَّا لِلَّهِ رَاجِعُونَ (S, K,) meaning Verily to God we belong as his property and his servants, so that He may do with us what He pleaseth, and verily unto Him we return in the ultimate state of existence, and He will recompense us; (Jel;) as also رَجَعَ (S, K,) inf. n. رَجَعَ: (S; [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the S;]) and رَجَعَ (K.)

رَجَعَ: originally an inf. n.: [see رَجَعَ and رَجَعَهُ:] — and see رَجَعَهُ, in two places. — رَجَعَ: Rain: so in the Kur [lxxxvi. 11], وَالسَّيِّآتُ ذَاتُ الرِّجْعِ [by the heaven that hath rain]: (S, Bd:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by السماء may be meant the clouds: (Bd:) or rain after rain; (K;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Kur mean by the heaven that returns in every revolution to the place whence it moved. (Bd.) — † Hail; because it gives back the water that it takes. (TA.) — Accord. to El-Asadee, as recorded by AHeyth, † Thunder. (Az.) — Accord. to some, in the passage of the Kur cited above, (S, TA,) † Profit, benefit, advantage, or good return. (S, K, TA.) You say, رَجَعَ لِي مِنْ فُلَانٍ رَجْعٌ † There is no profit to me from such a one. (TA.) And رَجَعَ لِي سَجْعٌ لَيْسَ تَحْتَهُ رَجْعٌ † [It is nothing but rhyming prose, beneath which is to be found

no profit]. (TA.) [See also رَجَعَهُ.] — Accord. to Ks, in the ex. cited above from the Kur, (TA,) † The place that retains water: (K, TA:) pl. رَجْعَان. (TA.) — † A pool of water left by a torrent; (S, K;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rāghib;) as also رَجِعٌ, and رَاجِعَةٌ: (K:) pl. as above: (S:) or † a place in which the torrent has extended itself, (امتدَّ, accord. to Lth and the O and K,) or in which it has returned, or reverted, (ارتدَّ, accord. to AHn,) and then passed through: (Lth, AHn, O, K:) pl. رَجْعَان and رَجَاعٌ and رَجَعَان; (K;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely غَدِير, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَانِع; but some say that it is thus qualified because it has a form which is that of a sing. noun: (TA:) or رَجْعٌ signifies † water, (AO, K,) in general; (K;) and a sword is likened to it, to denote its whiteness: (AO, S; [but accord. to the latter, in this case it signifies “a pool of water left by a torrent”:]) and also † a tract of ground, or land, in which the torrent has extended itself: (K:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and † the part that is above a تَلْعَةٌ [q. v.]; (K, TA;) the upper, or highest, part thereof, before its water collects together: (TA:) pl. رَجْعَان. (K.) — † The herbage of the [season, or rain, called] رَجْع; (K;) [because it returns year after year;] as also رَجِعٌ. (TA.) — † The [membrane called] غَرَس which is in the belly of the woman, and which comes forth upon, or over, the head of the child. (TA.) — See also رَجِعٌ, in three places, in the latter part of the paragraph. — سَيْفٌ نَجِيعُ الرِّجْعِ, and رَجِيعٌ, A sword which penetrates into the thing that is struck with it [so that it is quickly drawn back]. (TA.) — رَجَعَ الكَيْفُ: see مَرَجَعَ.

رَجِعٌ سَفَرٌ: see رَجِعٌ سَفَرٌ.

رَجَعَ: see رَجَعَهُ.

رَجَعَ: see رَجَعَ نَاقَةً: and see رَجَعَهُ.

رَجَعَهُ inf. n. of un. of 1; A return; a single act of returning, of going back, coming back, or reverting: (TA:) [and] i. q. رَجُوعٌ, i. e. the act of returning, &c. (Mgh.) — The returning to the present state of existence (S, Mgh, K) after death. (S, K.) So in the phrase, فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ [Such a one believes in the returning to the present state of existence after death]. (S, Mgh, K,\*) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the رَافِضَةُ, who say that 'Allee the son of Abou-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — The returning, or homeward course, of a military expedition; opposed to بَدَأَةٌ, q. v. (T and Mgh

in art. بَدَأَ.) — The return of a party of warriors to war after their having come back from an expedition. (TA.) — Also, and رَجَعَهُ, (S, A, Nh, Mgh, Mgh, K,) but the former is the more chaste, (S, Mgh, TA,) though the latter is mentioned before the former in the K, (TA,) † A man's returning to his wife, or restoring her to himself, or taking her back by marriage or to the marriage-state, after having divorced her; (IF, Mgh;) the returning of the divorcer to the divorced woman: (K:) or the taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract. (Nh.) You say, لَهُ عَلَى أَمْرَاتِهِ رَجْعَةٌ † [He has a right of returning to, or taking back, his wife after having divorced her]: (S, Mgh;) and يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ † [He possesses the right of returning &c.]: (Mgh;) and طَلَّقَ فُلَانٌ فُلَانَةً طَلَاقًا يَمْلِكُ فِيهِ الرَّجْعَةَ † [Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.]. (TA.) — Also the former, (S, Mgh, TA,) and رَجَعَهُ likewise, (Mgh,) and رَجَعَهُ (K) and رَجَعِي [which is originally an inf. n.] and رَجَعَان [which is also originally an inf. n.] and رَجُوعَةٌ † (S, K) and مَرْجُوعَةٌ † and رَجُوعَةٌ † (K,) the last of these is allowable, (TA,) [being an inf. n. used in the sense of a pass. part. n.] † The reply, or answer, of an epistle. (S, Mgh, K, TA.) You say, هَلْ جَاءَ رَجْعُكَ كِتَابَكَ † (S, TA) and رَجَعَانَهُ (TA) † Hath the reply, or answer, of thine epistle come? أُرْسِلَتْ إِلَيْكَ فَمَا جَاءَنِي رَجْعِي † (S, TA:) and رَجَعِي رَجْعِي † I sent to thee, and the reply, or answer, of my epistle came not to me; i. e. † مَرْجُوعَةً: (S, K, TA:) and فُلَانٌ عَلَيْكَ رَجْعٌ † What was [the purport] of the reply, or answer, of such a one to thee? (S, TA.) And [in like manner] رَجْعٌ † signifies † What is returned against, or in opposition to, [or in reply to,] the simultaneous discharge of a number of arrows in a particular direction. (TA.) — See also رَجَعَهُ.

رَجَعَهُ: see رَجَعَهُ, in the latter half of the paragraph.

رَجَعَهُ: see رَجَعَهُ, in three places. — A return, or profit, obtained by the expenditure of the price of camels sold: see an ex. above, voce ارْتَجَعَ: (S, K:) or camels taken in exchange for other camels: or one that is taken in the place, and with the price, of two: (Mgh;) also the young, or younglings, of camels, which are purchased from the market with the price of others, or taken from the market in exchange for others: (K:) or, as Khálid says, the [return obtained by] bringing bad camels into the market and taking back good ones: or, as some say, the [return obtained by] bringing in males and taking back females: (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has



immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رَجَعَةٌ has a similar meaning in relation to the poor-rates; being applied to camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give: (S,\*TA:) and camels which are purchased by the Arabs of the desert, [app. in exchange for others,] not of their own breeding nor bearing their marks; as also رَجَعَةٌ: (TA, [see 8:]) IB says that the pl. of رَجَعَةٌ is رَجَعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many?" and they answered, أَوْصَانَا أَبُوْنَا بِالرَّجْعِ وَالرَّجْعِ: but Th says, بِالرَّجْعِ: [both are probably correct; for it seems that the original forms are الرَّجْعُ and الرَّجْعُ; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [Our father charged us with the seekings after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour: or, accord. to another explanation, the meaning is, the selling males and purchasing females: thus explained, رَجَعٌ seems to be an inf. n. (TA. [See رَجَعٌ نَاقَةً.]) [See also رَجَعَةٌ.] — [† Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof; as also رَجُوعٌ; and رَجَعٌ, q. v.] You say, جَاءَتْ رَجَعَةُ الصَّبَاغِ † The return, or increase, accruing to the owner of the lands came, or arrived. (Lh.) And جَاءَ فَلَانٌ رَجَعَةً † Such a one brought a good thing which he had purchased in the place of a bad thing; or in the place of a thing that was inferior to it. (TA.) And هَذَا مَتَاعٌ لَهُ رَجُوعٌ † This is a commodity for which there will be a return, or profit, or gain. (S,\*TA) And دَابَّةٌ لَهَا رَجُوعٌ † A beast that may be sold after having been used. (El-Isbahānee.) And لَيْسَ لِهَذَا الْبَيْعِ رَجُوعٌ † There is not, or will not be, any return, or profit, or gain, for this sale. (TA.) — † An argument, or allegation, by which one rebuts in a litigation, or dispute; a proof; an evidence. (Ibn-'Abbād.)

رَجَعِي: see رَجَعَةٌ, in the latter half of the paragraph, in two places.

رَجْعِي, and طَلَّقَ رَجْعِي, † A divorce in which one reserves to himself the right of returning to his wife, or restoring her to himself, or taking her back to the marriage-state. (Mgh,\*Mṣb.) — رَجْعِي applied to a beast: see رَجْعِي.

رَجْعِيَّة: see رَجَعَةٌ.

رَجْعَان: see رَجَعَةٌ, in the latter half of the paragraph, in two places.

رَجَاع The nose-rein of a camel: (IDrd, K:) or the part thereof which falls upon the nose of the camel: pl. [of pauc.] أَرْجَعَةٌ and [of mult.]

رَجَعٌ فَلَانٌ (K:) from رَجَعٌ in the phrase رَجَعٌ فَلَانٌ [q. v.]. (IDrd.) — It is also an inf. n.: see 1, in the middle of the paragraph.

رَجَعٌ [Made, or caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication: like رَجُوعٌ: and used in all these senses; as will be seen from what follows: and also, like رَجَعٌ, made, or caused, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, again and again, or time after time; made, or caused, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: reiterated: reproduced: renewed: syn. مَرَدَدٌ: [in the CK مَرْدُودٌ:] applied to anything: (S, K:) or to anything that is said or done: (Mṣb, TA:) because meaning رَجُوعٌ, i. e. مَرْدُودٌ: (S, Mṣb, TA:) or, applied to speech, † returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him; syn. مَرْدُودٌ إِلَى صَاحِبِهِ: (Lth, K:) or, so applied, † repeated: (A, TA:) or, so applied, † reiterated: (Er-Rāghib, TA:) or, so applied, † disapproved, or disliked. (TA.) You say, إِيَّاكَ وَالرَّجْعَ مِنَ الْقَوْلِ † Avoid thou the saying that is repeated; (A, TA;) [or rebutted, &c.]; or disapproved. (TA.) — Applied to a beast, (S, TA,) and [particularly] to a camel, (K,) it signifies Made to return from journey to journey: (S, TA:) and also means † fatigued, or jaded, (S, K,) by journeying: (K:) fem. with ة: (S, K:) or † lean, or emaciated: (Er-Rāghib, K:) in the K is here added, or which thou hast made to return from a journey, meaning from journey to journey; but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رَجَعٌ; (K;) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَائِعُ. (S.) رَجَائِعُ سَفَرٍ and رَجَعٌ سَفَرٍ [in like manner] signify Made to return repeatedly, or several times, in journeying; applied to a she-camel: (K:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِيرٌ) which one makes to return again and again, or time after time, or to come and go repeatedly, in journeying, and drags along: (TA:) both also mean † lean, or emaciated: and are in like manner applied to a man: (Er-Rāghib, TA:) and رَجَعِي and رَجَعَانِي, also, but the latter is vulgar, † lean, or emaciated, by journeying; applied to a beast. (TA.) You say also سَفَرُ رَجَائِعٍ Travellers returning from a journey. (TA.) And سَفَرُ رَجَائِعٍ A journey in which are repeated returnings. (IAṣr.) — Any food returned to the fire [to be heated again], having become cold: (K:) [and particularly] roasted meat heated a second time. (Aṣ.) — A rope, or cord, undone, and then twisted a second time: (L, K:) and, as some say, anything done a second time. (L.) — † Writing retraced with the pen, in order that it may become more plain: (KL:) and رَجُوعٌ [signifies the same: and also] † tattooing repeated and

renewed; (EM p. 108;) tattooing of which the blackness has been restored: (TA:) pl. of the latter رَجَائِعُ. (TA, and EM ubi supra.) — † Dung, ordure, or excrement, of a solid-hoofed animal; (S, Mgh, Mṣb, K;) as also رَجَعٌ; (K;) and of a man; (S, Mgh, Mṣb, K;) as also † the latter word; (TA;) and of a beast of prey; as also † the latter: (S, TA:) because it returns from its first state, (Mgh, Mṣb, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act. part n., (Er-Rāghib, Mṣb,) or, it may be, of a pass. part n. (Er-Rāghib.) — † The cud which is ruminated by camels and the like: (S,\*K:) because it returns to be eaten. (TA.) So in the saying of El-Aṣṣhā,

وَفَلَاةٌ كَانَتْهَا ظَهْرُ تَرْسٍ  
لَيْسَ إِلَّا الرَّجْعُ فِيهَا عَلَاقٌ

i. e. [Many a desert, or waterless desert, as though it were the back of a shield,] in which there is not found by the camels anything to serve for the support of life except the cud. (S.) — † Sweat: (K:) because, having been water, it returns as sweat. (TA.) — See also رَجَعٌ, in three places. — Also † The [part called] فُؤَسُ of a bit: (Ibn-'Abbād, K:) [because of its returning motion.] — And † Niggardly, tenacious, or avaricious; syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَخِيلٌ]. (Ibn-'Abbād, K, TA.)

رَجُوعَةٌ: see رَجَعَةٌ, in the latter half of the paragraph.

رَجْعِيَّة A she-camel that is purchased with the price of another she-camel; as also رَجَعَةٌ: (S:) or a female that is purchased with the price of a male. (ʿAlē Ibn-Hamzeh.) [See also رَجَعَةٌ: and see رَجْعِي, of which it is originally the fem.] Accord. to ISk, رَجْعِيَّة signifies A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is: [but this appears to be a mistranscription, for رَجْعِيَّة; for he adds,] the pl. is رَجَائِعُ. (TA.)

رَجَاعٌ † One who returns much, or often, unto God. (TA.)

رَجَاعٌ [act. part. n. of 1. Hence the saying, إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. — Also, without ة,] † A woman who returns to her family in consequence of the death of her husband (Az, S, Mṣb, K) or in consequence of divorcement; (Az, Mṣb;) as also رَجَائِعُ: (Az, K:) or, accord. to some, (Mṣb,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (S, Mṣb.) — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies † That raises her tail, and compresses her two sides (فَطْرَبَهَا), and casts forth her urine in repeated discharges, so that she is imagined to be pregnant, (S, K,) and then fails of fulfilling her [apparent] promise: (S:) or † that conceives,

and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, †that has appeared to have conceived, and is then found to be not pregnant: (Aṣ:) pl. رَوَاجِعُ. (S, TA.) [See also رَجَعْتُ.] — †A sick man whose soul [or health] has returned to him after his being debilitated by disease: and †a man whose soul [or health] has returned to him after severe and constant illness. (TA.)

رَاجِعَةٌ [originally fem. of رَاجِعٌ, q. v.]: see رَجَعْتُ. — and see رَجَعٌ. — Also, [app. from the returning of its water time after time,] †A water-course of a valley. (ISh, TA.) — رَوَاجِعُ [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) — Hence also, رَوَاجِعُ الْأَبْوَابِ [The leaves of doors]. (TA.)

أَرْجَعُ † More [and most] productive of return, or profitable. (TA.) You say, هَذَا أَرْجَعُ لِي: This is more productive of return, or profitable, in my hand than this. (TA.)

مَرْجِعٌ an inf. n. of the intrans. verb رَجَعَ [q. v.]. (S, Mṣb, K, &c.) — [Hence it signifies sometimes †Recourse. See مَنَابٌ, in art. نَوْب.] — [A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. voce مَحْضَرٌ.] — [Hence,] مَرْجِعُ الْكَتِفِ †The lower part of the shoulder-blade, (S, K, TA,) next the arm-pit, [that on the left side being] in the region where the heart beats; (TA;) as also مَرْجِعُ الْكَتِفِ: (S, K:) and مَرْجِعُ الْبِرْقِي †[the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the arm-pit: see فَرِيصٌ, in three places]: (TA:) pl. مَرَايِجُ. (TA.) — [مَرْجِعٌ also signifies †The place, or thing, to which a person, or thing, is referred, as his, or its, source: see مَنَصِبٌ. — Also, †A state, or condition, to which a person, or thing, returns. — And †The place, and the state, or condition, or result, to which a person, or thing, ultimately, or eventually, comes. A goal.] — It is also an inf. n. of رَجَعَهُ. (K.)

مَرْجِعٌ, [without ة,] applied to a she-camel, †Becoming in good condition after leanness. (Ks, TA.) [See 4, of which it is the act. part. n.] — هَذَا مَتَاعٌ مَرْجِعٌ †This is a commodity for which there will be a return, or profit, or gain. (S, TA.) — سَفَرَةٌ مَرْجِعَةٌ †A journey having a recompense, or reward, and a good issue or result. (K, TA.)

مَرْجِعٌ: see رَجَعْتُ; first sentence.

مَرْجِعَانِي: see رَجَعْتُ, in the latter half of the paragraph.

مَرْجِعٌ [pass. part. n. of رَجَعَهُ]: see رَجَعْتُ, in three places: — and رَجَعَةٌ, in the latter half of the paragraph, in three places: — and رَجَعَةٌ, near the end of the paragraph, in four places.

مَرْجُوعَةٌ: see رَجَعْتُ, in the latter half of the paragraph.

مَرَايِجُ: see رَاجِعٌ.

### رجعن

Q. 4. ارْجَعَنْ a dial. var. of ارْجَعَنْ [q. v.] in the several senses of the latter. (K.) You say, ضَرَبَهُ فَأَرْجَعَنْ He beat him, or struck him, and he lay on his side, and threw himself down. (Lh, TA.) And ارْجَعْتَا They lay on their sides and were overcome. (TA.) — Also It became spread, expanded, or extended. (TA.)

### رجف

1. رَجَفَ, (O, Mṣb, K,) aor. ʿ, (Mṣb,) inf. n. رَجْفٌ and رَجْفَانٌ (O, Mṣb, K) and رَجِفٌ (Mṣb, K) and رَجُوفٌ; (O, K;) [and رَجِفٌ; (see the next sentence;) and رَجُفٌ; (see نَقَضٌ, in two places;)] It (a thing, O, Mṣb) was, or became, in a state of motion, commotion, (O, Mṣb, K,) agitation, convulsion, tumult, or disturbance: (Mṣb, K:) or in a state of violent motion, commotion, agitation, &c.; (K;) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الْأَرْضُ, (S, O, Mṣb, K,) aor. ʿ, inf. n. رَجْفٌ, (S,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (S, O, Mṣb, K,) as above; (Mṣb;) and so رَجَفْتُ, and رَجِفْتُ; (K;) [for رَجِفٌ is both intrans. and trans.:] and الرَّجْفَانُ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (S.) And رَجَفَتْ يَدُهُ His arm, or hand, trembled, by reason of disease, or old age. (Mṣb.) And رَجَفَ الْقَلْبُ The heart became agitated by reason of fright. (IDrd, O.) — رَجَفَ الرَّعْدُ, (Lth, O, K,) inf. n. رَجْفٌ and رَجِفٌ, (Lth, O,) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) — رَجَفَ الْقَوْمُ The people, or party, prepared themselves for war, or battle. (Lth, O, K.) — Also He put [a thing] into a state of motion, commotion, or agitation; (O, K;) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so رَجِفَ;] for رَجَفَ الْأَرْضَ بِهِ is said of God [as meaning He made the earth to quake with them]. (TA in art. دَمَرٌ.) And one says also, رَجَفَتْهُ الْحُمَّى The fever caused him to quake, or shiver. (Mṣb.)

4, as an intrans. v.: see 1, in two places. — And as a trans. v.; act. and pass.: see 1, in two places. — [Hence,] ارْجِفْ بِكَذَا [originally He put another, or others, into a state of commotion, or agitation, by such a thing; meaning] he told of such a thing without truth, or not according to the true, or real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجَفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And ارْجِفُوا فِي الشَّيْءِ (S, Mṣb, K) and بِهِ, (Mṣb, K,) inf. n. ارْجَافٌ, (Mṣb,) i. q. حَاضُوا فِيهِ [mean-

ing They said what was false respecting the thing]: (S, O, K:) or they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: whence, in the Kur [xxxiii. 60], وَالْمُرْجِفُونَ فِي الْمَدِينَةِ [and they who tell many evil tales, &c., in the city:] (O, Mṣb:) or ارْجِفُوا فِي الْبَلَدِ بِكَذَا they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation, &c., to befall the people, without there being aught [thereof] true in their estimation; from الرَّجْفَانُ signifying “violent commotion or agitation” &c. (Har pp. 218, 219.) And ارْجِفُوا, alone, They said what was false (حَاضُوا) in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like: whence, وَالْمُرْجِفُونَ وَالْمَدِينَةِ [cited above]. (K.) — And ارْجِفْتُ النَّاقَةَ The she-camel came in a state of fatigue, with her ears flaccid, shaking them (بِهِمَا). (O, K.)

8: see 1, first sentence.

رَجَفَةٌ i. q. زَلْزَلَةٌ (S, K) [meaning Commotion, agitation, or convulsion; or violent commotion &c.; and particularly an earthquake; or] a violent earthquake: and a vehement cry from heaven: (Jel in vii. 76:) or it signifies, in the Kur-án, any punishment that befalls a people. (Lth, O.)

[رَجُوفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Put into a state of commotion.] — سَحَابٌ رَجُوفٌ Clouds in commotion with thunder, or with much water. (O.)

الرَّجَافُ The sea; because of its commotion, or agitation. (S, O, K.) A poet says, (S,) namely, Maṭrood Ibn-Kaṣb, lamenting the death of 'Abdel-Muṭṭalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,)

\* أَلْطِيعُونَ الشَّمَرَ كُلَّ عَشِيَّةٍ \*  
\* حَتَّى تَغِيبَ الشَّمْسُ فِي الرَّجَافِ \*

[The feeders with fat every evening, until the sun disappeared in the sea]. (S, O.) — And The day of resurrection: (Sh, O, K:) and the congregation [of the risen]. (K.) — And رَجَافٌ also signifies A certain kind of pace [app. with a jolting motion]. (O, K.)

رَاجِفٌ [Putting into a state of motion, commotion, or agitation. — And also, or رَاجِفٌ,] A fever attended with quaking, or shivering: (O, Mṣb, K:) deviating from rule [because حَمِي is fem.]. (Mṣb.) — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-Hudhaleeyeen, as meaning Moving the head in going along.]

الرَّاجِفَةُ, in the Kur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَّادِفَةُ, in the next verse, “the second blast:” (O, Bḍ, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion

at the time here spoken of, such as the earth and the mountains; because of the saying in the *Kur* [lxiii. 14], *يَوْمَ تَرْجُفُ الْأَرْضُ وَالتَّجَالُ*: and the latter, "the heaven, and the stars, which shall be cleft and scattered." (Bd.)

*أَرْجَفَ* inf. n. of 4 [q. v.]. (Msb.) [And hence, as a simple subst.,] sing. of [*أَرْجِفُ* in the phrase] *أَرْجِفُ الْأَخْبَارِ* [meaning *Tales without truth, or reality: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: see 4.*] (S.) You say, *وَقَعُوا فِي أَرْجِيفٍ* [They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. *تَع.*)

*الطَّسْتُ وَالْإِبْرِيثُ* The basin and ewer (الطَّسْتُ) [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Hap p. 228.) — *وَالْمَرْجُفُونَ فِي الْمَدِينَةِ*, in the *Kur* xxxiii. 60: see 4, in two places.

[This art. is wanting in the copies of the L and TA to which I have had access.]

### رجل

1. *رَجُلٌ*, (T, S, M, Msb, K,) aor. *رَجَلٌ*, (Msb, K,) inf. n. *رَجَلٌ* (T, S, M, Msb) and *رَجُلَةٌ* (T, TA,) or the latter is a simple subst., (Msb,) *He* (a man) *went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA;) he had no beast whereon to ride, (M, K, TA,) in a journey, so went on his feet: (TA:) or he remained going on foot: so says AZ; and Ks says the like: (S:) or he was, or became, strong to walk, or go on foot: (Msb:) and رَجُلٌ [in like manner] signifies he went on foot, (S, K, TA,) having alighted from his beast: (TA:) [used in the present day as meaning he alighted from his beast:] and رَجُلُوا they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and رَجُلٌ *he* (a man) *went on his legs, or feet, for the purpose of accomplishing the object of his want.* (TA.) — *رَجُلٌ*, (M, K,) aor. *رَجَلٌ*, (K,) [inf. n. *رَجَلٌ*, being similar to *رَكِبَ* aor. *رَكَبَ*, inf. n. *رَكَبٌ*,] also signifies *He* (a man) *was, or became, large in the رَجُل [i. e. leg, or foot].* (M, K: but omitted in some copies of the K.) — And *رَجُلٌ*, like *عَنِ*; and *رَجُلٌ*, aor. *رَجَلٌ*, inf. n. [of the former] *رَجُلَةٌ* and [of the latter] *رَجُلٌ* [so in the CK; but accord. to the rule of the K they should be *رَجُلَةٌ* and *رَجُلٌ*, as neither is expressly said to be with *kesr*; or the latter may be correctly *رَجُلٌ*, as *رَجُلٌ* is said to be like *عَلِمَ*, of which the inf. n. is *عَلِمَ*;] *He had a complaint of his رَجُل [i. e. leg, or foot]:* (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fārissee, and also on the authority of*

Kr. (TA.) — And *رَجَلٌ مِنْ رِجْلِهِ* *He was, or became, affected in his leg, or foot, by something that he disliked.* (TA.) — And *رَجَلٌ*, aor. *رَجَلٌ*, (K, TA,) inf. n. *رَجَلٌ*, (TA,) *He* (a beast, such as a horse or the like,) *had a whiteness in one of his رَجَلَانِ [i. e. hind legs or feet], (K, TA,) without a whiteness in any other part.* (TA.) — *رَجَلٌ*, aor. *رَجَلٌ*, (Msb, K,) inf. n. *رَجَلٌ*, (Msb, TA,) is also said of hair, (Msb, K,) meaning *It was, or became, [wavy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K,) or neither very crisp or curly, nor very lank, but between these two.* (Msb, TA.) — *رَجَلُهُ*, (CK, TA, omitted in some copies of the K,) [aor. *رَجَلٌ*, as in similar verbs,] inf. n. *رَجَلٌ*, (TA,) *He, or it, hit, or hurt, his رَجُل [i. e. leg, or foot].* (CK, TA.) — *رَجَلُ الشَّاةِ*, (S, K,) or, accord. to the O and the Mufradāt, *رَجَلُ الشَّاةِ*, (TA,) and *ارتجلها*, (K,) *He suspended the sheep, or goat, by its hind leg or foot: (S, O, K:) or the meaning is عَقَلَهَا بِرِجْلَيْهِ [app. he confined its shank and arm together with his feet, by pressing his feet upon its folded fore legs while it was lying on the ground], (K,) or, as in the M, رَجَلُهُ [with his foot].* (TA.) — *وَلَدَهَا*, (K,) inf. n. *رَجَلٌ*; in the copies of the M written *رَجَلَتْ*, with *teshdeed*; (TA;) *She* (a woman) *brought forth her child preposterously, so that its legs came forth before its head.* (K.) — *رَجَلَهَا*, namely, the mother of a young camel, (K,) aor. *رَجَلٌ*, inf. n. *رَجَلٌ*, (TA,) *He sent the young one with her [to suck her whenever he would; as is implied by what immediately precedes]; as also رَجَلَهَا: (K:) or أَرْجَلْتُ الْفَصِيلَ (so in two copies of the S and in the O) I left the young camel with his mother to suck her whenever he pleased: (S,\* O: [in one of my copies of the S رَجَلْتُ, which appears from what here follows to be a mistake:] so says ISk: and he cites as an ex.,*

\* *مُسَرَّهٌ أَرْجَلٌ حَتَّى فُطِمَا* \*  
[Fat, and well nourished: he was left with his mother to suck her when he pleased until he was weaned]. (O.) [See also *رَجَلٌ*, below; where it is explained as though a quasi-inf. n. of *أَرْجَلْتُ* in the sense here assigned to it in the S and O, or inf. n. of *رَجَلْتُ* in the same sense.] — And *رَجَلٌ* inf. n. of *رَجَلْتُ* in the same sense.] — And *رَجَلٌ* (S, K,) aor. *رَجَلٌ*, inf. n. *رَجَلٌ*, (S,) *He* (a young camel, S, or a lamb, or kid, or calf, K, TA) *sucked his mother.* (S, K.) — *رَجَلٌ* also signifies The act of [the stallion's] leaping the mare: (O, K, TA:) [i. e., as inf. n. of *رَجَلٌ*; for] one says, *بَاتَ الْحِصَانُ يَرْجُلُ الْخَيْلَ* The stallion-horse passed the night leaping the mares. (TA; and so in the O, except that the *الخيال* is there omitted.) — And *رَجَلُ الْبَرَاءَةِ* *He compressed the woman.* (TA.) — [Golius says that *رَجَلٌ* signifies *Vir et virili animo fuit*; as on the authority of J; and that *رَجَلَةٌ* is its inf. n.: but it seems that he found *رَجَلَةٌ* incorrectly explained in a copy of the S as *مَصْدَرُ الرَّجُلِ* instead of *مَصْدَرُ الرَّجُلِ*: ISd expressly says that *رَجَلَةٌ* and its syns. (explained

below) are of the number of those inf. ns. that have no verbs.]

2. *رَجَلَتْ وَلَدَهَا* [app. a mistranscription]: see 1, in the latter half of the paragraph. — *تَرْجِيلٌ* [the inf. n.] signifies The making, or rendering, strong. (Ibn-'Abbād, K.) — *رَجَلُ الشَّعَرِ*, (S, Mgh, Msb, K,) inf. n. *تَرْجِيلٌ*, (S, Msb, K,) *He made the hair to be [wavy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S,) or in a state between that of lankness and that of crispness or curliness: (K:) or he combed the hair; (Msb, TA;) either his own hair, [see 5,] or that of another: (Msb:) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rāghib says, as though he made it to descend at the رَجُل [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voce *عَسَبَ*;) or he washed and combed the hair. (Ham p. 356.)*

4. *ارجله* *He made him to go on foot; (S, K, TA;) to alight from his beast.* (TA.) — And *He granted him some delay, or respite; let him alone, or left him, for a while.* (S, K.) — *أَرْجَلْتُ الْحِصَانَ فِي الْخَيْلِ* I sent the stallion-horse among the mares. (TA.) — See also 1, in the latter half of the paragraph, in three places.

5: see 1, first sentence, in two places. — *تَرْجَلُ الْبَيْتَرُ فِي الْبَيْتَرِ*, (S, Msb, K,) and *تَرْجَلُ فِي الْبَيْتَرِ*, (K,) *He descended into the well* (S, Msb, K) [by means of his feet, or legs, alone, i. e.,] without his being let down, or lowered, or suspended [by means of a rope]. (S, Msb.) — *تَرْجَلُ الزَّنْدُ*, and *ارتجل الزَّنْدَ*, [or, more probably, *ارتجل الزَّنْدَ*, and *تَرْجَلُ*, (see *مَرْتَجِلٌ*)] *He put the زَنْد [or the زَنْدَة (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] beneath his feet: (M, K:) or رَجُلٌ signifies he (a man come from a distant country) struck fire, and held the زَنْد [here app. meaning (as in many other instances) the زَنْد properly so called and the زَنْدَة] with his hands and his feet, [i. e. the زَنْد with his hands and the زَنْدَة with his feet,] because he was alone. (TA. [See *مَرْتَجِلٌ*].) — *تَرْجَلُ* *He became a رَجُل, or man; he rose to manhood.* (See an explanation of *تَرْجَلُ النَّهَارُ*, in what follows.) And [*تَرْجَلْتُ* *She* (a woman, TA) *became like a رَجُل [or man] (K, TA) in some of her qualities, or states, or predicaments.* (TA.) — *تَرْجَلُ النَّهَارُ* i. q. *أَرْتَفَعَ* [i. e. The day became advanced, the sun being somewhat high]; (S, IATH, O, K, TA;) it being likened to the rising of a man from youth; (IATH, TA;) and so *النَّهَارُ*: or, accord. to Er-Rāghib, the former means the sun went down from [or below] the walls; as though it alighted (*كَأَنَّمَا تَرْجَلَتْ*) [in a proper sense of this verb: see 1, first sentence]. (TA.) — And *تَرْجَلُ* *He combed his own hair: (Msb:) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair.* (TA. [See 2.]) Hence, نَبِي*



عَنِ التَّرْجُلِ إِلَّا غِيًّا (Mgh, TA) *He [Mohammad] forbade the anointing and combing of one's own hair except it be less frequent than every day.* (TA.)

8. لَرَجُل: see 1, first sentence. — Said of a horse, (in his running, TA.) *He mixed the pace termed العَنَق with that termed الهَمْجَة, (T, TA,) or the former pace with somewhat of the latter, and thus, (S,) he went those two paces alternately, (S, K,) somewhat of the former and somewhat of the latter. (S.)* — *He took a man by his رَجُل [i. e. leg, or foot]. (S, TA.)* — اَرْتَجَلَ الشَّاةَ: see 1, in the middle of the paragraph. — اَرْتَجَلَ [or الرُّنْدَة], and اَرْتَجَلَ alone in a similar sense: see 5, in two places. — *[He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] he began an oration (a خُطْبَة), and poetry, without his having prepared it beforehand; (S;) he spoke a speech (Mgh, K) without consideration or thought, (Mgh,) or without his having prepared it; (K;) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to Er-Rāghib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating. (TA.) And اَرْتَجَلَ الشَّاةَ [He did, performed, or produced, the thing without premeditation, or previous preparation]. (TA in art. اَخْرَج.) [And اَرْتَجَلَ اَسْمًا He coined a name.] — اَرْتَجَلَ بِرَأْيِهِ *He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Mgh, K, TA,) without consulting any one respecting it, (Mgh, TA,) and kept constantly, or perseveringly, to it. (Mgh.)* [Hence,] اَمْرُكَ مَا اَرْتَجَلْتُ *Thine affair [to which thou shouldst keep] is that respecting which thou art alone [&c.] in thine opinion. (K.)* And اَرْتَجَلَ مَا اَرْتَجَلْتُ مِنَ الْأَمْرِ is explained in the T as meaning اَرْكَبُ مَا رَكِبْتُ مِنْهُ [i. e. Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair; agreeably with what here follows]. (TA.) One says also, اَرْتَجَلَ رَجُلُكَ *Keep thou to thine affair: (IAqr, M, K, TA:) in [some of] the copies of the K, erroneously, رَجَلُكَ. (TA.)* — *He collected a detached number (قِطْعَة [or رَجُل]) of locusts, to roast, or fry, them. (S.)* — *He set up a مَرْجُل [q. v.], to cook food in it: (T, TA:) or he cooked food in a مَرْجُل. (K.)* — اَرْتَجَلَ النَّهَارَ: see 5.*

10. اَسْتَرْجَلَ *He desired, or requested, to be, or to go, on foot. (KL.)*

رَجُل: see رَجُلٌ — and رَجُلٌ; the latter in two places. — See also رَجُلٌ, in two places. — اَرْتَجَلَ رَجُلُكَ, in some of the copies of the K, erroneously, رَجَلُكَ: see 8, near the end of the paragraph.

رَجُل [The leg of a human being and of a bird, and the hind leg of a quadruped; in each of these senses opposed to يَد;] the part from the root of

the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Mgh, K;) رَجُلُ الْإِنْسَانِ meaning that [limb] with which the man walks: (Mgh:) or the foot of a man [and of a bird, and the hind foot of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Mgh, TA:) pl. أَرْجُل: (S, Mgh, K, &c.): it has no other pl. (Mgh, TA) known to Sb; (TA:) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْلُ جَبَار [The hind leg or foot, or it may here mean the leg or foot absolutely, is a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رَجُل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يَد or a رَجُل. (TA.) And هُوَ قَائِمٌ عَلَى رَجُلٍ [lit. He is standing upon a single leg; meaning] † he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him. (T, K, TA. [In the CK, حَزَنَة is erroneously put for حَزَنَة.] And أَنَا عَلَى رَجُلٍ † I am in fear, or fright, lest a thing should escape me. (TA.) — ذُو الرِّجْلِ [as though meaning The one-legged;] a certain idol, of El-Hijáz. (TA.) — رَجُلُ الْجَبَّارِ † The very bright star [β, called by our astronomers "Rigel," and also called by the Arabs الْجَوْزَاءُ الْيُسْرَى] upon the left foot of Orion. (Kzw.) [And رَجُلُ الْجَوْزَاءِ الْيُمْنَى † The star α upon the right leg of Orion.] — رَجُلُ الْغُرَابِ † A certain plant, (K,) called also رَجُلُ الزَّرَّاحِ, the root, or lower part, of which, when cooked, is good for chronic diarrhoea; mentioned in art. غَرَب [q. v.]. (TA.) Also A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo: (S, K:) whence the phrase صَرَّ رَجُلُ الْغُرَابِ, for صَرَّ صَرًّا مِثْلَ صَرِّ رَجُلِ الْغُرَابِ. (TA.) El-Kumeyt says,

صَرَّ رَجُلُ الْغُرَابِ مُلْتَكًى فِي النَّارِ

سِ عَلَى مَنْ أَرَادَ فِيهِ الْفُجُورَا

† [Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رَجُلُ الْغُرَابِ cannot be undone by the young camel. (TA.) And one says, صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ, meaning † The affair was, or became, difficult to him: (K and TA in art. غَرَب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.) — رَجُلُ الْجَرَادِ † A certain plant, like البَيْتَلَةُ الْيَمَانِيَّةُ [see art. بَقْل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAqr, K.) — [And several other plants have similar appellations in the present day.] — رَجُلُ الطَّائِرِ † A

certain مِيسَر [i. e. branding-instrument, or brand]. (S, K.) — رَجُلُ الْبَابِ † The foot, or heel, of the door, upon which it turns in a socket in the threshold. (MA.) — رَجُلُ الْقَوْسِ † The lower curved extremity of the bow; (Kh, S, K;) the upper curved extremity being called its يَد: (Kh, S:) or the part below its كَبِد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يَد: accord. to IAqr, أَرْجُلُ الْقَوْسِ means, when the string is bound, or braced, the upper parts of the bow; and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying,

لَيْتَ الْقَيْسِيُّ كُلُّهَا مِنْ أَرْجُلٍ

[Would that the bows were all of them, or wholly, of what are termed أَرْجُل]: the two extremities of the bow, he says, are called its طُفْرَان; and its two notches, its فُرُصَتَان; and its curved ends, its سِتَتَان; and after the سِتَتَان are the طَائِفَان; and after the طَائِفَان, the أَبْهَرَان; and the portion between the أَبْهَرَان is its كَبِد; this being between the two knots of the suspensory. (TA.) — رَجُلَا السَّهْمِ † The two extremities of the arrow. (K, TA.) [In the former it is implied that the phrase is رَجُلُ بَحْرِ — A canal رَجُلُ بَحْرِ — بحر [or large river]. (Kr, K, TA.) — رَجُل also signifies † A part, or portion, of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Aishah, رَجُلَا السَّهْمِ أَهْدَى لَنَا أَبُو بَكْرٍ رَجُلًا, meaning † [Abu-Bakr gave to us] the half of a roasted sheep, or goat, divided lengthwise [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant the leg (رَجُل) thereof, with what was next to it [for مَا يَلِيهَا in the O and TA, I read يَلِيهَا] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad., the رَجُل of a [wild] ass is mentioned as a gift, meaning † One of the two lateral halves: or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.) — Also † The half of a رَاوِيَة [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil. (AHn, K.) — It is also applied by some to † A pair of trousers or drawers; and رَجُلُ سَرَاوِيل occurs in this sense in a trad., for رَجُلَا سَرَاوِيل; like زَوْجٌ خُفٍّ and زَوْجَانِ نَعْلٍ, whereas each is properly زَوْجَان; for the two رَجُل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that السَّرَاوِيلُ الطَّاقُ [app. for السَّرَاوِيلُ] also signifies الطَّاقُ [app. for السَّرَاوِيلُ]. (TA.) — Also † A swarm, or numerous assemblage, of locusts: (S:) or a detached number (قِطْعَة) thereof: (K:) [or] one says [or says also] رَجُلُ جَرَادٍ, (S, TA,) and



رجل من جراد: it is masc. and fem.: (TA:) a pl. without a proper sing.; like عانة (a herd of [wild] asses, §) and جبط (a flock of ostriches, §) and صوار (a herd of [wild] bulls or cows, §): (S, K:) pl. أَرْجَال; (K:) and so in the next two senses here following. (TA.) — And hence, as being likened thereto, (TA.) † An army: (K:) or a numerous army. (TA.) — Also † A share in a thing. (IAar, K.) So in the saying, لِي فِي مَالِكَ رَجُلٌ † [To me belongs a share in thy property]. (TA.) — And † A time. (TA.) One says, كَانَ ذَلِكَ عَلَى رَجُلٍ فُلَانٍ † That was in the time of such a one; (S, K, TA:) in his life-time: (K, TA:) like the phrase عَلَى رَأْسِ فُلَانٍ. (TA.) — Also † Precedence. (Abu-l-Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, لِي الرِّجْلُ i. e. † [The precedence belongs to me; or] I precede: and another says, لَا يَلِ الرِّجْلُ لِي † [Nay, but the precedence belongs to me]: and they contend together for it, each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. أَرْجَال: (K:) and so in the senses here following. (TA.) — And † Distress; straitness of the means of subsistence or of the conveniences of life; a state of pressing want; misfortune; or calamity; and poverty. (O, K.) — Also A man who sleeps much: (O, K:) fem. with ة. (TA.) — And A man such as is termed قاذورة [which means foul in language; evil in disposition: one who cares not what he does or says: very jealous: one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them: &c.: see art. قذر]. (O, K.) — Also Blank paper; (O, K, TA:) without writing. (TA.)

رجل: see راجل, first sentence: — and see also رجل, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the § and O, or inf. n. of رجل in the same sense; thus:] The sending, (S, O,) or leaving, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) with its mother, to such her whenever it pleases: (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by رجل used as an epithet; for it is added in the § and O immediately, and in the K shortly after, that] one says بَهْمَةً رَجُلٌ (S, O, K) and رَجُلٌ (K) [meaning, as indicated in the § and O, A lamb, or kid, or calf, sent with its mother to such her whenever it pleases, or, as indicated in the K, sucking, or that sucks, its mother]: pl. أَرْجَال. (S, O, K.) — Also A horse [i. e. a stallion] sent upon the خَيْل [meaning mares, to leap them]: (K:) and in like manner one says رَجُلٌ رَجُلٌ [using it as a pl., app. meaning horses so sent], (K accord. to the TA,) or رَجْلَةٌ رَجْلَةٌ. (CK, and so in my MS. copy of the K: [perhaps it should be رَجْلَةٌ.]])

رجل (S, O, Mgh, Msh, K &c.) and رَجُلٌ (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárisee, a quasi-pl. n., [but app. of

رجل, not of رَجُلٌ,] called by Abu-l-Hasan a pl., (TA,) A man, as meaning the male of the human species; (Msh;) the opposite of امرأة: (S, O, Mgh:) applied only to one who has attained to puberty and manhood: (K, TA:) or as soon as he is born, (K, TA,) and afterwards also: (TA:) pl. رَجَال, (S, Mgh, Msh, K, &c.,) [applied in the Kur lxxii. 6 to men and to jinn (or genii), like أَنَاسٌ and لُؤْلُؤٌ, and likewise a pl. of رَجُلٌ, and of its syn. رَجْلَانٌ,] and رَجَالَتٌ, (S, K,) said by some to be a pl. pl., (TA,) and رَجْلَةٌ, (Sb, Msh, K, TA, in the CK رَجْلَةٌ, [which is a mistake, as is shown by what follows,]) of the measure فَعْلَةٌ, with fet-h to the ف, (Msh,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَهْلَةٌ, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Msh,) used as a pl. of pauc. instead of أَرْجَال, (Sb, Ibn-Es-Serráj, Msh, TA,) because they assigned to رَجُلٌ no pl. of pauc., (Sb, TA,) not saying أَرْجَالٌ (TA) [nor رَجْلَةٌ], and رَجْلَةٌ, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-'Abbás holds رَجْلَةٌ to be a contraction, (TA,) and رَجْلَةٌ (Ks, K) and أَرْجَالٌ (Ks, S, K) and [another quasi-pl. n. is] رَجْلٌ. (IJ, K.) شَهِيدَيْنِ مِنْ رَجَالِكُمْ, in the Kur [ii. 282], means [Two witnesses] of the people of your religion. (TA.) رجلٌ also signifies A woman's husband: and the dual رَجْلَانٌ [sometimes] means A man and his wife; predominance being thus attributed to the former. (IAar, TA.) And رَجْلَةٌ signifies A woman: (S, K:) or, accord. to Er-Rághib, a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments. (TA.) It is said of 'Áisheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) كَانَتْ رَجْلَةً الرَّأْيِ (S, TA,) meaning She was like a man in judgment. (TA. [See also مَرْجَلَانِيَّة.]) The dim. of رَجُلٌ is رَجِيلٌ and رَوَيْجِلٌ (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of رَجُلٌ (S, TA:) [but it seems that رَوَيْجِلٌ is properly the dim. of رَجُلٌ, though used as that of رَجُلٌ.] One says, هُوَ رَجُلٌ وَحْدَهُ [He is a man unequalled, or that has no second], (IAar, L in art. وحده,) and رَجُلٌ وَحْدَهُ [A little man (probably meaning the contrary) unequalled, &c.]. (S and L in that art.) And it is said in a trad., إِنَّ صَدَقَ الرُّوَيْجِلُ † [The little man prospers if he speak truth]. (TA.) — Also One much given to coition: (Az, O, K:) used in this sense by the Arabs of El-Yemen: and some of the Arabs term such a one عَصْفُورِي. (O, TA.) — And i. q. رَجُلٌ, q. v. (Mgh, Msh, K.) — And Perfect, or complete [in respect of bodily vigour or the like]: ('Eyn, O, K, TA: [in the CK, الرَّاجِلُ الْكَامِلُ is erroneously put for الكامل والراجل:]) or strong and perfect or complete: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase,

مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبُوهُ [I passed by a man whose father is strong &c.]; though the nom. case is more common: he says, also, that when you say, هُوَ الرَّجُلُ, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, رَجُلٌ شَعْرٌ is erroneously put for شَعْرٌ رَجُلٌ: and, in the same, رَجُلٌ الشَّعْرُ, as syn. with رَجُلٌ الشَّعْرُ, is app. a mistake for رَجُلٌ الشَّعْرُ; but it is mentioned in this sense by 'Iyád:] see the paragraph here following.

شَعْرٌ: رَجُلٌ and its fem., with ة: see رَجُلٌ. — رَجُلٌ (ISK, S, Msh, K) and رَجُلٌ (ISK, S, K) and رَجُلٌ, (Msh, K, [in the CK, erroneously, رَجُلٌ,]) Hair [that is wavy, or somewhat curly, i. e.] of a quality between [بَيْنَ, for which بَيْنٌ is erroneously put in the CK,] lankness and crispness or curliness, (K,) or not very crisp or curly, nor lank, (ISK, S,) or neither very crisp or curly, nor very lank, but between these two. (Msh, TA.) — And رَجُلٌ الشَّعْرُ and رَجْلَةٌ (ISd, Sgh, K) and رَجْلَةٌ (ISd, K, TA, but accord. to the CK as next follows,) and رَجْلَةٌ, with damm to the ج, added by 'Iyád, in the Meshárik, (MF, TA,) A man having hair such as is described above: pl. أَرْجَالٌ and رَجَالِي; (M, K:) the former, most probably, accord. to analogy, pl. of رَجُلٌ; but both may be pls. of رَجُلٌ and رَجُلٌ: accord. to Sb, however, رَجُلٌ has no broken pl., its pl. being only رَجُلُونَ. (M, TA.) — See also رَجُلٌ, in two places.

رَجْلَةٌ: see رَجُلٌ, first sentence, in two places: — and رَجُلٌ. — See also the next paragraph.

رَجْلَةٌ The going on foot; (T, S, M, TA:) the act of the man who has no beast [to carry him]; (T, TA:) an inf. n. (T, S, TA) of رَجَلَ: (T, TA: [see 1, first sentence:]) or it signifies strength to walk, or go on foot; (Msh, K:) and is a simple subst.: (Msh:) and also excellence of a دَابَّةٌ [meaning horse or ass or mule] and of a camel in endurance of long journeying; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجِيلَةٌ, applied to a she-camel, and رَجِيلٌ, applied to an ass and to a man: (T, TA:) and (M) رَجْلَةٌ, with kesr, signifies vehemence, or strength, of walking or going on foot; (M, K:) as also رَجْلَةٌ. (K. [In the K is then added, "or with damm, strength to walk, or go on foot;" but it seems evident that we should read "and with damm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.]) One says, حَمَلَكَ اللَّهُ مِنَ الرِّجْلَةِ and عَنِ الرِّجْلَةِ i. e. [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) And هُوَ ذُو رَجْلَةٍ He has strength to walk, or go on foot. (Msh.) — And The state, or condition, of being a رَجُلٌ [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (S, K:)

as also رَجُولَةٌ (Ks, S, TA) and رَجُولِيَّةٌ (IAar, S, K) and رَجُولِيَّةٌ (Ks, T, K) and رَجُولِيَّةٌ (K); of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) — And The having a complaint of the رَجُل [i. e. leg, or foot]. (TA.) — And in a horse, (S,) or beast, (دَابَّةٌ, K,) A whiteness, (K,) or the having a whiteness, (S,) in one of the رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part; (TA;) as also تَرْجِيلٌ. (K.) This is disliked, unless there be in him some other [similar] وَضَحٌ. (S.)

رَجْلَةٌ: see the next preceding paragraph, first sentence. — [Also, accord. to the K, a pl. of رَجَلٌ or of one of its syns.] — And A herd, or detached number collected together, of wild animals. (IB, TA.) — And A place in which grow [plants, or trees, of the kind called] عَرَفَجٌ, (K,) accord. to Az, in which grow many thereof, (TA,) in one رَوْضَةٌ [or meadow]. (K.) — And A water-course, or channel in which water flows, (S, K,) from a [stony tract such as is called] حَرَّةٌ to a soft, or plain, tract: (K:) pl. رَجَلٌ; (S, K;)

a term similar to مَذَانِبٌ [pl. of مَذْنَبٌ]: so says Er-Rághib: the waters (he says) pour to it, and it retains them: and on one occasion he says, the رَجْلَةٌ is like the قَبْرِى; it is wide, and people alight in it: he says also, it is a water-course of a plain, or soft, tract, such as is مِلْيَات, or, as in one copy, مَنِيَات [which is app. the right reading, meaning productive of much herbage]. (TA.) — الرَجْلَةُ also signifies A species of the [kind of plants called] حَمِيضٌ. (K.) — And, accord. to [some of] the copies of the K [in this place], The عَرَفَجٌ; but correctly the فَرْعٌ [as in the CK here, and in the K &c. in art. فَرْعٌ]; (TA;) i. q. البَقْلَةُ; (S, Mgh, TA;) thus the people commonly called it; i. e. البَقْلَةُ الحَمِيضَةُ; (TA;) [all of these three appellations being applied to Purslane, or purslain; and generally to the garden purslane:] it is [said to be] called البَقْلَةُ because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حَمِيضٌ]) whence the saying, رَجْلَةٌ أَحْمَقُ مِنْ رَجْلَةٍ [explained in art. حَمِيضٌ], (S, K,) meaning this بَقْلَةُ: (TA:) the vulgar say, مِنْ رَجْلِهِ. (S, K, TA. [In the CK, erroneously, مِنْ رَجْلَةٍ])

رَجْلَةٌ: see رَجَلٌ, in two places.

رَجْلَةٌ a quasi-pl. n. of رَجَلٌ, q. v. (TA.) — [Also fem. of the epithet رَجَلٌ.]

رَجْلِي fem. of رَجْلَانٌ: see رَجَلٌ, near the end of the paragraph. — رَجْلَةٌ and رَجْلَةٌ A [stony tract such as is called] حَرَّةٌ that is rough [or rugged], in which one goes on foot: or level, but abounding with stones: (K:) or rough and difficult, in which one cannot go except on foot: (TA:) or the latter signifies level, but abounding with stones, in which it is difficult to go along: (S:) or hard and rough, which horses and camels cannot traverse, and none can but a man on foot:

(AHeyth, TA:) or that impedes the feet by its difficulty. (Er-Rághib, TA.) — رَجْلِي is also a pl. of رَجْلَانٌ: (S:) [and app. of رَجَلٌ also.]

رَجْلَةٌ fem. of رَجَلٌ [q. v.]. — See also the next preceding paragraph.

رَجْلِي sing. of رَجْلِيُونَ, which latter is applied, with the article ال, to Certain men who used to run (كَانُوا يَجْرُونَ, so in the O and K, but in the T يَجْرُونَ [which is evidently a mistranscription], TA) upon their feet; as also رَجْلَةٌ, in like manner with the article ال: (O, K, TA:) in the T, the sing. is written رَجْلِي and said to be a rel. n. from الرَجْلَةُ; which requires consideration: (TA:) they were Suleyk El-Makánib, (O, K, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfa Ibn-Maṭar El-Mázineeh. (O, K, TA. [All these were famous runners.])

رَجْلِيَّةٌ: see رَجْلَةٌ.

رَجْلَانٌ and its fem., رَجْلِي: see رَجَلٌ.

رَجَالٌ [a quasi-pl. n.]: see رَجَلٌ.

رَجِيلٌ: see رَجَلٌ, in two places. — Also i. q. مَشَاةٌ; and so رَجَلٌ; (K;) i. e. (TA) [That walks, or goes on foot, much; or a good goer; or] strong to walk, or go, or go on foot; (S, in explanation of the latter, and TA;) applied to a man, (S, K, TA,) and to a camel, and an ass: (TA:) or the latter, a man that walks, or goes on foot, much and well: and strong to do so, with patient endurance: and a beast, such as a horse or an ass or a mule, and a camel, that endures long journeying with patience: fem. with ة: (T, TA:) or, applied to a horse, that does not become attenuated, or chafed, abraded, or worn, in the hoofs [by journeying]: (S, O:) or, so applied, that does not sweat: and rendered submissive, or manageable; broken, or trained: (K,\* TA:) the fem., with ة, is also applied to a woman, as meaning strong to walk, or go on foot: (TA:) pl. رَجْلِي [most probably of رَجِيلٌ, agreeably with analogy,] and رَجَالِي. (K.) — Also A place of which the two extremities are far apart: (M, K,\* TA:) in the copies of the K, الطَّرِيقَيْنِ is here erroneously put for الطَّرْفَيْنِ: and the M adds, trodden, or rendered even, or easy to be travelled: (TA:) or rugged and hard land or ground: (O, TA:) and a hard place: and a rugged, difficult, road, in a mountain. (TA.) — Also, applied to speech, i. q. مَرْتَجِلٌ [i. e. Extemporized; spoken extemporaneously, impromptu, or without premeditation]. (O, K, TA.)

رَجِيلٌ dim. of رَجَلٌ, which see, in two places.

رَجُولَةٌ: }  
رَجُولِيَّةٌ: } see رَجْلَةٌ.  
رَجُولِيَّةٌ: }

رَجْلَةٌ: see رَجْلِي. — وَلَعَنَتِهَا الرِّجَالَةُ They (sheep or goats) brought them forth [i. e. their

young ones] one after another. (El-Umawee, T, S, O, K.)

رَجَالٌ i. q. رَجَلٌ, q. v. (Az, TA.)

رَجَالَةٌ: }  
رَجَالِي: } quasi-pl. ns. of رَجَلٌ, q. v.

رَجَلٌ (S, Mgh, Mgh, K, &c.) and رَجُلٌ (Mgh, Mgh, K,) the latter of the dial. of El-Hijáz, (MF,) in copies of the M written رَجَلٌ, (TA,) and رَجُلٌ (S, K) and رَجِيلٌ [afterwards mentioned as a quasi-pl. n.] (K) and رَجْلَانٌ (S, K) and رَجُلٌ (K,) but this last is said by Sb to be a quasi-pl. n., (TA,) Going, or a goer, on foot; a pedestrian; a footman; the opposite of فَارِسٌ; (S, Mgh;) one having no beast wherewith to ride, (K, TA,) in a journey, and therefore going on his feet: (TA:) see also رَجِيلٌ: pl. رَجَالَةٌ, (Ks, T, S, M, Mgh, K,) [or rather this is a quasi-pl. n.,] written by MF رَجَالَةٌ, as on the authority of AHei, but the former is the right, (TA,) and رَجَالٌ (Ks, T, S, M, Mgh, K) and رَجُلٌ (S, Mgh, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صَحْبٌ (S, Mgh, TA) and رَكْبٌ, and occurring in the Kur xvii. 66, (TA,) all of رَجَلٌ, (S, Mgh,) and رَجَالٌ, (S, M, K,) of رَجْلَانٌ (S) and of رَجَلٌ, (TA,) [but more commonly of رَجُلٌ, q. v.,] and رَجْلِي, (S, O, K,) of رَجْلَانٌ (S, O,) and رَجَالِي, (S, M, K,) of رَجُلٌ (S,) or of رَجْلَانٌ, (TA,) and رَجَالِي and رَجْلَانٌ, (M, K,) which last is of رَجَلٌ or of رَجِيلٌ, (TA,) and رَجْلَةٌ [a pl. of pauc.,] (M, K,) written by MF رَجْلَةٌ, and if so, of رَجَلٌ, like as كَتَبَةٌ is pl. of كَاتِبٌ, (TA,) and رَجْلَةٌ, (T, M, K,) [but this is a quasi-pl. n., mentioned before as of رَجَلٌ, q. v.,] and أَرْجَلَةٌ, (M, K,) which may be pl. of رَجَالٌ, which is pl. of رَجَلٌ, (IJ,) and أَرْجَالٌ, (M, K,) which may be pl. of the pl. أَرْجَلَةٌ, (IJ,) and أَرْجَالِي, (M, K,) and to the foregoing pls. mentioned in the K are to be added (TA) رَجْلَةٌ, (Ks, M, TA) which is of رَجُلٌ, (TA,) and رَجُلٌ, like سَكْرٌ, (AHei, TA,) and [the quasi-pl. ns.] رَجَالِي, (Ks, T, M, AHei, TA,) termed by MF an anomalous pl., (TA,) and رَجَالٌ, (AHei, TA,) said by MF to be extr., of the class of رَجَالٌ, (TA,) and رَجِيلٌ, (AHei, TA,) said to be a quasi-pl. n. like مَعِينٌ and كَلِيبٌ. (TA.) Az says, I have heard some of them say رَجَالٌ as meaning رَجَلٌ; and its pl. is رَجَالِي. (TA.) And رَجْلَةٌ and رَجْلَةٌ are applied in the same sense to a woman, (Lth, TA,) and so is رَجْلِي [fem. of رَجْلَانٌ, like غَضْبِي fem. of غَضْبَانٌ]: (S:) and the pl. [of the first] is رَوَاجِلٌ (TA) and ([of the first or second or] of the third, S) رَجَالٌ (Lth, S, TA) and رَجَالِي. (S.) — Lh mentions the saying, لَا تَفْعَلْ كَذَا أُمُّكَ رَجَلٌ, but does not explain it: it seems to mean [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.) —

نَاقَةٌ رَاجِلٌ عَلَى وَلَدِهَا means *A she-camel [left to give suck to her young one,] not having her udder bound with the صِرَار [q. v.].* (K.)

رَاجِلَةٌ The pastor's كَبْش [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet,

- فَظَلَّ يَغِيثُ فِي قَوْطٍ وَرَاجِلَةٍ
- يُكَيِّفُ الدَّهْرَ إِلَّا رَيْثَ يَهْتَبِدُ

(AA, TA,) meaning [And he passed the day] spinning from a portion of wool [wound in the form of a ring upon his hand], termed عَمِيَّة, [amid a flock of sheep, with a ram upon which he conveyed his utensils,] ever collecting [to himself], and coveting, or labouring to acquire, save when he was sitting cooking هَبِيد [i. e. colocynths or their seeds or pulp]. (T and TA in art. عَمَت: where رَاجِلَةٌ is likewise explained as above.)

رُؤَيْجِل: see رَجُل, in two places.

أَرْجُل A man large in the رَجُل [i. e. leg, or foot]: (S, K:) like أَرْكَبُ "large in the knee," and أَرَأْسُ "large in the head." (TA.) — And A horse, (S,) or beast, (دَابَّة, K,) having a whiteness in one of his رَجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part. (TA.) This is disliked, unless there be in him some other [similar] وَضْع. (S. [See also 2 in art. خَدَم.]) The fem. is رَجْلَاءُ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning whose رَجْلَانِ [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.) — هُوَ أَرْجُلُ الرَّجُلَيْنِ = رَجُلِي: see حَرَّةُ رَجْلَاءُ means [He is the more manly, or manful, of the two men; or] he has رَجْلِيَّة that is not in the other [of the two men]: (T, TA:) or he is the stronger of the two men. (K.) ISd thinks رَجُل in this case to be like أَحْنَكُ, as having no verb. (TA.)

أَرَجِيل app. a pl. of أَرْجَلَةٌ, which may be pl. of رَجَال, which is pl. of رَجُل [q. v.]. (TA.) — Also Men accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game or wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen. (Sgh, K.)

تَرْجِيل: see رَجْلَةٌ, last signification.

تَرَجِيل i. q. كَرَفَس [q. v., i. e. The herb small-age]; (K;) of the dial. of the Sawád; one of the herbs, or leguminous plants, of the gardens. (TA.)

مَرْجَل: see رَجُل, of which it is a quasi-pl. n.: — and مَرْجَل.

مَرْجَل A woman that brings forth men-children; (M, TA;) i. q. مَذْكَر, (M, K, TA,) which is the epithet commonly known. (M, TA.)

مَرْجَل A copper cooking-pot: (S, Mgh, Mshb:) or a large copper cooking-pot: (Ham p. 460:)

or a cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Mshb, TA, and Ham ubi suprâ) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مَرَاجِل. (Ham ubi suprâ.) — And A comb. (Mgh, K.) — Also, and مَرْجَل (K,) the latter on the authority of IAqr alone, (TA,) A sort of [garment of the kind called] بُرْد, of the fabric of El-Yemen: (K:) pl. as above, مَرَاجِل; with which مَرَاجِل, occurring in a trad., is said in the T, in art. رَجُل, to be syn.: [and مَرْجَلِي بُرْد signifies the same as مَرْجَل:] it is said in a prov.,

- حَدِيثًا كَانَ بُرْدُكَ مَرْجَلِيًّا

[Recently thy بُرْد was of the sort called مَرْجَلِي;] i. e. thou hast only recently been clad with the مَرَاجِل, and usedst to wear the عَبَاء: [whence it appears that the مَرْجَل may be thus called because worn only by full-grown men:] so says IAqr: it is said in the M that ثَوْبُ مَرْجَلِي is from الممرجل [i. e. المَمْرَجَل, perhaps a mistranscription for المَرَجَل]: (TA:) [but] مَمْرَجَل signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مَرَجَل;) similar to the مَرَاجِل, or similar to these in their variegation or decoration, or their figured forms; as explained by Seer and others; (TA in that art;) [wherefore] Sb holds the م of مَرَاجِل to be an essential part of the word; (S in that art;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alâ and some others hold it to be augmentative. (MF and TA in that art.)

مَرْجَلِي A maker of cooking-pots [such as are called مَرَاجِل, pl. of مَرْجَل]. (MA.) — See also the next preceding paragraph.

مَرْجَلَانِيَّة A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجْلَةٌ, voce رَجُل.])

مَرْجَل A skin, (Fr, TA,) or such as is termed زَقِي, (K,) that is stripped off [by beginning] from one رَجُل [or hind leg]; (Fr, K, TA;) or from the part where is the رَجُل. (M, TA.) And شَاةُ مَرْجَلَةٍ A sheep, or goat, skinned [by beginning] from one رَجُل: (Ham p. 667:) and in like manner مَرْجُول applied to a ram. (Lh, K voce مَرْقُوق, which signifies the contr. [like مَرْقُوق].) — Also A [skin such as is termed] زَقِي full of wine. (As, O, K.) = A [garment of the kind called] بُرْد upon which are the figures of men; (K;) or upon which are figures like those of men. (TA.) — And A garment, or piece of cloth, (O, TA,) and a بُرْد, (TA,) ornamented in the borders. (O, K, TA.) = Combed hair. (O, TA. [See its verb, 2.]) = جَرَادُ مَرْجَلٍ Locusts the traces of whose wings are seen upon the ground. (ISd, K.)

مَرْجُول A gazelle whose رَجُل [or hind leg] has fallen [and is caught] in the snare: when his رَجُل [or fore leg] has fallen therein, he is said to be

مَبْدِي. (TA.) — See also the next preceding paragraph.

مَرْجِل: see رَجِل, last sentence.

مَرْتَجِل A man holding the زَنْد with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one who, in producing fire with the زَنْد, holds the lower زَنْدَة with his foot [or feet]. (AA, TA. [See 5.]) = One who collects a detached number (قِطْعَة [or رَجُل]) of locusts, to roast, or fry, them: (S:) one who lights upon a رَجُل of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.)

مَمْرَجَل: see مَرْجَل.

## رَجَم

1. رَجَم signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. ٤, inf. n. رَجَمَ, (S, Mshb, TA,) He threw, or cast, stones at him; or pelted him with stones: (S, TA:) or he struck him, or smote him, with رَجَم, meaning stones: (Mshb:) and رَجَمٌ is syn. with رَجَمٌ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهَا رَجُومًا لِلشَّيَاطِينِ [And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجَم]. (TA.) — Hence, (S, TA,) The act of slaying [in any manner, but generally stoning, i. e. putting to death by stoning]. (S, K.) So in زَيْنَا إِذَا زَيْنَا [The slaying, or stoning, of the two married persons when they have committed adultery]. (TA.) — [† The act of beating, or battering, the ground with the feet.] One says of a camel, يَرْجُمُ الْأَرْضَ [† He beats, or batters, the ground], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يَرْجُمُ فِي الْأَرْضِ. (S.) And

one says also, جَاءَ يَرْجُمُ, meaning [† He came beating, or battering, the ground; or] passing along with an ardent and a rapid running. (Lh, K, TA.) [See also 8.] — † The act of cursing. (K, TA.) — † The act of reviling. (K, TA.) — لَا رَجْمَتَكَ, in the Kur xix. 47, means † I will assuredly revile thee: (Bd, Jel, TA: see also another explanation below, in this paragraph:) or I will assuredly cast stones at thee, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجَمْتَهُ بِالْقَوْلِ, meaning † I uttered foul, or evil, speech against him. (Mshb.) [See also رَجَمَهُ.] — † The act of driving away; expelling; putting, or placing, at a distance, away, or far away. (K.) — † The act of cutting off from friendly, or loving communion or intercourse; forsaking; or abandoning. (K.) — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] i. q. قَذَفَ (K, TA) بِالْغَيْبِ وَالظَّنِّ [† The act of speaking of that which is hidden, or which has not become apparent to the speaker;]



and conjecturing]; (TA;) or *speaking conjecturally*: (S, TA:) and (K, TA) some say (TA) i. q. غَيْب [as meaning + a doubting]: (K, TA: [in the CK, الغَيْب is erroneously put for الغَيْب:] and ظَن [which means + an opining, or a conjecturing]. (K, TA.) One says, رَجَمَ بِالْغَيْبِ + He spoke of that which he did not know. (Ham p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) + He spoke conjecturally: (MA:) or he conjectured, or opined. (Bd in xviii. 21.) Hence, قَالَهُ رَجْمًا + He said it conjecturally. (Z, TA.) Hence also, (TA,) رَجْمًا بِالْغَيْبِ, in the Kur [xviii. 21], (S, TA,) + [Speaking conjecturally of that which is hidden, or unknown; as indicated in the S and TA: or] conjecturing in a case hidden from them. (Jel.) One says also, قَالَ رَجْمًا بِالْغَيْبِ, i. e. + He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof. (Msb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ + [It became a subject of conjecture, the real state of the case whereof one was not to be made to know]. (S, TA.) And لَا رَجْمَ لَكَ, in the Kur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] I will assuredly say of thee, [though] speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest. (TA.) — لِسَانٌ يَرْجُمُ [if the latter word be not a mistranscription for مَرْجُمٌ, q. v.,] means A tongue that is chaste, or perspicuous, and copious, in speech. (Msb in art. ترجم.) — See also the next paragraph, in three places.

2. رَجَمَ الْقَبْرَ, inf. n. تَرْجِمُ, He placed upon the grave رَجْمٌ [meaning large stones, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تَرْجُمُوا قَبْرِي, i. e. Place not ye upon my grave رَجْمٌ; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with tesh-deed: but the relaters of trads. say, لَا تَرْجُمُوا قَبْرِي (S:) [and it is said that] رَجَمُوا الْقَبْرَ (K, TA,) aor. 2, inf. n. رَجَمَ, (TA,) signifies عَلَيْهِ, (K,) i. e. He put a tombstone to the grave: (TK:) or he placed upon the grave رَجَامٌ [a pl., like رَجْمَةٌ, of رَجْمَةٌ]: (K:) or, accord. to Abou-Bekr, لَا تَرْجُمُوا قَبْرِي means Wail not ye at my grave; i. e. say not, at it, what is unseemly; from الرَّجْمُ signifying "the act of reviling." (TA.)

3. مُرَاجَمَةٌ [in its primary acceptance] is The mutual throwing, or casting, of stones; or the vying, or contending for superiority, in the throwing, or casting, of stones. (Mgh. [See also 6.]) — [Hence,] + The act of mutually reviling; or the vying in reviling; or so بِالْكَلَامِ (TA.) [See, again, 6.] — And رَاجِمٌ فِي الْكَلَامِ, and رَاجِمٌ, and الْحَرْبِ, (K,) inf. n. as above, (TA,) + He exerted himself to the utmost in vying, or contending for superiority, in speech, and in running, and in war, or battle. (K, TA.) — And رَاجِمُهُ, (K,) or عَنْ قَوْمِهِ, (S,) + He defended him, or his

people; or spoke, or pleaded, or contended, in defence of him, or of them: (S, K, TA:) and so ذَارَى. (TA.)

6. تَرَاثَمُوا بِالْحِجَارَةِ They threw, or cast, stones, one at another; or vied, or contended for superiority, in throwing, or casting, stones, one at another: (S, TA:) and تَرَاثَمُوا signifies the like of this. (IAar, TA. [See also 3.]) — [Hence,] تَرَاثَمُوا بِالْكَلَامِ: see 8. — And تَرَاثَمُوا بِاللَّيْلِ + They reviled one another; or vied in reviling one another. (TA. [See, again, 3.])

8: see 6. — [Hence,] ارْتَجَمَ الْإِبِلُ, and تَرَاثَمَتِ الْبُحَارُ, + The camels beat [or battered] the ground (رَجَمَتِ الْأَرْضُ) with their feet: or went heavily, without slowness. (TA.) [See مَرَجَمٌ: and see also 1, in two places.] — And ارْتَجَمَ + It (a thing) lay one part upon another; was, or became, heaped, or piled, up, or together, or accumulated, one part upon, or overlying, another; (Abou-Sa'eed, K, TA;) as also ارْتَجَمَ. (Abou-Sa'eed, TA.)

10. جَاءَتْ تَسْتَرْجِمُ النَّبِيَّ, said of a woman [who had committed adultery], means She came asking the Prophet for الرَّجْمَ [i. e. to be stoned.] (TA.)

Q. Q. 1. تَرْجَمَ كَلَامَهُ He interpreted, or explained in another language, his speech. (S.) See art. ترجم.

رَجْمٌ, an inf. n. [of 1, q. v.], used as an appella-tive, (Bd in lxvii. 5,) A thing that is thrown, or cast, like as is a stone: pl. رَجُومٌ. (Bd ib., and K.) Hence, in the Kur (ubi suprâ), وَجَعَلْنَاهُمْ رَجُومًا لِلشَّيَاطِينِ And we have made them things to be cast at the devils; meaning shooting stars: [see also رَجْمٌ:] or, as some say, we have made them to be [means of] conjectures to the devils of mankind; i. e., to the astrologers. (Bd, TA. [See another explanation in the first sentence of this art.]) — Also A friend; or a true, or sincere, friend; or a special, or particular, friend; syn. خَلِيلٌ: and a cup-companion, or compotator. (Th, K.) See also the last signification in the next paragraph.

رَجْمٌ Stones (Msb, TA) that are placed upon a grave. (TA.) — And hence, (Msb, TA,) A grave; (S, Msb, K, TA;) because stones are collected together upon it; (Msb;) as also رَجْمَةٌ and رَجْمَةٌ: (K:) the pl. of رَجْمٌ is رَجَامٌ: you say, هَذِهِ أَرْجَامُ عَادَ These are the graves of [the tribe of] 'Ad: (TA:) and رَجْمَةٌ, of which the pl. is رَجْمٌ and رَجَامٌ, signifies also, like as does رَجْمٌ, stones, (K,) or high stones, (TA,) that are set up upon a grave: (K, TA:) or both these signify a sign [that is set up upon a grave; or a tombstone: see 2]: (K:) or the former of them (رَجْمَةٌ) signifies stones collected together, (Lth, Msb, TA,) as though they were the graves of [the tribe of] 'Ad: (Lth, TA;) and its pl. is رَجَامٌ: (Msb:) or it is sing. of رَجْمٌ and رَجَامٌ which signify large stones, less than [such as are termed] رِضَامٌ, (S,) or like رِضَامٌ, (TA,) sometimes collected together upon a grave to form a gibbous covering

to it. (S.) — Also (i. e. رَجْمٌ) A well. (K.) — And A [kind of oven such as is called] تَنْوَرٌ [q. v.]. (K.) — And i. q. جُفْرَةٌ, with جِمْرٌ, accord. to the K, i. e. A round space in the ground: or, as in other lexicons, حُفْرَةٌ [meaning a hollow, or cavity, in the ground, made by digging, or natural]. (TA.) — Also Brothers, or brethren: [a quasi-pl. n.:] sing., accord. to Kr, رَجْمٌ and رَجْمٌ; [so that the latter is used as a sing. and as a pl.:] but (ISd says, TA) I know not how this is. (K, TA.) [See also رَجْمٌ.]

رَجْمٌ The [shooting] stars that are cast [at the devils; like رَجُومٌ, as explained by some, pl. of رَجْمٌ, q. v.]. — See also the second sentence of the next preceding paragraph.

رَجْمَةٌ: see رَجْمٌ, second sentence. — [It is applied in the present day to Any heap of stones thrown together or piled up.] — Also A [kind of turret, such as is called] مَنَارَةٌ, like a بَيْتٌ [i. e. tent, or house, &c.], around which they used to circuit: a poet says,

كَمَا طَافَ بِالرَّجْمَةِ الْمُرْتَجِمُ

[Like as when he who beat the ground circuited around the رَجْمَةِ]. (TA.) — رَجْمَةٌ [thus written, but perhaps it is رَجْمَةٌ,] is also sing. of رَجَامٌ signifying [Hills, or mountains, &c., such as are called] هَضَابٌ [pl. of هَضْبَةٌ]. (AA, TA.)

رَجْمَةٌ: see رَجْمٌ, second sentence, in two places: — and see also رَجْمَةٌ. — Also The hole, den, or subterranean habitation, of the hyena. (S, K.) — And A thing by means of which a palm-tree that is held in high estimation is propped; (K;) also called رَجْمَةٌ; i. e. a kind of wide bench of stone or brick (دُكَّانٌ) against which the palm-tree leans; as is said by Kr and AHn: the ر is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رَجْمَةٌ. (TA.)

رَجَامٌ i. q. مَرْجَاسٌ, (S, K;) i. e. A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (TA:) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly. (S, K.) — Also A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket. (AA, K.) And [the dual] رَجَامَانِ Two pieces of wood that are set up over a well, (S, K, TA,) at its head [or mouth], (S, TA,) and upon which is set the pulley, (S, K, TA,) or some similar thing by means of which one draws the water. (TA.) — Also a pl. of رَجْمَةٌ. (S, Msb, K.)

رَجُومٌ: see the next paragraph.

رَجْمٌ and مَرْجُومٌ Thrown at, or cast at, with stones. (S.) The former is said to be applied to the devil because he is cast at (مَرْجُومٌ) with [shooting] stars. (TA.) [In the MA, رَجُومٌ, as well as رَجْمٌ, is explained as signifying Stoned: but it is probably a mistranscription for مَرْجُومٌ.]



— *Slain* [in any manner, but generally meaning *put to death by being stoned*]. (S.) تَكُونَنَّ مِنَ الْمَرْجُومِينَ, in the Kūr [xxvi. 116], is explained as meaning *Thou shalt assuredly be of those slain in the most evil manner of slaughter*: (TA:) or the meaning is, *of those smitten with stones*: or, † *reviled*. (Bd, Jel.) — Also the former, † *Cursed, or accursed*; and in this sense, i. e. بِاللَّعْنَةِ مَرْجُومٌ, applied to the devil. (TA.) — And † *Reviled*; [and so مَرْجُومٌ, as shown above;] and in this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — † *Driven away; expelled; put, or placed, at a distance, away, or far away*. (TA.) — And † *Cut off from friendly or loving communion or intercourse; forsaken; or abandoned*. (TA.)

رَجِيمَةٌ sing. of رَجَائِرُ, which signifies *Mountains at which stones are cast* [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.)

تَرْجِمَةٌ pl. تَرَاجِمُ: see art. ترجم.

تَرَاجِمُ and تَرْجِمَانُ and تَرْجِمَانُ pl. تَرَاجِمُ and تَرْجِمَةٌ: see art. ترجم.

مَرْجَرٌ † A horse that beats [or batters] the ground (يَرْجُمُ فِي الْأَرْضِ, S, or يَرْجُمُ الْأَرْضَ, K) with his hoofs: (S, K:) or that is as though he did thus: (TA:) or that runs vehemently: (Ham p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, heavy, without slowness. (TA.) And † A strong man: as though his enemy were cast at with him: (S, K:) or a defender of his جَنْسٍ [i. e. kind, or kindred by the father's side]. (A, TA.) Iāqar says, A man pushed another man, whereupon he [the latter] said, ذَا مَنَكِبٍ مَرْجَرٍ وَرَكْنٍ, [Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support]. (TA: but there written without any syll. signs.) A لِسَانٌ مَرْجَرٌ means † A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent: and strong, or potent. (TA. See also 1, last sentence but one.)

مَرْجَعَةٌ i. q. قَذَافَةٌ [or قَذَافَةٌ, which means A sling; and مَرْجَحَامٌ, q. v., app. signifies the same]: pl. مَرَاجِمُ. (TA.)

مَرْجَرٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA:) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 494.)

مَرْجَامٌ [app. A sling; like مَرْجَعَةٌ] a thing with which stones are cast; (K, TA:) i. q. قَذَافٌ [q. v.]: pl. مَرَاجِمُ. (TA.) — And † A camel that stretches out his neck in going along: or that goes strongly, or vehemently; (K, TA:) as though beating the pebbles (كَأَنَّهُ يَرْجُمُ الْحَصَى) with his feet. (TA.)

مَرْجُومٌ: see رَجِيمٌ, in three places.

مَرَاجِمُ pl. of مَرْجَعَةٌ [q. v.]. (TA.) — Also † *Foul words*: (M, K:\*) a pl. of which no sing. is mentioned. (TA.)

مَرَاجِمُ One casting [stones] at thee, thou casting at him. (Har p. 567.)

مَرْتَجِمٌ: see رَجْمَةٌ.

مُتَرْجِمٌ: see art. ترجم.

## رجن

1. رَجَنَ بِالْمَكَانِ (S, K,) aor. ٢, (S,) inf. n. رَجُونٌ, He remained, stayed, dwelt, or abode, in the place; (S, K;) as also † ارتجن (K, \*TK;) and kept to it, or became accustomed to it; (S, accord. to one copy;) and so دَجَنَ بِهِ (S, \*Msb, \*K, \*TA: all in art. دجن). — And رَجَنَتْ (Fr, S, K,) aor. ٢; (TA;) and رَجِنَتْ (Fr, S, K,) aor. ٢; (TA;) and رَجِنْتُ (K;) said of camels, (Fr, S, K,) &c.; (K;) They kept, or became accustomed, to the tents, or houses: (K, \*TA:) and † ارتجن said of a she-camel, she remained in [or at] the house, or tent. (TA.) — And رَجُونُ الدَّابَّةِ (S, K,) aor. ٢, (TA,) inf. n. رَجُونٌ, The beast was confined, kept close, or shut up, and badly fed, (S, K,) so that it became lean: (S:) or was confined to the fodder in the dwelling, or place of abode. (K.) — And رَجَنَ فِي الطَّعَامِ (Lh, TA,) aor. ٢, inf. n. رَجُونٌ, (L and TA in art. رمك,) [app. He kept constantly to the food;] he loathed nothing of the food; and so رَمَكَ: and in like manner one says of the camel, رَجَنَ فِي الْعَلْفِ [he kept constantly to the fodder; or loathed nothing thereof]. (Lh, TA.) — And رَجُونٌ and رَجُونَةٌ [inf. ns. of which the verb is not mentioned] A camel's feeding upon date-stones, and seeds, or grain. (TA.) = رَجَنَ الْإِبِلَ, and رَجِنَهَا, He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage. (Fr, S.) And رَجَنَ رَاحِلَتَهُ رَجْنًا شَدِيدًا He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder. (ISH, TA.) And رَجَنَ دَابَّتَهُ (S, K,) inf. n. رَجْنٌ (S,) He confined, kept close, or shut up, his beast, and fed it badly, (S, K,) so that it became lean: (S:) or confined his beast to the fodder in the dwelling, or place of abode; as also † رَجِنَهَا (K:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,] on the authority of Fr, the former signifies he confined the beast from the pasturage, without fodder: and † the latter, inf. n. تَرْجِينٌ, he confined, or restricted, the beast to fodder. (TA.) = رَجَنَ فَلَانًا He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him. (AZ, K.)

2: see 1, latter part, in two places.

4, as intrans. and trans.: see 1, in two places.

8. ارتجن: see 1, first sentence. — Also It was, or became, heaped, or piled, up, or together,

or accumulated, one part upon another; syn. ارْتَجَمَ (K,) and ارْتَجَمَ. (Aboo-Sa'eed, TA in art. رجم.) — And, said of fresh butter, It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled: (S, K, TA:) or it turned in the skin containing the churned milk: (TA:) or it became bad, or spoiled, in the churning: (TA in art. خلط:) from ارْتَجَانُ الْإِذْوَابَةِ meaning the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter. (TA.) ارْتَجَنَتِ الزُّبْدَةُ, meaning The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. زيد.) — Hence, (TA,) ارتجن عَلَى الْقَوْمِ أَمْرُهُمُ † The affair, or case, of the people, or party, became confused to them. (S, K, \*)

رَاجِنٌ That keeps to the tents, or houses; domesticated, familiar, or tame; (S, TA;) like دَاجِنٌ (S:) applied in this sense to a bird: (TA:) and in like manner رَاجِنَةٌ applied to camels: (S, \*TA:) and to a sheep or goat (شَاة), and a she-camel, that remains in [or at] the houses, or tents. (TA.) — And شَاةٌ رَاجِنٌ A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean. (S.)

## رجو

1. رَجُوَ (S, Msb,) inf. n. رَجْوَةٌ, (S, M, K,) or رَجُوٌّ (Msb,) and رَجَاءٌ (S, K, TA, &c., [in the CK erroneously written with the short ١, i. e., without the meddeh and ١,]) or the latter is a simple subst., (Msb,) and رَجَاوَةٌ (S, K) and رَجَاءَةٌ, or رَجَاءَةٌ, (accord. to different copies of the K,) or both, (CK,) and مَرْجَاءَةٌ (K;) and تَرْجِيئَةٌ (S,) inf. n. تَرْجِيئةٌ (K;) and † ارتجيتُهُ (S, K, \*) and † ارتجيتُهُ (S, Msb, K, \*) I hoped for him [or it; relating only to what is possible; syn. with أَمَلْتُهُ; see رَجَاءٌ, below]; all signify the same: (S:) and رَجِيئَةٌ, aor. أَرْجِيئُهُ, is a dial. var. of رَجْوَتُهُ (Msb:) and رَجِيئَةٌ, aor. يَرْجِيئُهُ, like رَجِيئَةٌ, is a dial. var. of رَجَاءُهُ, aor. يَرْجُوهُ, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الْخَيْرِ [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lth, that the saying فَعَلْتُ رَجَاءَ كَذَا [I did a thing hoping for such a thing] is a mistake, and that the correct word is only رَجَاءٌ; for رَجَاءَةٌ occurs in a trad., and in the poetry of the Arabs. (TA.) — Sometimes رَجُوٌّ (S,) or رَجُوٌّ (Msb,) has the meaning of خَوْفٌ (S, Msb;) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so رَجَاءٌ (T, S;) but only when there is with it a negative particle: (Fr, T, TA:) you say, مَا رَجَوْتُكَ † I feared not

*thee*: but you do not say, رَجَوْتُكَ, meaning *I feared thee*: (TA:) the saying in the Kur [lxix. 12], مَا تَكْفُرُ لَا تَرْجُونَ اللَّهَ وَقَارًا means † [What aileth you] that ye will not fear the greatness, or majesty, of God? (S:) or the meaning is, that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. خَلَفَ, conj. 3: (S:) and رَجَا, also, signifies † *he feared him*, or it; [but app. only when preceded by a negative particle, as in exs. cited in the TA:] (K, TA:) in which sense it is tropical. (TA.) Accord. to Lth, مَا أَرْجُو is also syn. with مُبَالَاةٌ; and مَا أَرْجُو means مَا أَهَالِي [I do not care, mind, or heed]: but this is disapproved by Az. (TA.) = رَجَى *He broke off, or ceased, [app. by reason of inability,] from speaking*: (K:) or, accord. to Az, *he became confounded, or perplexed, and unable to see his right course*: or, as Fr says, *he desired to speak, and was unable to do so*: (TA:) and رَجَى عَلَيْهِ, like عَنَى, *he became unable to speak*. (K.)

2: see 1, first sentence.

4. أَرْجَتْ *She* (a camel, S, or a pregnant female [of any kind], TA) *was, or became, near to bringing forth*; (S, K, TA;) *so that her bringing forth was hoped for*: accord. to Er-Rāghib, the proper signification is *she made her owner to have hope in himself that her bringing forth was near*: (TA:) and أَرْجَاتُ means the same. (S.) — اِرْجَى الصِّيدَ *He failed of getting any game*; (K;) [as though he made the game to have hope;] and اِرْجَا signifies the same: (TA:) or so اِرْجَى [alone], and اِرْجَا [alone]. (K and TA in art. رَجَا.) = And أَرْجَيْتُهُ (S, Māb.) inf. n. [أَرْجَا, (K,)] *I postponed it, put it off, deferred it, or delayed it*; (S, Māb, K;) namely, an affair [&c.]; (S;) as also اِرْجَاتِهِ (S, Māb.) [See the latter verb: and see also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] = اِرْجَى الْبُيْرَ *He made a side (رَجَا) to the well*. (S, K.)

5: see 1, first sentence. — [In the present day, اِرْجَى is often used as meaning *He besought, entreated, petitioned, or prayed*.]

8: see 1, first sentence: — and again in the latter part of the paragraph.

رَجَا The *side*, (K,) in a general sense: (TA:) or the *side* of a well, (S, Māb, K,) and of the sky, (Er-Rāghib, TA,) and of anything; (S, Māb;) and رَجَا signifies the same: (K:) the *side* of a well from its top to its bottom; (TA:) and the *two sides thereof*: which last is also [or properly] the meaning of the dual; which is رَجَوَانِ: (S:) pl. أَرْجَاةٌ. (S, Māb, K.) Hence, in the Kur [lxix. 17], وَالْمَلَائِكَةُ عَلَى أَرْجَائِهِمَا [The angels being at the sides thereof]. (S, TA.) They said, رَفَعِي بِهِ الرَّجَوَانَ, meaning † *He was cast into places of destruction*: (S:) or it is said of one who is held in mean estimation: (M, TA:)

أُسْتَبْرَأَ in the K is a mistake for أُسْتَبْرَأَ, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, الرَّجَوَانِ بِهِ لَا تُرْمَى بِهِ [lit. The two sides of the well will not be cast at with him]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.)

رَجَا [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Māb a simple subst.,] *Hope*; syn. أَمَلٌ. (S and M and K in art. اَمَل;) contr. of يَأْسٌ; (K;) *an opinion requiring the happening of an event in which will be a cause of happiness*; (Er-Rāghib, TA;) *expectation of deriving advantage from an event of which a cause has already occurred*: (El-Harāllee, TA:) or, as Ibn-El-Kemāl says, properly, i. q. أَمَلٌ: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or hope, or eager desire, for a thing that may possibly happen; differing from تَمَنَّى, which relates to what is possible and to what is impossible. (MF, TA.) = See also رَجَا.

رَجَا [A thing hoped for]: you say, مَا لِي فِي رَجَاةٍ *There is nothing for me to hope for in such a one*. (S.)

رَاجٍ [Hoping: — and Fearing]. (Māb.)

أَرْجَاةٌ *A thing postponed, put off, deferred, or delayed*. (ISd, K.)

أَرْجَوَانٌ *Redness*: (Māb, K;) *a certain red dye*: (K;) or *a certain dye, intensely red*: (S:) accord. to A'Obeid, (S,) *what is called نَشَاسُج*; (S, K;) and he says that the بَهْرَمَان is inferior to it (دُونَهُ) [but this often has the contr. meaning]: it is said also that اِرْجَوَان is an arabicized word, from the Pers. اِرْغَوَان, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed اِرْجَوَان. (S.) Also *Red*: (K;) and *red garments or clothes*. (IAq, K.) And one says أَخْبَرُ اِرْجَوَان, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, أَخْبَرُ اِرْجَوَانِي; but this is wrong; (TA;) i. e. *Intensely red*. (K, TA.) And قَطِيفَةٌ حَمْرَاءُ اِرْجَوَان [A villous, or nappy, outer, or wrapping, garment, intensely red]: (S, M, A:) but IAth says that the most common practice is to prefix the word ثَوْبٌ or قَطِيفَةٌ to اِرْجَوَان so as to govern the latter in the gen. case; [saying ثَوْبُ اِرْجَوَانٍ or قَطِيفَةُ اِرْجَوَانٍ]; and that the word [اِرْجَوَان] is said by some to be Arabic, the ل and ن being augmentative. (TA.)

أَرْجَوَانِي: see the next preceding paragraph.

مَرْجَى [Postponed, put off, deferred, or delayed; as also مَرْجَا]. Some read [in the Kur ix. 107] وَأَخْرَجُوا مَرْجُونَ لِأَمْرِ اللَّهِ. (S: see مَرْجَا, in art. رَجَا.)

مَرْجَا and مَرْجَى [مَرْجَا and مَرْجَى] *A female near to bringing forth*. (K, TA.) = مَرْجَى also signifies *A man who is one of the people [or sect] called the مَرْجَاة*; (S;) or *one of the مَرْجَاة*, mentioned in art. رَجَا; as also مَرْجَى; and so مَرْجَى; (K;) or this is [properly speaking] a rel. n. from مَرْجَى; (S;) and مَرْجَانِي also; (K;) or rather this is another rel. n., like مَرْجَى. (IB and TA in art. رَجَا, q. v.)

رَجَلٌ: see what next precedes. You say مَرْجَى [A man of, or belonging to, the sect called the مَرْجَاة]. (S.)

## رجى

1. رَجَيْتُهُ: see 1 (first sentence) in art. رَجَو.

## رج

1. رَجَ [sec. pers. رَجَعْتُ] aor. يَرْجُ [inf. n., app., رَجَعَ] *It* (a solid hoof, &c.,) *had the quality termed رَجَحٌ meaning as expl. below*. (TA.)

R. Q. 1. رَجَحَ *He* (a man, TA) *did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire*; (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies *he sought, by his speech, the expression of a meaning which he failed to attain*.] — رَجَحَ بِالْكَلَامِ *He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly*. (K, TA.) — رَجَحَ عَنْ فُلَانٍ i. q. سَتَرَهُ *He protected such a one by intervening, or by interposing something*. (K.)

R. Q. 2. تَرَجَّحَتْ *She* (a mare) *straddled, in order to stale*. (S, A, K.)

رَحَّةٌ [or رَحَّةٌ] *A serpent being, or becoming, like a طَوْقٌ, or neck-ring, كَرَّ, [see 5 in art. طَوْقٌ] when folding itself*: (TA:) originally رَحِيَّةٌ; (K;) the ي being changed into ح. (TA.)

رَحَحَ *Width in a solid hoof*: such is approved; (S, K;) being the contr. of that which is termed مَضْطَرٌ: but when it spreads out much, it is a fault: (S:) or a spreading therein: (A:) or a spreading thereof; and width of a human foot: (Lth, TA:) or a spreading of a solid hoof, with thinness: or width of a human foot, with thinness; and in a solid hoof, which is a fault: or excessive width in a solid hoof. (TA.)

رَحْرَاحٌ and رَحْرَاحٌ and رَحْرَاحٌ *A thing wide and spreading*, (K, TA,) *not deep*, like a طَسْتُتٌ and any similar vessel; as also رَهْرَهٌ and رَهْرَهَانٌ: (TA:) [or † the third of these epithets signifies *very wide* &c.; as will be seen from what follows: and] † the second signifies a thing *wide and thin*. (S.) You say إِنَّا رَحْرَحَ *A wide and low vessel*; as also رَهْرَهٌ. (TA.) And قَدَحٌ رَحْرَحٌ and رَحْرَاحَانِيَّةٌ *A wide bowl*. (A.) And قَضَعَةٌ رَحْرَحٌ and رَحْرَاحَانِيَّةٌ *A bowl spreading widely [and very widely]*. (AA, TA.) And it is said in a trad., بَحْبُوحَةُ الْجَنَّةِ, *The middle of Paradise is [very] wide*,

or ample: the **ا** and **ن** are added to give intensiveness to the signification. (TA.) — [Hence,] **عَيْشٌ رَحِيحٌ** (A) and **رَحِيحٌ** (S, A) † *An ample and easy state of life.* (S, TA.)

**رَحِيحٌ**: see the next preceding paragraph, throughout.

**رَحِيحٌ**: **رَحِيحٌ** (Lth, TA,) or *widely expanded*; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed **خَفٌّ**: (TA;) and *wide*; applied to anything: thus **قَدَمٌ رَحِيحَةٌ** *a wide human foot*: (Lth, TA;) and *a human foot having the middle of the sole even with the fore part*; (L, TA;) *flat-soled*; i. e. *having, in the sole, no hollow part that does not touch the ground*: (S;) and **كِرْكُرَةٌ رَحِيحَةٌ** *a wide callous protuberance upon the breast of a camel*: (TA;) and **جَفْنَةٌ رَحِيحَةٌ** *a wide [bowl such as is termed] جَفْنَةٌ*; like **رَوْحَةٌ**; *wide and not deep*: (TA;) and **جَفْنٌ رَحِيحٌ** *wide* [pl. of **جَفْنَةٌ**]. (IAar, K.) *Having a spreading hoof*; (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K;) also, applied to a man, *having a wide foot*; (A;) or *having, in the sole of his foot, no hollow part that does not touch the ground*, (S, K,) as is the case in the feet of the Zinj; (S;) *having the sole of the foot flat, so that all of it touches the ground*: fem. **رَحِيحَةٌ**: you say **أَمْرَأَةٌ رَحِيحَةٌ الْقَدَمَيْنِ** *a high hollow to the sole of the foot is approved in a man and in a woman.* (T, TA.) Also, applied to a camel, *Having one foot clearing to another.* (TA.)

### رحب

1. **رَحِبٌ** (Msb, K,) said of a place, (Msb,) or of a thing, (TA,) and **رَحِبَتْ**, said of a land, (أَرْضٌ, S,) or of a country, (بِلَادٌ, A, TA,) aor. ٢, inf. n. **رَحِبَ** (S, A, \*Msb, K) and **رَحَابَةٌ**; (S, K;) and **رَحِبٌ** (Msb, K,) and **رَحِبَتْ** (TA,) aor. ٢, (Msb, K,) inf. n. **رَحِبَ**; (Msb, TA;) and **أَرَحِبَ** (Msb, K,) and **أَرَحِبَتْ** (TA;) *It was, or became, ample, spacious, wide, or roomy.* (S, K, TA.) **رَحِبَتْ الدَّارُ** and **أَرَحِبَتْ** both signify the same, i. e. *The house, or abode, was ample, &c.; or may the house, or abode, be ample, &c.* (S, TA.) And they said, **أَرَحِبَتْ عَلَيْكَ وَطَلَّتْ**, meaning *May it (the country, البلاد,) be spacious to thee, and be moistened by gentle rain, or by dew*: so accord. to Abou-Is-hāk. (TA.) **ضَاقَتْ عَلَيْهِمُ الْأَرْضُ** (TA.) **ضَاقَتْ** in the Kur ix. 119, means *The earth became strait to them with [i. e. notwithstanding] its spaciousness.* (Bd, Jel.) — **رَحِبٌ**, accord. to the original usage, is trans. by means of a particle; so that one says, **رَحِبَ بِكَ الْمَكَانُ** [*The place was, or may the place be, spacious with thee*]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, **رَحِبَتْكَ الدَّارُ** [*The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee*]. (Msb.) — [Hence the saying,] **أَرَحِبْتُكَ الدُّخُولَ فِي طَاعَتِهِ** † *Was it proper, or*

*allowable, for you [to enter among his obeyers? i. e., to become obedient to him?]*: (S, K, \*TA;) referring to El-Kirmānee, (so in the S,) or Ibn-El-Kirmānee: (so in the TA;) mentioned by Kh, on the authority of Naṣr Ibn-Seiyār; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure **فَعَلَ** is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA;) Kh mentions the phrase **رَحِبَتْكَ الدَّارُ** [meaning *The house, or abode, was, or may the house, or abode, be, spacious with, or to, you*]; but it is thought that there is an ellipsis here, and that it is for **رَحِبَتْ بِكَ الدَّارُ**: and El-Jelāl Es-Suyootī mentions, on the authority of AAF, the saying **رَحِبَ اللَّهُ جَوْفَهُ** as meaning *وَسَّعَهُ* [i. e. *May God make wide his belly*]: (TA;) [J says, app. quoting Kh,] there is no sound verb of the measure **فَعَلَ** that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, **فَلَنَتْ** is originally **قَوْلَتْ**; but Sb says that this is not allowable, because it is trans.: (S;) Az says that **رَحِبَتْكَ** is not held to be allowable by the grammarians; and that Naṣr is not an [approved] evidence. (TA.)

2: see 4. — **رَحِبَ بِهِ** (S, A, Msb, K,) inf. n. **تَرَحَّبَ** (S, A, K) and **تَرَحَّبَ** (Har p. 579,) *He said to him مَرَحِبًا*; (S, Msb;) [*he welcomed him with the greeting of مَرَحِبًا*; or simply *he welcomed him*;] *he invited him to ampleness, spaciousness, or roominess*: (A, K;) and **مَرَحِبٌ**, also, signifies *he said مَرَحِبًا*; but the expression commonly known is **رَحِبَ بِهِ**. (Har pp. 422-3.) You say, **لَقِيتُهُ بِاتَّحَابٍ** [*I met him with the greeting of مَرَحِبًا*; or *with welcoming*]. (A.) See also **مَرَحِبٌ**.

4: see 1, in three places. — **أَرَحِبُهُ** *He made it (a thing, S) ample, spacious, wide, or roomy*; (S, K;) as also **رَحِبُهُ**. (CK.) [The latter is not in the TA, nor in my MS. copy of the K.] El-Hajjāj said, when he slew Ibn-El-Kirreeyeh, **أَرَحِبَ يَا غُلَامُ جُرْحَهُ** [*Make wide, O young man, his wound*]. (S.) And one says, in chiding a horse or mare, **أَرَحِبْ** (S, K) and **أَرَحِبِي** (S, A, K,) meaning *Make room, and withdraw*. (S, A, K.)

6. An instance of this verb occurs in the saying, **هَذَا الْأَمْرُ إِنْ تَرَاخَبَتْ مَوَارِدُهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ** [*This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult*]. (A, TA.)

Q. Q. 1. **مَرَحِبٌ**: see 2.

**رَحِبٌ** (S, A, Msb, K) and **رَحِبٌ** (Msb, K) and **رَحَابٌ** (K) *Ample, spacious, wide, or roomy*; (S, A, K;) applied to a place, (Msb,) or a thing. (TA.) You say **بَلَدٌ رَحِبٌ**, and **أَرْضٌ رَحِيحَةٌ**, *An ample, or a spacious, or wide, country, and land*, (S,) and **أَرْضٌ رَحِيحَةٌ** also: and **مَنْزِلٌ رَحِبٌ** and **رَحِبٌ** *an ample, or a spacious, or wide, place*

*of alighting or abode*: and **طَرِيقٌ رَحِبٌ** *a wide road*. (TA.) And **قَدْرٌ رَحَابٌ** *An ample cooking-pot*: (S;) and **رَحَابٌ** alone is [elliptically] used as meaning *a cooking-pot*. (Ham p. 721.) And **أَمْرَأَةٌ رَحَابٌ** *A wide woman*; (K;) meaning *wide in respect of the فَرْج*. (TK.) And **رَجُلٌ رَحِيحٌ** *A man ample, or wide, in the belly*: and, as mentioned by Es-Suyootī, † *a great eater; voracious*; (TA;) and so **رَحِبٌ** alone. (S, K, TA.) And **رَجُلٌ رَحِبُ الصَّدْرِ** (TA) and **رَحِبُ الصَّدْرِ** and **رَحِبُ الصَّدْرِ** (S, TA) *A man ample, or dilated, in the breast, or bosom*; [meaning † *free-minded; free from distress of mind; without care*; and *free from narrowness of mind; liberal, munificent, or generous*]. (S, TA.) And **رَحِبُ الدَّرَاعِ** † *Liberal, munificent, or generous*; as also **رَحِبُ الْبَاعِ**; and so **الدَّرَاعِ** and **رَحِبُ الْبَاعِ**. (A, TA.) And **رَحِبُ الدَّرَاعِ** means also † *Having ample, or extensive, power, or strength, in cases of difficulty*: (TA in the present art.) or † *having ample strength, and power, and might in war or fight, courage, valour, or prowess*. (TA in art. ذَرَعَ.) And **رَحِبُ الدَّرَاعِ لَكُنَا** † *Such a one has power, or ability, for that*. (A.) — See also **رَحِيحَةٌ**.

**رَحِبٌ** an inf. n. of **رَحِبَ** [q.v.]. (S, Msb, K.) [Used as a simple subst.] *Ampleness, spaciousness, wideness, or roominess*. (S, A, Mgh, K.) You say, **دَعَاهُ إِلَى الرَّحْبِ** [*He invited him to ampleness, &c.*]. (A.) And hence the saying of Zeyd Ibn-Thābit to 'Omar **هَبْنَا بِالرَّحْبِ**, meaning *Advance to ampleness, &c.* (Mgh.) See also **مَرَحِبٌ**, in two places. — [It is also used as an epithet:] see the next preceding paragraph.

**رَحِبٌ**: see the next following paragraph.

**رَحْبَةٌ** (S, A, Mgh, Msb, K) and **رَحْبَةٌ** (A, Mgh, Msb, K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Msb,) *The court, open area, or spacious vacant part or portion*, (S, A, Mgh, Msb, K,) of a mosque, (S, A, Mgh, Msb,) and of a house, (A, TA,) or of a place; (K;) so called because of its ampleness: (TA;) and in like manner, between, or among, houses: (A:) *a desert tract*, (Fr, Mgh, TA,) or *a spacious vacant tract*, (A,) or *a spacious piece of ground*, (Msb,) *between, or among, the yards of the houses of a people*: (Fr, Mgh, Msb, TA;) and sometimes thus is termed an enclosure, or a [kind of wide bench of stone or brick such as is called] **دُكَّانٌ**, *that is made at the doors of some of the mosques in the towns and the rural districts, for prayer*: hence the saying of Abou-'Alee Ed-Dakḥāk, [in which it means *an enclosure outside the door of a mosque*], “It is not fit that the **خَائِضُ** should enter the **رَحْبَةَ** of the mosque of a people, whether the **رَحْبَةُ** be contiguous or separate:” and hence, also, in a trad. of 'Alee, by the **رَحْبَةُ** of El-Koofeh is meant *a دُكَّانٌ in the midst of the mosque of El-Koofeh*, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawān:



(Mgh:) pl. رَحَبٌ (S, Mgh, K) and رَحَبٌ (K) [or rather these are coll. gen. ns. of which رَحَبَةٌ and رَحَبَةٌ are the ns. un.] and [the pl. is] رَحَابٌ and رَحَابٌ (S, Mgh, K) and رَحَابَاتٌ (K). — Also, both words, *An ample tract of land, that produces much herbage, and in which people alight, or abide, much, or often:* (AHn, K:) pl. as above, accord. to the K; but accord. to IAqr, رَحَبَةٌ signifies *an ample tract of land*; (TA;) and he says that its pl. is رَحَبٌ, like as قُرَى is pl. of قَرْيَةٌ; Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَةٌ having a pl. of the measure فَعْلٌ; but that IAqr is an authority worthy of reliance. (L, Mgh.) And رَحَبَةُ الْوَادِي *The part of the valley in which its water flows into it from its two sides:* (K, TA:) pl. رَحَابٌ. (TA.) [Or the pl.] رَحَابٌ signifies *Plain, smooth, or soft, places, in which water collects and stagnates:* they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رَحَابٌ are not in sands; but they are in low and in elevated tracts of land. (L.) — *The place of aggregation and growth of the plant called ثَمَارٌ [i. e. panic grass].* (K, TA.) — *The place of grapes,* (K,) [where they are dried,] like the جَرِين for dates. (TA.)

رُحْبَى The broadest rib (S, K) in the breast: (K:) and the رُحْبَانِ are the two ribs next to the armpits, among the upper ribs: (K:) or the place to which each elbow returns [when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the armpit]: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رُحْبَى is the place where the heart beats, (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the part from the place where the neck is set on to the place where end the cartilages of the ribs, or the extremities of the ribs projecting over the belly: or the part between the two ribs of the base of the neck and the place to which the shoulder-blade returns [when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit]: and the رُحْبَانِ, also called the رُحْبَانِ [perhaps a mistranscription for رُحْبَانِ, as though the sing. were رُحْبَانَةٌ] of the horse, are the upper parts of the كُشْحَان [or two flanks.] (TA.) — Also *A certain brand, or mark made with a hot iron, upon the side of a camel.* (S, K.)

رُحْبَانِ [or perhaps رُحْبَانِ]: see the next preceding paragraph.

رَحَابٌ: see رَحَبٌ, in three places.

رَحِيبٌ; and its fem., with ة: see رَحَبٌ, in six places.

رَحَابُ الثَّجُورِ (S, K,) in some copies of the K, erroneously, الثَّجُورِ, (TA.) *Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth.* (S, K.)

نَجَابُ أَرْحَبِيَّاتٍ Certain excellent she-camels, so called in relation to أَرْحَبٌ, the name of a tribe of Hemdán, (S, Mgh, K,) or of a certain stallion (Az, K, TA) whence they originated, (Az, TA,) or of a place (K, TA) of El-Yemen called after that tribe. (TA.)

مَرْحَبٌ [is an inf. n., like رَحَبٌ; or a n. of place]. You say مَرْحَبًا (T, S, Mgh, TA) and مَرْحَبًا (A, Mgh) [and رَحَبًا] meaning *Thou hast come to,* (T, S, TA,) or *found,* (T, A, TA,) *ampleness, spaciousness, or roominess;* (T, S, A, TA;) *not straitness:* (T, TA:) or *alight thou,* (Kh, Lth, TA,) or *abide thou,* (Kh, TA,) *in ampleness, &c.;* (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or *thou hast alighted in an ample, a spacious, or a roomy, place:* (Mgh:) [or *welcome to ampleness, &c.;* or *to an ample, a spacious, or a roomy, place:* or simply *welcome:*] and مَرْحَبًا وَأَمَلًا *Thou hast come to [or found, &c.,] ampleness, spaciousness, or roominess, and [such as thine own] kinsfolk;* therefore be cheerful, and be not sad: (S:) and مَرْحَبًا وَسَهْلًا *Thou hast found ampleness [and ease]:* (K:) or سَهْلًا means *thou hast alighted in a plain, smooth, not rugged, district:* (T, TA:) and مَرْحَبًا اللَّهُ وَمَسْهَلًا and مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا [May God grant ampleness to thee, and ease]: (K:) Sh says, thus I heard IAqr say: and the Arabs also say, لَا مَرْحَبًا بِكَ, meaning *May it [the land or country] not be ample, or spacious, to thee:* مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as رَغِيًا and سَقِيًا and رَعَاكَ اللَّهُ and سَقَاكَ اللَّهُ and عَقَرًا and جَدَعًا &c.: and Fr says that the meaning [of مَرْحَبًا or مَرْحَبًا] is رَحَبٌ بِكَ اللَّهُ [May God invite thee to ampleness, &c.]; as though the last word were put in the place of تَرْحِيبًا. (TA.) — لَا مَرْحَبًا means † *The shade:* so in the saying of a poet, (S,) namely, En-Nábigah El-Jaadee, (TA.)

وَكَيْفَ تُوَاصِلُ مَنْ أَصْبَحَتْ  
خِلَاتُهُ كَأَبَى مَرْحَبٍ  
[And how wilt thou hold loving communion with him whose friendship has become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — And مَرْحَبٌ is the name of *An idol that was in Hadramwt.* (K.)

#### رحض

1. رَحَضَ (S, A, Mgh, K,) aor. َ, (A, Mgh, K,) or ُ, (so in two copies of the S,) or both,

(L, TA,) inf. n. رَحَضٌ (S, Mgh) and تَرَحَضَ, [but this is an intensive form,] (TA,) *He washed* (S, A, Mgh, K) a thing, (A, K,) or garment, (S, A, Mgh,) and his hand; (S;) as also راحض, (IDrd, K,) which latter is of the dial. of El-Hijáz. (IDrd.) You say also, لَا هَذِهِ سَوْءَةٌ لِي [This is a disgrace which nothing will wash from thee]. (A: [but the last word is not in the copy from which I quote.]) — رَحَضَ, (inf. n. as above, AZ, AAF,) † *He* (a person suffering from fever) *was, or became, affected with what is termed رَحَضًا* [q. v.]: (Lth, S, A, K:) or *he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease.* (AZ, AAF.)

4: see above, in two places.

8. ارْتَحَضَ † *He became disgraced, or put to shame.* (AA, O, K.)

رَحَضٌ A garment, or piece of cloth, washed until it has become worn out. (IAqr.) — *A small worn-out skin: a worn-out مَزَادَةٌ [or leathern water-bag].* (Sgh, K.)

رَحَضًا † *Sweat; absolutely:* (TA:) or *the sweat of fever:* (Lth, A, TA:) or *sweat following fever:* (S, K:) or *fever with sweating:* (TA:) or *sweat that washes the skin by reason of its abundance:* (K:) often used to signify the sweat of fever and of disease. (TA.)

رَحَاضٌ † [The state of being affected with what is termed رَحَضًا:] a subst. from رَحَضَ, (K,) or from رَحَضًا. (IDrd.)

رَحِضٌ Washed; (S, A, Mgh, K;) applied to a garment [&c.]; (S, A;) as also مَرْحُوضٌ (S, K) and مَرْحُضٌ. (TA.)

رَحَاضَةٌ Washings. (Lh.)

مَرْحُضٌ: see رَحِضٌ.

مَرْحَضَةٌ A place [or tank] in which one washes his limbs, performing the ablution termed وَضُوءٌ: (A, TA:\*) or a thing in which one performs that ablution, like the كَنْيَف: (Lth, K:) and مَرْحَاضَةٌ a thing with which one performs that ablution, like the [kind of vessel called] تَوْر. (IAqr.) — See also مَرْحَاضٌ.

مَرْحَاضٌ A piece of wood with which a garment, or piece of cloth, is beaten (S, A,\* K) when it is washed. (S, A,\*) — A vessel of the kind called طَسْتٌ, or of the kind called طَسْتٌ, in which clothes are washed: (A:) and مَرْحَاضَةٌ signifies a vessel of the kind called طَسْتٌ; because clothes are washed in it. (Lh.) — A place of washing: (Mgh, Mgh:) or a place in which one washes himself. (S, K.) — And hence, † *A privy:* (S,\* A, Mgh, Mgh, K:) pl. مَرْحِاضٌ (S, Mgh) and مَرْحِاضٌ. (TA.)

مَرْحُوضٌ: see رَحِضٌ. — Also part. n. of رَحَضَ [q. v.]. (AZ, AAF, S.)

مَرْحَاضَةٌ: see مَرْحَضَةٌ.



## رحق

رُحِقَ: see what follows, in two places.

رَحِيقُ Wine: (A'Obeyd, K:) or the choicest of wine: (S, TA:) or the sweetest of wine: or the most excellent thereof: (K:) or the oldest and most excellent thereof: (M, TA:) or unadulterated wine: (Zj, TA:) or wine that is easy to swallow: (TA:) or pure wine: or clear wine: as also رَحَاقُ (K:) in all of these senses the former word has been explained as used in the Kur lxxxiii. 25: (TA:) and the latter occurs as syn. with the former in chaste poetry. (IDrd.) — Also A sort of perfume. (K.) — And Honey. (O, TA.) — [And it is used as an epithet.] You say مِسْكٌ رَحِيقٌ † Unadulterated musk. (TA.) And حَسْبُ رَحِيقٍ † Pure, or genuine, grounds of pretension to respect. (TA.)

## رحل

1. رَحَلَ الْبَعِيرُ, aor. ٤, (S, Mgh, Mṣb, K,) inf. n. رَحْلٌ, (S, Mṣb,) [He saddled the camel;] he bound, (S, Mgh, Mṣb,) or put, (M, K,) the رَحْلُ upon the camel; (S, Mgh, Mṣb, K;) as also ارتحله. (K.) And رَحَلَهُ رَحْلَهُ He bound upon him his apparatus. (TA.) — Also, aor. and inf. n. as above, He mounted the camel: (T, TA:) and ارتحلْتُ البعيرَ I rode the camel, either with a قَتَبٌ [or saddle] or upon his bare back. (Sh, TA.) — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِي [lit. I saddled for him myself;] meaning † I endured patiently his annoyance, or molestation. (S.) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ † [Such a one put upon, or did to, his companion that which he disliked, or hated]. (TA.) And [in like manner] رَحَلَهُ means رَكَبَهُ بِمَكْرُوهٍ † [He did to him an evil, or abominable, or odious, deed]. (K, TA.) And رَحَلَهُ بِسَيْفِهِ † He smote him with his sword. (K, TA.) — And رَحَلَ فُلَانٌ رَحْلًا † Such a one mounted upon the back of such a one; as also ارتحله † على ظَهْرِهِ † [and ارتحله alone; for] it is said in a trad., † إِنَّ ابْنِي ارْتَحَلَنِي, meaning † Verily my son mounted upon my back, making me like the رَاحِلَةُ: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رَأَيْتُهُ مُرْتَحِلَهُ † [I saw him sitting upon his back]. (Sh, TA.) And [hence] ارتحل ارتحل † He embarked in the affair. (TA.) And رَحَلَهُ † [Such a one embarked, or has embarked, in an affair which he is unable to accomplish]. (TA.) And ارتحلته الحمى † [The fever continued upon him]; a phrase similar to رَكَبَتُهُ الْحَمَى and أَعْبَطَتْهُ and أَمْطَتْهُ. (A and TA in art. عبط.) — رَحَلَ (S, Mgh, Mṣb, K,) (TA,) or رَحْلٌ (Mgh, Mṣb,) aor. ٤, (K,) inf. n. رَحْلٌ, (TA,) or رَحِيلٌ (Mṣb,) or this latter is a simple subst.; (S, K, TA;) and ارتحل, and ترتحل, (S, Mṣb, K,) (K,) or عَنِ الْمَكَانِ (S, Mṣb;) all signify the same; (S, Mṣb;) He

removed, (Mgh, K, TA,) went, went away, departed, went forth, or journeyed, (Mgh, TA,) from the place, (K, TA,) or from the country or the like, (Mgh, Mṣb,) or from the people. (Mṣb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. † ارتحل said of a camel, (K,) or ارتحل رَحْلَهُ, (TA,) signifies He journeyed, and went away: (K, TA:) [or he had his saddle put upon him:] and hence, † ارتحل القومَ The people, or party, removed. (TA.) — رَحَلَ بِهِ: see 2.

2. تَرَحَّلَ, (S, Mgh, Mṣb, K,) inf. n. تَرْحِيلٌ; (K;) and أَرْحَلْتُهُ (Mgh;) I made him to remove, to go, go away, go forth, or journey, (S, Mgh, Mṣb, K,\*) from his place; and sent him [away]: (S:) and [in like manner] رَحَلَ بِهِ he made him to remove, go away, depart, or journey: (L in art. خذرف:) and الإرتحال [if not a mistranscription for الإرتحال] signifies the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place. (TA.) A poet says,

\* لَا يَرْحَلُ الشَّيْبُ عَنْ دَارٍ يَحُلُّ بِهَا \*  
\* حَتَّى يَرْحَلَ عَنْهَا صَاحِبُ الدَّارِ \*

[† Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], تَخْرُجُ نَارٌ مِنْ عَدَنَ تَرْحَلُ النَّاسَ, i. e. [A fire shall issue from 'Adan] that shall remove with the people when they remove, and alight with them when they alight: so says Esh-Shaabee: or, Sh says, as some relate it, تَرْحَلُ النَّاسَ, i. e. that shall make the people to alight at the مراحل [or stations]: or, as some say, that shall make the people to remove, or depart. (TA.) = تَرْحِيلٌ also signifies The figuring, or embellishing, of garments or cloths [with the forms of رحال, or camels' saddles: see مَرَحَلٌ]. (TA.)

3. رَاحِلُهُ, (S, K,) inf. n. مَرَاحِلَةٌ, (TA,) He aided him to undertake, or perform, his رَحْلَةٌ [or journey]. (S, K.)

4. ارحل He broke, or trained, a she-camel, so that she became such as is termed رَاحِلَةً, meaning fit to be saddled; (K;) like أَمَرٌ meaning "he (a breaker, or trainer,) rendered" her "a مَهْرِيَّةٌ": (TA:) or he took a camel in an untractable state and rendered him such as is termed رَاحِلَةً. (AZ, TA.) — And ارحله He gave him a رَاحِلَةً, (S, Mgh, Mṣb, K,) that he might ride it. (TA.) — See also 2, in two places. = He (a camel) became strong in his back, [so as to be fit for the رَحْلُ (or saddle) or for journeying,] after weakness: (IDrd, K:) or he (a camel) became fat; as though there came [what resembled] a رَحْلٌ upon his back, by reason of his fatness and his [large] hump: (Er-Rāghib, TA:) and ارحلت الإبل The camels became fat after leanness, so as to be able to journey. (S, K.) — And He (a man, TA) had many [camels such as are termed]

رَوَاحِلَ [pl. of رَاحِلَةٌ]; (ISd, K;) like أُعْرِبَ meaning "he had horses such as are termed عَرَابٌ." (ISd, TA.)

5: trans. and intrans. : see 1, in two places.

6. تَرَاوَلُوا إِلَى الْحَكَمِ They went, or journeyed, [together] to the حَكَمَ [or judge]. (O, TA.)

8: as a trans. v.; see 1, in seven places: — and see also 2: — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places.

10. سَأَلَهُ أَنْ يَرْحَلَ لَهُ i. q. اسرحله [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحْلُ (or saddle of the camel) for him: the former is the meaning accord. to the PS]. (S, O, K.) — اسرحل الناسَ نَفْسَهُ means † He abased himself to men, or to the people, so that they annoyed, or molested, him: or, as some say, he asked men, or the people, to take off from him his weight, or burden. (TA.)

رَحْلٌ A saddle for a camel; (S, K;) as also رَاحُولٌ; (O, L, K;) for a he-camel and a she-camel; (TA;) the thing for the camel that is like the سَرْجُ for the horse or similar beast; (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rāghib, TA;) smaller than the قَتَبُ; (S, TA;) one of the vehicles of men, exclusively of women: (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rāghib: but see what follows:] or it signifies the camel's saddle together with his [girths called] رِبَضٌ and his [cloth called] حِلْسٌ [that is put beneath the saddle], and all its other appertences: and is applied also to the pieces of wood of the رَحْلُ, without any apparatus: (AO, Sh, TA:) or it signifies anything, or everything, that a man prepares for removing, or journeying; such as a bag, or receptacle, for goods or utensils or apparatus, and a camel's saddle, and a [cloth such as is called] حِلْسٌ [that is put beneath the saddle], and a رَسَنٌ [or rope for leading his camel]: (Mṣb:) or it signifies as first explained above, and also the goods, or utensils, or apparatus, which a man takes with him [during a journey]: (S, K, TA:) [but accord. to the Mṣb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareecree, in the "Durat el-Ghowwāṣ:" [but see two exs. voce حَذَافَةٌ:] the pl. is أَرْحُلٌ and رَحَالٌ; (S, Mgh, Mṣb, K;) the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, خَطَّ رَحْلَهُ and أَلْقَى رَحْلَهُ [He put down his camel's saddle]; meaning he stayed, or abode. (TA.) And مَحَطُ الرِّحَالِ [This is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, يَا أَبَنُ مَلَقَى أَرْحُلَ الرُّكْبَانِ [O son of the place in which are thrown down the camels' saddles of the riders; as though the person thus addressed were there begotten]; (S, O, TA;) meaning

يَا أَبْنُ الْفَاجِرَةِ [O son of the adulteress or fornicatrix]: (TA in art. لقي:) or **هُوَ ابْنُ مَلَقَى ارْحَلُ الرِّكْبَانِ** [He is the son &c.]. (Mghb.) — Er-Rāghib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself]: and is sometimes used in the sense next following; i. e. — A part, of a place of alighting or abode, upon which one sits: (TA:) or a man's dwelling, or habitation; (S, K, TA; [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge; a man's place of resort; (Mgh, Mghb;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land: and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Mghb:) pl. **أَرْحَلُ** (TA) and **رَحَالٌ** [as above]. (Mgh, TA.) One says, **دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ**, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., **إِذَا أَتَيْتَ النَّعَالَ فَصَلُّوا**, (Mgh, TA,) or **فَالصَّلَاةُ فِي الرَّحَالِ**, (Mgh, and so in the TA in art. نعل,) i. e. [When the نعال are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نعال meaning here the **جِرَار**; (IAth, TA in the present art. ;) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل.) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art. ;) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — In another trad., it is related that 'Omar said to the Prophet, **رَحِلِي الْبَارِحَةَ**; by the word **رَحِل**, as signifying [properly] either the "place of abode and resort" or the "saddle upon which camels are ridden," alluding to his wife; meaning **عُشْيَانِي فِي قُبُلِي مِنْ جَبَةِ ظَهْرِي**. (TA.) — **رَحْلُ الْمَصْحَفِ** means *The thing [or desk] upon which the مصحف [or copy of the Kur-án] is put, in shape [somewhat] like the saddle.* (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] — [The pl.] **رَحَالٌ** also signifies [Carpets, or cloths, or the like, such as are called] **طَنَافِسُ**, of the fabric of *El-Heereh*. (S, K.)

**رُحْلَةٌ** Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and **رُحْلَةٌ** has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce حَضَار.) You say **بَحِيرٌ ذُو رُحْلَةٍ**

and **رُحْلَةٌ**, and **مِرْحَلٌ**, like **مِنْبَرٌ**, (K,) or **مِرْحَلٌ**, and **رُحْلٌ**, so in the T, (TA<sub>p</sub>) A strong he-camel: (T, K:) and (so in the K [but properly "or"]) **بَعِيرٌ ذُو رُحْلَةٍ** (CK) or **رُحْلَةٌ** (K accord. to the TA) or both, and **مِرْحَلٌ**, with kesr to the م, (O,) and **جَمَلٌ رُحْلٌ**, (AA, S, O, K, TA,) and **نَاقَةٌ رُحْلَةٌ** (S, O) or **رُحْلٌ**, (TA,) and **ذَاتُ رُحْلَةٍ**, (S,) a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled: (TA:) and **مِرْحَلَةٌ** and **رُحْلٌ** and **نَاقَةٌ رُحْلَةٌ**, accord. to the "Nawádir el-Aaráb," a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so **مُسْتَرْحَلَةٌ**. (K, TA. [See also رَاحِلَةٌ.]) — See also the next paragraph, in seven places.

The act of saddling of camels: (K, \* TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, **إِنَّهُ لَحَسَنُ الرِّحْلَةِ** [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — Also A removal, departure, or journey; (AZ, S, Mgh, K;) and so **رُحْلَةٌ**, (Lh, Mgh, K,) and **رُحْلٌ**: (S, K: [the last said in the Mghb to be an inf. n.:]) you say **دَنَتْ قُرْبَتِ رَحْلَتِنَا** (S) or **قُرْبَتْ رَحْلَتِنَا** (Mgh) [Our removal, &c., drew near, or has drawn near]: and **إِنَّهُ لَذُو رُحْلَةٍ** and **لَذُو رُحْلَةٍ** Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner **رُحْلَةٌ** is used in the Kur cvi. 2: (TA:) — or **رُحْلَةٌ**, with damm, (S, Mgh, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Mgh;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Mgh, K:) and also, (K,) or **رُحْلَةٌ**, (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, **مَهْهَ رَحْلَتِي** *Mehkeh is the point, or object, to which I desire to remove, or depart, or journey:* (TA:) and **أَنْتُمْ رَحْلَتِي** *Ye are they to whom I remove, or depart, or journey:* (S, TA:) and **أَنْتَ رَحْلَتِنَا** *Thou art the object to which we repair, or betake ourselves.* (Mghb.) And hence **رُحْلَةٌ** is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — See also the next preceding paragraph, in three places.

**رَحَالٌ**: see **رَاحِلَةٌ** — and **رَحَالٌ**.

**رَحْلٌ** A camel having the saddle (**رَحْلٌ** [not **رَحَالَةٌ** as in Freytag's Lex.]) put upon him; as also **مِرْحُولٌ**. (K.) — See also **رُحْلَةٌ**, in four places. — As a simple subst., or, accord. to the Mghb, an inf. n.: see **رُحْلَةٌ**.

**رَحَالَةٌ** A سَرْج [or horse's saddle]: (K:) or a سَرْج of skins, (S, M, Mgh, K,) in which is no wood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the **رَحْلُ**

but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women; as is also the **رَحْلُ**: and some say that it is larger than the سَرْج, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA:) pl. **رَحَائِلُ**. (S.) When a man is hasty in doing evil to his companion, one says to him, **اسْتَقْدَمْتُ رَحَائِكَ** [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art. :) it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قَدَم.) In the following saying of Imra-el-Kays, addressing his wife,

\* فَبِمَا تَرَيْنِي فِي رَحَالَةِ جَابِرِ \*  
\* عَلَى حَرْجٍ كَالْقَرِّ تَحْنِيضُ أَكْفَانِي \*

[And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called قَر, my grave-clothes fluttering], he means, by the word **رَحَالَةٌ**, [merely] the حَرْج; there being in this case no **رَحَالَةٌ** in reality: it is like the saying, **جَاءَ فُلَانٌ عَلَى نَاقَةِ الْحَذَاءِ**, meaning ["Such a one came upon] the sandal [or sandals]:" Jábir is the name of a certain carpenter. (S.) — Also **رَحَالَةٌ رَحَالَةٌ** (Ibn-'Abbád, TA.) [Hence,] **رَحَالَةٌ رَحَالَةٌ** is A call to the ewe, (Ibn-'Abbád, K,) on the occasion of milking. (Ibn-'Abbád, TA.) — And **الرَّحَالَةُ** is the name of A certain horse of 'Amir Ibn-El-Tufeyl; (K;) erroneously said by AO to be **الحِمَالَةُ**. (TA.)

**رَحُونَةٌ**: see **رَاحِلَةٌ**.

**رَحَالٌ** Skilled in the saddling of camels. (K.) — Also A man who removes, or journeys, or travels, much; and so **رَحَالَةٌ**, [or rather this signifies one who removes, or journeys, or travels, very much,] and **رَحُولٌ**: and **رَحْلٌ** [pl. of **رَاحِلٌ**, q. v.,] persons who remove, or journey, or travel, much. (TA.)

**رَحَالَةٌ**: see what next precedes.

**رَاحِلٌ** Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. **رَحَالٌ**. (TA.) For another meaning assigned to the pl., see **رَحَالٌ**.

**رَاحِلَةٌ** A she-camel that is fit to be saddled; (S, Mgh, K;) thus some say; (Mghb;) as also **رَحُولٌ** (S, K) and **رُحُونَةٌ** (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Mghb:) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generosity, or high breed, or of strength and lightness and swiftness, and of perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the **ة** is added to give intensiveness to the signification; as in

دَاهِيَةٌ and بَاقِعَةٌ and عَلَامَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is saddled; and it is like عَيْشَةٌ رَاضِيَةٌ meaning مَرْضِيَّةٌ, and دَافِقٌ مَاءٌ meaning مَدْفُوقٌ: or, as others say, because she is ذَاتُ رَحْلٍ [one having a saddle]; and in like manner, رَاضِيَةٌ رَاضِيَةٌ means

ذُو دَفْقٍ مَاءٌ دَافِقٌ (TA:) the pl. is رَوَاجِلُ. (S, Mṣb.) It is said in a trad., تَجِدُونَ النَّاسَ بَعْدِي كَأَبِلٍ مِائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a راحلة]: (Mgh, TA:) because the راحلة among a herd of camels is conspicuous and known. (TA.) — مَشَتْ رَوَاجِلِي, a phrase used by the poet Dukeyn, means † I have become hoary and weak: or, as some say, I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the راحلة obeys her chider, and goes. (TA.)

رَاحُولُ: see رَحْلُ, first sentence.

رَاحُولَاتُ A camel's saddle, (رَحْلُ, Az, K,) or camels' saddles, so in the O, (TA,) variegated, figured, or embellished. (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says,

عَلَيْنَّ رَاحُولَاتُ كُلِّ قَطِيفَةٍ

[Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth]. (TA.)

أَرْحَلُ † A horse white in the back; (S, Mgh, K;) because it is the place of the رَحْلُ [or rather of the رَحْلَةُ]; (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghouth, the fem., رَحْلَةٌ, applied to a mare, has the former meaning only: (S:) but شَاةٌ رَحْلَةٌ means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K:\*) so says Abu-l-Ghouth: (S:) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulder-blades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed رَحْلَةٌ [with جَمِيرٌ]. (TA.)

تَرْجِيلُ † A whiteness predominating over, or interrupted by, blackness, (شَبَبَةٌ,) or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the رَحْلُ [or camel's saddle]. (TA.)

تَرْجِيئَةٌ A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by مَا يَرْجِلُكَ. (TA.)

مُرْجِلُ One who breaks, or trains, and renders fit to be saddled, a camel or camels. (TA.) — A man having many [camels such as are termed] رَوَاجِلُ [pl. of رَاحِلَةٌ]; like مُغْرَبٌ meaning "having horses such as are termed عَرَابٌ." (A'Obeyd, S.)

Bk. I.

== A camel strong in the back, [so as to be fit for the رَحْلُ] after weakness. (IDrd, TA.) And A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift: so in the "Nawādir el-Aḡarāb." (TA.) See also رُحْلَةٌ, in two places.

مِرْجَلُ: see رُحْلَةٌ, in two places.

مَرْحَلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places: (TA:) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Mṣb:) sing. of مَرَاجِلُ; (S, Mṣb, K;) which is also a pl. of مِرْجَلُ as an epithet applied to a بُرْدُ. (TA.) One says, بَيْنِي وَبَيْنَ كَذَا مَرْحَلَةٌ أَوْ مَرْحَلَتَانِ [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.)

إِبِلُ مَرْحَلَةٍ Camels having their رَحَالُ [or saddles] upon them: and also camels whose رَحَالُ have been put down from them: thus having two contr. meanings. (K.) — And بُرْدُ مِرْجَلُ A garment of the kind termed بُرْدُ upon which are the figures of a رَحْلُ [or camels' saddle], (K,) and the like thereof; as in the T: (TA:) the explanation that J has given of it, [or rather of مِرْجَلُ مَرْحَلُ, i. e. an إِزَارُ [or a waist-wrapper] of [the cloth called] خَزَرُ, upon which is an ornamented border, is not good: such is termed مِرْجَلُ, with جَمِيرٌ: (K:) the pl. is مَرْحَلَاتُ and مَرَاجِلُ; both occurring in traditions; (TA in the present art.) and the latter of them said in the T to be syn. with مَرَاجِلُ, which is pl. of مِرْجَلُ [q. v.]. (TA in art. رَجُلُ.)

مَرْحُولُ: see رَجُلُ.

مُرْتَحِلُ signifies [The act of removing or departing; i. e.] the contr. of مَحَلٌ used in the sense of خُلُوفُ. (TA.) — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — Also The place of the رَحْلُ [which may here mean either the saddle or the saddling] of a camel. (TA.)

حَالُ الْمُرْتَحِلِ: see art. حَلُ.

مُسْتَرْحِلَةٌ, applied to a she-camel: see رُحْلَةٌ.

## رحم

1. رَحِمَهُ, (S, Mṣb, K, &c.,) aor. ʿ, (K,) inf. n. مَرْحَمَةٌ and رَحِمَ and رَحِمَ [and رَحِمَ and رَحِمَ] (S, Mṣb, K,\*) [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Mṣb, K: [see also رَحِمَهُ and رَحِمَهُ:]) and he pardoned him, or forgave him: (K:) said of a man: (S, Mṣb, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning He favoured him, or benefited him; or pardoned, or forgave, him: see explanations

of رَحِمَهُ below]: (Mṣb, K:) and تَرْحَمُهُ عَلَيْهِ signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does تَرْحِمُهُ, (occurring in the S and K in art. رعى, &c.,) accord. to Ibn-Maʿroof, for he says that] تَرْحَمُهُ signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]: and also the being merciful or pitiful or compassionate or favourably inclined [to another]. (KL: but respecting this latter verb, see 2.) — رَحِمَتْ, and رَحِمَتْ, (S, K,) and رَحِمَتْ, (K,) inf. n. رَحَامَةٌ, (S, K,) which is of the first, (S, TA,) and رَحِمَ, (S, K,) which is of the second, (S, TA,) and رَحِمَ, (K,) which is of the third, (TA,) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof: (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting fall her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed رَحَامٌ. (TA.) — رَحِمَ, aor. ʿ, inf. n. رَحِمَ, is also said of a water-skin, meaning It was left, or neglected, by its owners, after its being seasoned with rob, [for غَيْتُهُ, in the phrase بعد غَيْتِهِ, an evident mistranscription, I read, conjecturally, تَمَتَّتِيهِ, as the only word at all resembling غَيْتُهُ, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spoilt, or in a bad state, and did not retain the water: the epithet applied to it in this case is رَحِمٌ. (TA.) — And رَحَامَةٌ is also an inf. n. [of which the verb, if it have one, is app. رَحِمَ,] signifying The being connected by relationship. (TA.)

2. تَرْحِمُهُ عَلَيْهِ, inf. n. تَرْحِيمٌ; and تَرْحَمُهُ; but the former is the more chaste; He said to him, رَحِمَكَ اللَّهُ [May God have mercy on thee; &c.]. (K.)

5. تَوْحَمُهُ and تَرْحَمُهُ عَلَيْهِ: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him: (see 1:) or he pitied him, or compassionated him, much: (see what follows:) and the former, he said to him, May God have mercy on thee; &c.; (see 2;) or he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him: and also he affected, or constrained himself to have or to show, pity, or compassion.] Though تَرْحِمَتْ عَلَيْهِ is mentioned by J, and not رَحِمَهُ عَلَيْهِ, some say that the former is incorrect: and it is said that تَرْحِمَ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعَّلَ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَحَّدَ and تَكَبَّرَ, denoting intensiveness and muchness. (TA.)



6. رَحِمَ بَعْضُهُمْ بَعْضًا تَرَامُوا signifies *They had mercy, or pity, or compassion, one on another; &c.* (S, TA.)

10. اسْتَوْحِمَهُ He asked, or demanded, of him the رَحْمَةُ [i.e. mercy, or pity, or compassion; &c.] (TA.)

رَحِمَ: see its syn. رَحِمَ, in two places.

أُمُّ رَحِمٍ: see its syn. رَحْمَةٌ. — [Hence, رَحِمَ] one of the names of Mekkeh; (S, K,\*) as also الرِّحْمَةُ (K); meaning the source of رَحْمَةٌ [or mercy, &c.] (TA.) [See also رَحِمَ.]

رَحِمَ: see its syn. رَحِمَ, in two places.

رَحِمَ The coming forth of the womb, in consequence of a disease. (IAqr, TA.) [See also رَحِمَتْ and رَحِمَ, of each of which it is an inf. n.]

رَحِمَ The womb, i.e. the place of origin, (Mgh, Mṣb, K,) and the receptacle, (Mgh, K,) of the young, (Mgh, Mṣb, K,) in the belly; (Mgh;) as also رَحِمٌ, (Mṣb, K,) a contraction of the former, and رَحِمٌ, which is of the dial. of Benoo-Kiláb: (Mṣb;) in this sense, (Mṣb,) which is the primary signification, (Mgh,) [i.e.] as meaning the رَحِمَ of the female, (S,) it is fem.; (S, Mṣb;) or, as some say, masc.; (Mṣb;) but IB cites a verse in which رَحِمَ is fem.: (TA:) pl. أَرْحَامٌ. (MA.)

— Hence, (Mgh, Mṣb,) as also رَحِمٌ (S, Mṣb, K) and رَحِمٌ, (Mṣb,) Relationship; i.e. nearness of kin; syn. قُرَابَةٌ: (S, Mgh, Mṣb, K;) [by some restricted to relationship by the female side; as will be shown below:] and connexion by birth: (Mgh, Mṣb;) or relationship connecting with a father or an ancestor: or near relationship: so in the T: (TA:) or a connexion, or tie, of relationship: (A, TA:) or the ties of relationship: (M, K, TA:) accord. to the K, الرَّحِمُ signifies الرِّقَابَةُ or أَسْلَابُهَا and أَسْلَابُهَا: but in the M it is said, الرَّحِمُ أَسْلَابُ الْقُرَابَةِ وَأَسْلَابُ الرَّحِمِ الَّتِي هِيَ مَنِئِبَتِ الْوَلَدِ; in which وَأَسْلَابُهَا forms no part of the explanation of الرَّحِمِ, as the author of the K asserts it to do: (TA:) as meaning relationship, رَحِمَ is in most instances masc.: (Mṣb:) pl. as above. (K.) It is said in a holy tradition (حَدِيثٌ قُدْسِيٌّ) [i.e. an inspired or a revealed tradition] that God said, when He created الرَّحِمَ [meaning “relationship,” &c.], أَنَا الرَّحِيمُ وَأَنْتَ الرَّحِمُ شَقَقْتُ, أَنَسَكَ مِنْ أَسْبَى فَمَنْ وَصَلَكَ وَصَلْتَهُ وَمَنْ قَطَعَكَ قَطَعْتَهُ [I am الرَّحِيمُ and thou art الرَّحِمُ: I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him]. (TA.)

[رَحِمَهُ means † He made close his tie, or ties, of relationship, by kind behaviour to his hindred: and قَطَعَ رَحِمَهُ, He severed his tie, or ties, of relationship, by unkind behaviour to his hindred: see art. وَصَلَ and see also رَحِمَهُ, in the first paragraph of art. بَلَ; and a verse

there cited.] — ذُو الرَّحِمِ means † [The possessor of relationship, &c.; i.e.] the contr. of الْأَجْنَبِيُّ: (Mgh, Mṣb:) the pl. الْأَرْحَامُ, [or, as in the Kur viii. last verse, and xxxiii. 6, أُولُو الْأَرْحَامِ], in the classical language, means any relations: and in law, any relations that have no portion [of the inheritances termed فَرَائِضُ] and are not [such heirs as are designated by the appellation] عَصَبَةٌ [q. v.]; (KT, TA in art. ذُو;) [i.e.] with respect to the فَرَائِضُ, it means the relations by the women's side. (IAth, TA in the present art.) ذُو رَحِمٍ and ذُو رَحِمٍ مَحْرَمٌ [and some say] مَحْرَمٌ [and ذُو رَحِمٍ مَحْرَمٌ also (see art. حَرَمَ)] mean † A relation whom it is unlawful to marry, [whether male or female, the latter being included with the former, but the female, when particularly meant, is termed ذَاتُ رَحِمٍ &c.] such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt [and the male relations of such degrees]: and most of the learned, of the Companions and of the generation following these, and Abou-Hanefeh and his companions, and Ahmad [Ibn-Hambal], hold that when one possesses a person that is termed ذُو رَحِمٍ مَحْرَمٌ, this person becomes emancipated, whether male or female; but Esh-Sháfi'ee and others of the Imáms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) — أَطَّتْ رَحِمًا means † A feeling of relationship or consanguinity, or sympathy of blood; and in like manner, elliptically, رَحِمَ alone. You say, أَطَّتْ رَحِمًا; expl. in art. حَسَ: and أَطَّتْ رَحِمًا; expl. in art. حَسَ: and أَطَّتْ رَحِمًا; expl. in art. حَسَ: and أَطَّتْ رَحِمًا; expl. in art. حَسَ: — رَحِمَ is also often used for رَحِمَ or رَحِمًا, meaning † The vulva: see, for exs., شَفَرٌ, and 1 in art. ظَارٌ, and 8 in art. حَوْصٌ. — As an epithet, with ة, applied to a she-camel: see رَحُومٌ. — And as an epithet without ة, applied to a water-skin: see 1, last sentence but one.

رَحِمَ: see the next paragraph. — It is also pl. رَحُومٌ. (TA.)

رَحْمَةٌ (S, Mṣb, K) and رَحْمَةٌ (Sb, K) and رَحِمٌ (S, Mṣb, K) and رَحِمٌ (S, K,) thus in a verse of Zuheyr, (S, TA,) and thus in the Kur xviii. 80 accord. to the reading of Abou-Amr Ibn-El-'Alà, (TA,) and رَحْمَةٌ (S, Mṣb, K,) of which last رَحِمٌ is pl., (TA,) [all inf. ns.; when used as simple substs. signifying Mercy, pity, or compassion; i.e.] tenderness (S, Mṣb, K, and Bd on the بِسْمَةِ) of heart; (Bd ibid.;) and inclination to favour, (S, Mṣb, K,) or inclination requiring the exercise of favour and beneficence: (Bd ubi suprà:) and pardon, or forgiveness: (K:) accord. to Er-Rághib, رَحْمَةٌ signifies tenderness requiring the exercise of beneficence towards the object thereof: and it is used sometimes as meaning tenderness divested of any other attribute: and sometimes as meaning beneficence divested of tenderness; as when it is used as an attribute

of the Creator: when used as an attribute of men, it means tenderness, and inclination to favour [without necessarily implying beneficence]: accord. to El-Káshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the رَحْمَةٌ that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imám Abou-Is-hák Ahmad Ibn-Mohammad-Ibn-Ibraheem Eth-Thaalebee, it is God's desire to do good to the deserving thereof; so that it is an essential attribute: or the abstaining from punishing him who deserves punishment, and doing good to him who does not deserve [this]; so that it is an attribute of operation. (TA.) The saying in the Kur [xxi. 75] وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) — وَاللَّهُ رَاحِمُكُمْ, in the Kur [ii. 99 and iii. 67], means † [And God distinguishes] with his gift of prophecy [whom He will], or his prophetic office or commission. (K, TA.) — رَحْمَةٌ also means † Sustenance, or the means of subsistence: this is said to be its meaning as used in the Kur xli. 50. (TA.) — And † Itain: (TA:) so in the Kur vii. 55. (Bd, Jel.) — And † Plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life: so in the Kur x. 22 and xxx. 35. (TA.)

رَحْمَةٌ: see the next preceding paragraph.

رَحِمَكَ اللَّهُ رَحِمِي [The saying رَحِمَكَ اللَّهُ May God have mercy on thee; &c.;] a subst. from رَحِمَ عَلَيْهِ [like أَبْقَى عَلَيْهِ from أَبْقَى]. (K.)

رَحُومٌ: see رَحُومٌ.

الرَّحِيمُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحِيمٌ, imperfectly decl.,] and الرَّحِيمُ are names [or epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as غَضَبٌ and عَطَشٌ &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered The Compassionate: † the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered the Merciful: but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from رَحِمَ; like الرِّقَابُ from رَغِبَ, and العَلِيمُ from عَلِمَ; and الرَّحْمَةُ, in the proper language, is “tenderness of heart,” and “inclination requiring the exercise of favour and beneficence;” but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in



signification than the latter; the former including in its objects the believer and the unbeliever, and † the latter having for its peculiar object the believer: (Bd on the *بَسْمَلَة*;) accord. to J, (TA,) they are two names [or epithets] derived from *الرَّحْمَة*, and are like *نَدِيم* and *نَدَمَان*, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (S, TA:) or the repetition is because the former is Hebrew, [originally *רַחֵם*], and † the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Musey-limeh the Liar was called *الرَّحْمَانُ الْيَمَامَة*; (S, TA;) and it is said to mean *the Possessor of the utmost degree of the رَحْمَة*; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas † the latter is syn. with *الرَّاحِم*: (S, TA:) or [rather] *رَاحِم* is the act. part. n. [signifying *having mercy, &c.*], and *رَحِيم* has an intensive signification [i. e. *having much mercy, &c.*]: (Msb:) the latter is applied also to a man; and so is *رُحُوم*, in the same sense, and likewise to a woman: (TA:) the pl. of *رَحِيم* is *رَحْمَاء*; (Msb, TA;) occurring in the trad., *الرَّحْمَاءُ*, as related by different persons; [i. e. *God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful*]; *الرَّحْمَاءُ* being in the accus. case as the objective complement of *يَرْحَمُ*, and in the nom. case as the enunciative of *مَا* in the sense of *الَّذِي*. (Msb.)

*رَحْمُوت* is from *رَحْمَة*, [with which it is syn.,] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, *رَحْمُوتٌ خَيْرٌ لَكَ مِنْ رَحْمُوت* [*Fear is better for thee than pity, or compassion*], meaning *thy being feared is better than thy being pitied, or compassionated*: (S, K:) but in the former, without *لَكَ*: or, accord. to Mbr, *رَحْمُوتِي خَيْرٌ مِنْ رَحْمُوتِي*. (Meyd. [See art. *رَهَب*].)

*رَحْمُوتِي*: see what next precedes.

*رُحَام*: see 1, last sentence but two.

*رُحُوم* (Lh, S, K) and *رَحْمَاء*, (K,) applied to a she-camel, (Lh, S, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see *رَحْمَت*),] *Having a complaint of her womb* (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K;) and *رَحْمَة*, applied to a she-camel, signifies the same: the pl. of *رُحُوم* is *رُحُم*, with two dammehs. (TA.) — For the first, see also *الرَّحْمَن*, near the end of the paragraph.

*رَحِيم*: see *الرَّحْمَن*, in seven places. — Sometimes it is syn. with *مَرْحُوم* [i. e. *Treated, or regarded, with mercy or pity or compassion; &c.*: see 1, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628),

\* فَمَا إِذَا عَصَتْ بِكَ الْحَرْبُ عَصَةً \*  
\* فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمٌ \*

(S, and Ham,) i. e. [*But at all events,*] *when war becomes [once] severe to thee, and thine enemy has almost overcome thee, [verily thou art regarded with favour,] treated with mercy, and defended, by us.* (Ham.)

*رَاحِم*: see *الرَّحْمَن*, in two places, in the latter half of the paragraph. — Also, applied to a ewe, and to a she-goat, *Having the womb swollen.* (Lh, K.)

*أَرْحَم* [*More, and most, merciful, &c.*]. God is *أَرْحَمُ الرَّاحِمِينَ* [*The Most Merciful of those that have mercy*]. (TA.)

*مَرْحَمَة*: see *رَحْمَة*.

*مَرْحَم* [*Treated, or regarded, with much mercy or pity or compassion; &c.*]: it is with teshdeed to denote intensiveness of the signification. (S, TA.) — [See also 2, of which it is the pass. part. n.]

*مَرْحُوم*: see *رَحِيم*. — *الرَّحُومَة* is a name of *El-Medeench*. (K.) — [*And الرَّحُومَة*, which may be rendered *The object of God's mercy*, is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely *the deceased*.]

### رحى and رحو

1. *تَرَحُّو* (S, K,) aor. *تَرَحَّو*, (S, K,) [and app. *تَرَحَّى* also (see *رَحْمَة*)]; and *تَرَحَّتْ*; (S, K;) *The serpent turned round about*, (S, K, TA,) and *twisted, or wound, or coiled, itself*; ISd adds, *كَالرَّحَى* [i. e. *like the mill, or mill-stone*]; for which reason it is said to be *إِحْدَى* *بَنَاتِ طَبَقِ الرَّحَى* or *رَحَى*, (S, K,) inf. n. *رَحَو*; (TA;) and *رَحَّتْهَا*, (S, K,) inf. n. *رَحَى*; (TA;) *I turned round the رَحَا* or *رحى* [i. e. *the mill, or mill-stone*]: (S, K:) or *I made it*: (K:) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) — *وَرَحَاهُ* *He magnified him, or honoured him.* (IAqr, TA.)

5: see above, first sentence.

*رَحَى* (S, Msb, K, &c.) and *رَحَا*, (Msb, \*K,) the former of which is the more approved, (TA,) and some say *رَحَا*, (S,) *A mill*; syn. *طَاحُون*: (Msb:) [and] *a mill-stone*; i. e. *the great round stone with which one grinds*: (TA:) of the fem. gender: (Zj, S, Msb, K:) dual of the first *رَحْيَان*, (S, Msb, K,) and of the second *رَحْوَان*, (Msb, \*K,) and of the third, *رَحَائِن*: (S:) the pl. (of pauc., S) of *رَحَى* (Msb) [and of *رَحَا*] is *أَرْج* and (of mult., S) *أَرْحَاء*, (S, Msb, K,) which latter is the pl. that is preferred accord. to I'amb, (Msb,) and *رَحَى* and *رَحَى*, (Msb, K, TA,) with damm and with kesr (Msb, TA) to the ر, (Msb,) [for the last of which *رَحَى* is substituted in the CK,] and *أَرْحَى*, (K, TA,) with damm, and with kesr to the ح, and teshdeed to the ي, (TA,) [in

the CK *أَرْحَى*,] and *أَرْحَاء*, (Msb, K,) which is extr., (K,) said by AHat to be wrong, and by I'amb to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of *رَحَا* [and therefore regular]: (S:) the dim. is *رَحِيَّة*. (Zj, Msb.) *رَحَى* [or *رَحَى*] signifies *The hand-mill*. (MA.) — [Hence, *A molar tooth, or grinder*:] i. q. *ضَرْس*; (S, Msb, K;) pl. *أَرْحَاء*, i. q. *أَضْرَاس*: (S:) [or rather] the *أَرْحَاء*, also called the *طَوَاحِن*, are the *twelve teeth, three on each side [above and below], next after the ضَوَاحِك* [or *bicuspids*]. (Zj, in his "Khalk el-Insân.") — [And app. *A roller with which land is rolled to crush the clods*; as being likened to a mill-stone: see 1 in art. *خَمَر*, near the end of the paragraph.] — *Stones*: and *a great rock, or mass of stone*. (TA.) — *A round piece of ground, rising above what surrounds it*, (S, K,) *about as large in extent as a mile*: (K:) pl. *أَرْحَاء*: (K, TA:) or this latter, i. e. the pl., signifies *pieces of rugged ground, less than mountains, round, and rising above what surrounds them*: (M, TA:) or *رَحَا* *means a round and rugged place [or piece of ground] among sands*: (Sh, TA:) or *a large and rugged [elevation such as is termed] أَكْبَة* or *قَاة*, round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs, or leguminous plants, nor trees. (ISh, TA.) — *A round cloud*; [as being likened to a mill-stone:] (A in art. *رَجَع*;) or so *رَحَى* *كَرْكِرَة* [or *callous protuberance upon the breast*] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. *أَرْحَاء*: (K:) which likewise signifies the *callous protuberances upon the knees* of the camel. (T, TA.) — *The foot (فَرْسَن) of the camel and of the elephant*: pl. *أَرْحَاء*. (M, K.) — *A دائرة* [app. meaning *a circling border*] around the nail. (TA.) — *The breast, or chest*: pl., as in the other senses following, *أَرْحَاء*. (K.) — *Spinage, or spinach*; (M, K;) because of the roundness of its leaves. (TA.) — *A collective body of the members of a household*. (ISd, K, TA.) — *An independent tribe*: (K, TA:) *أَرْحَاء* (which is its pl., K, TA) signifies *independent tribes, that are in no need of others*. (S, TA.) — *A large number of camels, crowding, or pressing, together*; (S, K, TA;) also called *طَحَانَة*: (S, TA:) or *رَحَا* *الإِبِل* means *the collective herd of the camels*: and in like manner, *رَحَا* *الْقَوْم* *the collective body of the people, or party*. (ISk, TA.) — *رَحَى* *الْقَوْم* signifies [also] *The chief of the people, or party*. (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattâb was called *رَحَى* *الحَرْب*, as though meaning *The chief of war*; because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for *رَحَى* *الْقَوْم*, or *رَحَى* *العَرْب*.] — *رَحَى* *الحَرْب* signifies *The most vehement part [or the thickest] of the fight*; syn. *حَوْمَتَهَا*: (S, Msb:) in the K it is said that *رَحَى* signifies *الحَرْب*, and *مُعْظَمُهُ*; as also *الْمَرْحَى*: but it seems that there is an omission;

for الحرب is [generally] fem., and in the M it is said that رَحَى الْمَوْتِ signifies *مُعْظَمُهُ* [app. meaning the main stress, or the thickest, of death in battle]. (TA.) In a saying relating to 'Alce's having made an end of الجبل مَرَحَى, this expression is expl. by A'Obeyd as meaning *The place around which revolved the thickest of the fight* (المَوْضِعُ الَّذِي دَارَتْ عَلَيْهِ رَحَى الْحَرْبِ) [in the Battle of the Camel]. (TA.) And دَارَتْ عَلَيْهِ رَحَى الْمَوْتِ [which may be rendered † *The main stress of death beset him round about*] means *death befell him*. (Mṣb, TA.)

رَحِيَّةٌ [or رَحِيَّةٌ رَحِيَّةٌ meaning *A serpent folding, or coiling, itself, so as to resemble a neck-ring*]: see رَحِيَّةٌ, in art. رَح.

رَحَا: see رَحَى, first sentence.

رَحِيَّةٌ dim. of رَحَى, q. v. (Zj, Mṣb.)

رَحَاةٌ *A shallow, or a wide, [bowl such as is termed] قَصْعَةٌ*. (TA.) [It is there mentioned in art. رحو, but belongs to art. رَح, q. v.)]

مَرَحَى *A place of a mill or mill-stone*. (MA.) — See also رَحَى (near the end of the paragraph), in two places. — [Accord. to Freytag, it occurs in the Deewān of the Hudhalees as meaning † *A place where any one stands firmly*.]

مَرَجٌ *A maker of mills or mill-stones*. (K, TA.) — And *Moisture in the ground to the extent of a palm*. (AHn, TA.)

رَح

1. رَح, aor. ٢, inf. n. رَح, said of dough, *It had in it much water [so that it was soft: see also 8].* (TA.) — رَحَهُ, (JK, T, K,) aor. ٢, (JK,) inf. n. as above, (TK,) *He broke it, or crushed it, (JK, T,) and so made it soft: (T:) or he trod upon it, (T, K,) and so made it soft.* (T.) — Also *He mixed* (JK, S, K) what is termed نَبِيد (JK,) or wine, or beverage: (S, K:) and likewise food with condiment. (JK.)

4. رَحَهُ *He put much water into it [so as to make it soft]; namely, dough.* (TA.) — [The inf. n.] اِرْحَاغٌ also signifies *The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; or the acting egregiously, or immoderately; or the like; (syn. مَبَالِغَةٌ) in a thing.* (K.)

8. اِرْتَحَ, (IAqr, TA,) inf. n. اِرْتَحَاغٌ, (IAqr, K, TA,) for which, in some copies of the K, is put اِسْتَرْحَاغٌ, but the former is the right reading, (TA,) said of dough, (IAqr, TA,) *It was, or became, soft, or flaccid.* (IAqr, K, TA.) — And † *It (one's opinion) was, or became, unsound, faulty, or confused; syn. اِضْطَرَبَ.* (K, TA.)

رَح [Lax, or flaccid: (Goliuz, on the authority of Meyd:) or soft]: see its fem., رَحِيَّةٌ, voce رَحَا.

رَحٌ *A certain soft, flaccid, or fragile, plant; (AHn, S, K;) as also رَحَاغٌ, with fet-h, (men-*

tioned by ISd,) or رَحَاغٌ. (So in the JK.) — Also *A certain great bird, that carries hff the كَرْكَدَن [or rhinoceros].* (K.) [See note 22 to ch. xx. of my translation of the "Thousand and One Nights." The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.] — And hence, as being likened thereto, (TA,) *One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower:] pl. رَحَاغَةٌ, (K,) or رَحَاغٌ, (JK, A,) or both.* (TA.)

رَحَاغٌ [app., in its primary acceptance, *Softness* of a substance, such as earth &c.: and hence,] *softness, delicateness, or easiness, of life.* (JK, TA.) — It is also used as an epithet. (TA.) You say اَرْضٌ رَحَاغٌ *Soft land, of which the soil is good; as also رَحَاغَةٌ pl. رَحَاغِي: (JK:) or wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and رَحَاغَةٌ, (K, TA,) with teshdeed and medd, (TA,) [in the CK رَحَا, without teshdeed,] signifies the like: (IAqr, K:) or this last (رَحَاغَةٌ), *wide land: (K:) or tumid land or earth, that breaks in pieces beneath the tread: and its pl. is رَحَاغِي* (JK, K.) And رَحَاغٌ اَثَرِي *What is soft of soil, or of moist earth.* (TA.) And عَيْشٌ رَحَاغٌ *A life, or state of life, that is ample, unstraitened, or easy, (S, K, TA,) and soft.* (TA.) — See also رَح.*

رَح: see رَحَى.

رَحِيغ: see رَحِيغ.

رَحَا: see رَحَاغ.

رَحَاغٌ and رَحَاغِي, applied to mud, or clay, (JK, K,) and to dough, (JK,) *Thin, and soft: (JK, K, TA:) and رَحِيغٌ soft, or moist, mud or clay.* (KL.)

رَحَاغ: see the next preceding paragraph.

مُرْحَاغٌ, applied to a man, and to a camel, *Lax, or not firm, in make, by reason of fatness.* (JK.)

سَكْرَانٌ مُرْتَحٌ *Intoxicated, full of drink; (K;) as also مُلْتَحٌ.* (TA.)

مُرْتَحِيغٌ, applied to a man, and to a camel, *Flaccid, or flabby, by reason of old age or of emaciation.* (JK.)

رخص

1. رَخَصَ, aor. ٢, inf. n. رَخَصٌ, *It (a thing, Mṣb, or a price, S, A) was, or became, cheap, low-priced, or low.* (S, A, Mṣb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ham p. 47) thinks it to be from رَخَصَةٌ applied to a woman, as meaning "soft, or tender." Some say رَخَصٌ also; but this is not of established authority. (MF.) — رَخَصَ, aor. ٢, (M, A, Mṣb, K,) inf. n.

رَخَاصَةٌ (S, M, A, Mṣb, K) and رُخُوصَةٌ (S, M, Mṣb, K) and رُخْصَانٌ, (Lth, TA,) *It (a thing, K, or the body, S, Mṣb, or flesh, A) was, or became, soft, or tender; (S, M, A, Mṣb, K, TA;) and soft to the feel: (Mṣb:) and in like manner رَخَصَتْ said of a girl: (A:) or, said of a woman, inf. n. رُخْصَانٌ, she was, or became, soft, or tender, and delicate, or thin, in her external skin: and said of a woman's fingers, they were, or became, soft, or tender: but when said of a plant, inf. n. رَخَاصَةٌ, it was, or became, soft, flaccid, or easily or quickly broken: (Lth:) [and said of a twig, or rod, it was, or became, fresh, or succulent, and soft, or tender: see رَخَصَ.]*

2. رَخَصَ لَهُ فِي كَذَا, inf. n. تَرْخِيصٌ, *He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing.* (S, A, \* K, \*) You say, رَخَصَ الشَّرْعُ لَنَا فِي كَذَا, inf. n. as above, *The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us; as also اِرْحَصَ, inf. n. اِرْحَاصٌ.* (Mṣb.) And رَخَصْتُ فَلَانًا فِي كَذَا وَكَذَا, [or, more commonly, فَلَانًا], *I gave license, or permission, to such a one to do such and such things after my forbidding him to do them.* (TA.)

4. اِرْحَصَ *He (God, S, A, Mṣb, or a man, JK) made it (a thing, Mṣb, or a price, S, A) cheap, low-priced, or low.* (JK, S, A, Mṣb, K.) رَخَصٌ, in this sense, is not known. (Mṣb.) — Also *He found it to be cheap, low-priced, or low.* (K.) — Also, (K,) or اِرْتَخَصَ, (S, A,) *He bought it cheap, or at a low price.* (S, A, K.) — See also 2.

5. تَرْخَصَ *He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA;) he did not go to the utmost length; (S, Mṣb, K;) [he relaxed, or remitted;] in (في) such a thing; (S;) in affairs; (A;) or in the affair.* (Mṣb.) You say also, تَرْخَصَ فِي حَقِّهِ *He took what was easily attainable, of his right, or due, and did not go to the utmost length.* (A.)

8. اِرْتَخَصَ: see 4. — Also, (S, Sgh, K,) or اِسْتَرَخَصَ, (A,) *He reckoned it cheap, or low-priced: (S, A, Sgh, K;) and † the latter, he saw it, or judged it, to be so.* (Lth, K.)

10. اِسْتَرَخَصَ: see 8, in two places.

رَخَصٌ applied to a thing, (A, K,) or to the body, (S, Mṣb,) and to flesh, and to a plant, (A,) *Soft, or tender; (S, M, A, Mṣb, K;) and soft to the feel: (Mṣb:) and رَخِيصٌ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem. of each with ة: (M, TA:) رَخَصَةٌ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying *not rigid or tough: (K:) or, applied to a woman, it signifies soft, or tender, and delicate, or thin, in her external skin: and applied to a woman's fingers, soft, or tender: but رَخَصٌ applied to a plant, soft, flaccid, or easily or quickly broken: (Lth, TA:) and applied to a twig, or rod, fresh, or succulent, and soft, or tender: (Mṣb:) the pl.**

of رُخَصٌ is رُخَصٌ: (Msb.) and that of رُخَصٌ is رُخَصٌ, which is irreg. [as such, but reg. as pl. of رُخَصٌ]; (K, TA;) occurring in poetry. (TA.) You say, هُوَ رُخَصٌ الجسد *He is soft, or tender, in body.* (S.) And أَمْرًا رُخَصٌ البدن *A woman soft, or tender, in body.* (IDrd, TA.)

رُخَصٌ [see 1, of which it is the inf. n., in the first of the senses explained above. — Also The act of making cheap;] a subst. from رُخَصٌ in the first of the senses here assigned thereto. (Msb.)

رُخَصَةٌ (S, A, Msb, K) and رُخَصَةٌ (A, Msb, K) *Indulgence, license or facilitation*; (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رُخَصٌ (A, Msb) and رُخَصَاتٌ and رُخَصَاتٌ and رُخَصَاتٌ. (Msb.) You say, لَكَ فِي هَذَا رُخَصَةٌ [Thou hast, or shalt have, in, or with respect to, this, indulgence, license, or facilitation]. (A.) — † *Indulgence granted, or conceded, by God to his servant, in a matter which He alleviates to him.* (A, K.) — † *An ordinance of indulgence; such as the shortening of prayer in travelling, and the like: pl. رُخَصٌ, of which we have an ex. in the following trad.:] اللَّهُ يُحِبُّ أَنْ تُؤْتَى رُخَصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ [† God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed]. (A.) — † *A portion, or share, of water: (A:) or a time, or turn, in drinking.* (K.)*

رُخِصٌ *A cheap, or low-priced, thing; (Msb;) a low price.* (S, A.) = † *A quick death.* (I, th, A, K.) = See also رُخَصٌ, in two places. — † *Soft, without strength or sturdiness, and without endurance: or stupid, dull, wanting in intelligence; syn. بَلِيدٌ.* (TA.)

### رُخْلٌ

رُخْلٌ *A ewe-lamb; (S, K;) as also رُخْلَةٌ and رُخْلٌ: (K:) the male is called حَمَلٌ: (S:) pl. [of pauc.] أَرْخُلٌ (K) and [of mult.] رُخَالٌ and رُخَالٌ, (S, K,) which last is of an extr. form, (TA,) and رُخْلَانٌ and رُخْلَةٌ and رُخْلَةٌ. (K.)*

رُخْلٌ } see the preceding paragraph.  
رُخْلَةٌ }

مُتَرْخِلٌ *A possessor and rearer of ewe-lambs.* (S.)

### رُخْمٌ

1. رُخْمٌ (S, Msb, K,) aor. ², (K,) inf. n. رُخَامَةٌ; (S, Msb;) and رُخْمٌ, aor. ²; (K;) *It (the voice, S, TA, and speech, K, TA) was, or became, soft, or gentle, and easy: (S, K, TA:) [or it (the voice) was, or became, soft, or gentle, plaintive, and melodious: (see رُخْمٌ:)] it (a thing, and the speech,) was, or became, easy: (Msb:) رُخَامَةٌ in speech is a good quality in women. (TA.) One says also of a girl, رُخْمَتْ, (K, TA,) inf. n. as above, (TA,) meaning *She was, or became, easy [and soft or gentle] in speech: (K, TA:)**

and in like manner, of a [young gazelle such as is termed] خُشْفٌ [meaning in voice, or cry]: and رُخْمَتْ, said of a she-gazelle, means *she uttered a [soft or gentle] cry.* (TA.) = رُخْمَتْ بَيْضًا and رُخْمَتْ عَلَى بَيْضًا: see 4. — [Hence, perhaps,] رُخْمَتْ وَلَدَهَا, aor. ² and ², + *She (a woman) played with her child: (K:) [or,] accord. to the "Nawādir el-Aqrāb," ترخمر عليها and ترخمر صبياً, [app. رُخْمَتْ and ترخمر in both cases,] said of a woman, mean ترخمه † [She treats, or regards, her boy with mercy, pity, or compassion; &c.]: (TA:) and رُخْمَتْ الشئ means رُخِمَتْهُ † [I treated, or regarded, the thing with mercy, &c.]: (K, TA:) AZ says that رُخِمَهُ, aor. ², inf. n. رُخِمَةٌ, and رُخِمَهُ, aor. ², inf. n. رُخِمَةٌ, are syn.: (S:) and he says that رُخِمَ [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رُخِمَهُ, aor. ², inf. n. رُخِمَةٌ, as meaning † *He was, or became, inclined to favour him, or affectionate to him.* (TA.) = رُخِمَ, said of a skin for water or milk, *It was, or became, stinking.* (TA.)*

2. رُخْمَةٌ (Msb,) inf. n. تَرْخِيمٌ, (S, Msb, TA,) *He made it soft, or gentle: (S, TA:) or he made it easy: namely, [the voice, (see 1,) or] speech.* (Msb.) — Hence, (Msb, K,\*) or from التَرْخِيمِ signifying, as some say, *The cutting off [a thing], or cutting [it] at its extremity, or curtailing [it],* (S,) the تَرْخِيمِ of the name, (S, Msb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [abbreviating by the] eliding of the end thereof, for the alleviation of the utterance; (Msb;) the curtailing a name of its last letter, or more; (S, TA;) as when, to one whose name is حَارِثٌ or مَالِكٌ, you say يَا حَارِثُ or يَا مَالِكُ: but accord. to Z, in the A, it is from the تَرْخِيمِ of the hen; because this is only on the occasion of the cutting short (قَطْعٌ) [of the laying] of the eggs: (TA:) [in like manner also] the تَرْخِيمِ of the diminutive is the [abbreviating thereof by the] cutting off of [one or more of] the augmentative letters [and sometimes of radical letters]; as when, in forming the diminutive of أُسُودٌ [and that of بُرَاهِيمٌ], one says سُوَيْدٌ [and بُرَيْهٌ]. (Har p. 334.) — رُخِمَ الدَّجَاجَةُ, inf. n. as above, *He made the hen to cleave to, or keep to, [or brood upon,] her eggs [for the purpose of hatching them].* (M, K.) = رُخِمَ also signifies *He constructed, or cased, a building, or a floor &c., with رُخَامٌ: but this is perhaps post-classical.]*

4. ارْخِمَتْ عَلَى بَيْضًا; (S, K;) or ارْخِمَتْ alone; (JK;) and رُخِمَتْ بَيْضًا, and رُخِمَتْ عَلَى بَيْضًا, (K,) aor. ², (TA,) inf. n. رُخْمٌ and رُخْمٌ and رُخِمَتْ; (K;) *She (a domestic hen, JK, S, K, and an ostrich, JK, TA) brooded upon her eggs, to hatch them.* (JK, S, K.)

8. ارْخِمَتْ فَصِيلًا † *She (a camel) loved, affected, or inclined to, and kept to, or claved to, her young one.* (TA.)

رُخْمٌ † *Favour, or affection; or mercy, pity, or*

*compassion: and love: and gentleness; (K, TA;) as also رُخْمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n.]: (S, K, TA:) the latter is nearly the same as رُخْمَةٌ. (S.) One says, وَقَعَتْ عَلَيْهِ رُخْمَتُهُ, † *His love, and his gentleness, fell, or lighted, upon him.* (S.) And أَلْقَى عَلَيْهِ رُخْمَتَهُ and رُخِمَهُ, (K, TA,) i. e. + [He made to fall, or light, upon him, or bestowed upon him,] his love, and his gentleness: this is said of God. (TA.) And أَلْقَتْ عَلَيْهِ رُخْمَهَا and رُخِمَتْهَا i. e. + [She made to fall, or light, upon him, or bestowed upon him,] her favour, or affection, or her mercy, pity, or compassion. (TA.) And أَلْقَتْ عَلَيْهِ رُخْمَةَ أُمِّهِ i. e. + [upon whom] the love and familiarity of his mother [have been made to fall or light, or have been bestowed], is an explanation given by Aq of the pass. part. n. مَرْخُومٌ. (S, TA.) [But accord. to Z, these significations are from رُخْمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that أَلْقَى عَلَيْهِ رُخْمَتَهُ means † *He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him: because the رُخْمَةٌ is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) = A certain [species of] bird, well known; [the vultur percnopterus; being for the most part white, called by some the white carrion-vulture of Egypt and the neighbouring countries; and also called Pharaoh's hen; in Hebr. דָּוָדָא: (see Bochart, Hieroz., 297-322:)] n. un. رُخْمَةٌ: (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قَصَبٌ is of قَصَبَةٌ: (Msb:) the pl. [properly so termed] of رُخْمَةٌ is رُخْمٌ [like as بَدَنٌ is of بَدَنَةٌ, or perhaps of رُخْمٌ, like as أَسَدٌ is of أَسَدٌ], (JK, TA) and also رُخْمٌ [which is anomalous: (JK:) the رُخْمَةٌ is a party-coloured bird, white and black, (S, TA,) resembling the نَسْرُ (JK, S, TA) in form; and also called أَنْوَقٌ: (S, TA:) [it is said to be] a bird that eats human dung, a foul bird, not of such as are pursued as game, wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَامٍ, for it is not eaten: it is [said to be] thus called because it is too weak to take prey: (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the female: (see أَنْوَقُ:)] the male is called يَرْخُمٌ and يَرْخُومٌ (JK, K) and يَرْخُومٌ. (Kr, K.) = Also Thick milk. (IAgr, K.) = The رُخْمَةٌ [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رُخْلَةٌ [app. as meaning The inner part of the thigh] of a human being: (JK, TA:) one says, فَرَسٌ نَاتِقٌ الرُخْمَةِ [A horse having the رُخْمَةِ protuberant]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رُخْمٌ is the coll. gen. n.: and hence, perhaps,] رُخْمَةُ الرَّخْمِ, applied by the poet 'Amr Dhu-l-Kalb to a ewe abounding with milk, as meaning Soft [in the رُخْمِ, and app. protuberant therein, and by reason**

thereof, and of the largeness of her udder, *waddling*,] as though she were mad, or possessed. (TA.)

رُخْمَرُ a pl. of رُخْمَةٌ q. v. [n. un. of رُخْمَرُ; like رُخْمَرُ, but anomalous]. (JK.)

رُخْمَرُ Lumps of biestings. (IAar, K.)

رُخْمَةٌ, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding "with damm,"] or رُخْمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) A whiteness in the head of a ewe or she-goat: (JK, TA:) and a dust-colour in her face, the rest of her being of any colour. (TA.)

رُخْمَةٌ: see رُخْمَرُ, in nine places: — and see also رُخْمَةٌ.

رُخْمَانُ i. q. رُخْمَانُ. (TA.)

رُخَامُ [commonly applied to *Marble*: and sometimes to *alabaster*: the latter application is the more agreeable with the following explanation:] a certain white, soft stone: (JK, S, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخَامُ: (TA:) a well-known kind of stone: (Mgh:) n. un. with ة [meaning a piece, or slab, &c., thereof]. (Mgh, Mghb.) [See also مَرْمَرُ.]

رُخِيمُ, applied to speech, (S, Mgh, K,) &c., (Mghb.) Soft, or gentle, and easy: (S, \* K:) or [simply] easy: (Mghb:) and, applied to the voice, soft, or gentle, plaintive, and melodious. (TA.) — Also, applied to a girl, (K,) and so رُخِيمَةٌ, (As, JK, K,) Easy [and soft or gentle] in speech: (As, K:) and in like manner, رُخِيمَةٌ الصَّوْتِ, [a girl soft, or gentle, &c., in voice]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] رُخِيمُ. (TA.) — رُخِيمُ الحَوَاشِي Gentle, gracious, or courteous, to his associates. (TA.)

رُخَامَةٌ n. nn. of رُخَامُ [q. v.]. (Mgh, Mghb.) — Also A certain plant. (AHn, K.)

رُخَامِي A certain plant, (AHn, K,) different from the خَضْرَاءُ [app. خَضْرَاءُ, with which some probably identify it], having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands: (AHn, TA:) or, as some say, (TA,) a kind of tree like the ضَال [q. v.]. (S, TA.) [See also رُخْمَةٌ, in art. رُوح.] — Also [or رُخَامِي] A soft, or gentle, wind. (K.)

رُخِيمُ: see رُخْمَرُ. — إِنَّهُ لَرُخِيمٌ لَهُ Verily he is inclined to favour him; or is affectionate to him. (Ih, TA.)

رُخْمَرُ, applied to a horse, and the fem. رُخْمَاءُ, applied to a ewe or she-goat, Whose head is white, the rest being black: (S, K:) the latter like رُخْمَرَةٌ: one should not say رُخْمَرَةٌ: (S:) or the former, a horse whose face is white: (Mgh:) and

the latter, a ewe, or she-goat, having a whiteness on her head. (JK.)

رُخْمَرُ (JK, S, K) and رُخْمَرُ (JK, K, TA, but not in the CK) and رُخْمَرُ (S, K) and رُخْمَرُ (K, TA, but not in the CK) and, accord. to the M, رُخْمَرُ, (TA,) and رُخْمَرَةٌ, (accord. to the JK,) or رُخْمَرَةٌ, and رُخْمَرَةٌ, (K,) I know not who of mankind he is. (JK, S, K.)

رُخْمَرُ (JK, S, K) and رُخْمَرَةٌ (S, TA) and رُخْمَرُ (K) A domestic hen, (JK, S, K,) and an ostrich, (JK,) Brooding upon eggs, for the purpose of hatching. (JK, S, K.)

رُخْمَرُ: see رُخْمَرُ, in the latter part of the paragraph.

رُخْمَرُ [or رُخْمَرَةٌ and رُخْمَرَةٌ] i. q. رُخْمَرُ and رُخْمَرُ [&c.]. (JK.)

رُخْمَرُ: see رُخْمَرُ, in the latter part of the paragraph.

رُخْمَرُ: see رُخْمَرُ, in the former half of the paragraph. — رُخْمَرَةُ الصَّوْتِ: see رُخْمَرُ.

رُخْمَرُ: see رُخْمَرُ, in the latter part of the paragraph.

## رخو

1. رُخُو, aor. يَرُخُو; and رُخِي, aor. يَرُخِي; (S, M, Mgh, K;) inf. n. رُخَاوَةٌ (M, Mgh, K) and رُخَاوَةٌ (M, K, but in several copies of the latter رُخَاوَةٌ) or this is a simple subst., (Mghb,) and رُخَاوَةٌ, with kesr, (M, K,) which is extr., (M,) and some add رُخَاوَةٌ and رُخَاوَةٌ; (MF, TA;) It (a thing, S) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. صَارَ رُخَاوًا, (S, K, TA,) i. e. هَاسًا; (TA;) or لَانَ; (Mghb;) and رُخَاوَةٌ signifies the same. (S, \* K.) — And رُخُو, and رُخِي, (Mghb, K,) and رُخَا [like دَا [of which the aor. is يَدْعُو], and رُخَا [like رَعَى [of which the aor. is يَرْعَى; in the CK, erroneously, like رَعَى]; (K, TA;) the aor. [of the first and third] being يَرُخُو and [that of the second and fourth being] يَرُخِي; (TA;) said of life (عَيْشُ), + It was, or became, ample, unstraitened, or plentiful, in its means, or circumstances: (Mghb, K:\*) or said of a man, inf. n. رُخَا, + he was, or became, in an ample, an unstraitened, or a plentiful, state of life. (TK.)

2. رُخِيَةُ الشَّيْءِ بِالشَّيْءِ The mixing of the thing with the thing. (TA.) [The verb is رُخِي, He mixed; like رُخ, which is mentioned in this sense in the present art. in the JK, app. for رُخِي.]

3. رُخَا: see 4, in three places. — Also, inf. n. رُخَاوَةٌ, i. q. بَاعَدَهُ [He was, or became, distant, remote, &c., from him: or he made, or caused, him, or it, to be, or become, distant, remote, &c.]. (K.) — And رُخَا She (a woman, TA) was, or became, near to bringing forth. (K, TA.)

4. رُخَا He made it, or rendered it, soft, yield-

ing, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. جَعَلَهُ رُخَا; as also رُخَا. (K.) You say, ارْخِي الرِّبَاطَ [He relaxed, or slackened, the tie, or bond]; (M, TA;) and رُخَا, inf. n. مَرَاخَا. (JK, TA.) And رُخَا لَه مِنْ خَنَاقِهِ [lit. Relax thou, or slacken thou, his cord with which he is being strangled]; meaning + make thou his circumstances ample and easy to him; ease him; relieve him; or grant him a delay. (TA. [See a similar phrase in art. رَبُو, conj. 2.]) And ارْخُ لَه قَيْدَهُ Make thou his shackle, or shackles, wide, or ample, not strait, to him. (TA.) And ارْخُ لَه الْحَبْلَ [lit. Relax thou, or slacken thou, to him the rope]; meaning + give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whither he pleases. (TA.) And ارْخَى لِلْفَرَسِ He lengthened the horse's rope. (K.) And ارْخَى لَه الطَّوْلَ [lit. He relaxed, or slackened, his tether]; meaning + he left him to his own affair. (A, TA.) And ارْخَى عِمَامَتَهُ [lit. He slackened, or loosened, his turban]; meaning + he became, or felt, in a state of security or safety, tranquil, or at ease; (K, TA;) because the turbans are not slackened, or loosened, (لَا تُرْخَى), in difficulty, or hardship. (TA.) And ارْخَى وَغِيْرَهُ (S) He let loose, let down, or lowered, the veil, or curtain, &c. (S, K.) And ارْخَى ثِيَابَهُ عَلَى رِجْلَيْهِ [He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art. رَسَل.) [And ارْخَى دُمُوعًا + He shed tears.] And ارْخَاهُ + His state, or condition, made him to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty. (T, TA.) — ارْخَتْ, said of a she-camel, [app. for ارْخَتْ صَلَاهَا, i. e. She relaxed the part on either side of her tail, virtually] means ارْخَى صَلَاهَا (S, K, TA,) i. e. [the part on either side of her tail became relaxed; or] her صَلَوَانُ [or parts on the right and left of her tail] gaped, [or receded from each other,] on the occasion of bringing forth. (T, TA.) — ارْخَا also signifies A sort of running: (S:) or vehement running: (K:) or running exceeding what is termed تَقْرِيبُ: (JK, K: [see 2 in art. قَرَب:]) or running (حُضْرُ) that is not ardent, or not impetuous: (A, TA:) or gentleness in running: (Hani p. 158:) accord. to Az, الإِرْخَاءُ الأَعْلَى means The most vehement [running termed] حُضْرُ; and الإِرْخَاءُ الأَدْنَى is less than that: and ارْخَى فِي عَدْوِهِ, said of a horse, signifies أَحْضَرَ [app. as meaning He rose in his running]; and is from رُخَا as an epithet applied to wind. (TA.) — You say also, ارْخَى دَابَّتَهُ, meaning He made his beast to go the pace, or in the manner, termed إِرْخَاءُ, explained above: (Lth, K:) [or,] accord. to A'Obeyd, الإِرْخَاءُ signifies the leaving a horse to follow his own eager desire in running, without fatiguing him. (S.)

6. تَرَخَى He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or



*languid, therein.* (Az, TA.) And [in like manner] *استرخى* [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. فنش and بنش, &c.) And *تراخى* He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein. (TA.) — *He drew back, held back, or hung back,* (JK, K, TA.) *تراخى* from me, (TA,) or *تراخى* from the thing. (JK.) — *He was, or became, slow, sluggish, tardy, dilatory, late, or backward.* (JK, TA.) You say also, *تراخى السَّيَّاءُ* The rain delayed; or was tardy, late, or backward. (S, K.) [And *تراخى* The time was, or became, late: and it became protracted. And *تراخى عنه* It was, or became, after, or later than, it: see *متراخ*, below.] And *تراخى الأمر* The affair, or case, was, or became, protracted; the time thereof became extended. (Msb.) And *تراخى* In the affair, or case, is ample time or scope [for action &c.]; syn. *فُحِّتَ*; (Msb, TA;) and extension, or protractedness: (TA:) or remoteness; referring to the case of the resurrection, i. e. the time thereof. (Mgh in art. *تَجَّ*.)

10. *استرخى*: see 1, first sentence. *استرخى* *صَلَاةً*, said of a she-camel: see 4, in the latter half of the paragraph. *استرخى السُّرَّ* [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) — *استرخى* *فِي رَأْيِهِ بَعْدَ*: see 6. *استرخى* *فِي الْأَمْرِ* [He was, or became, weak in his opinion after being strong]. (IAar, TA in art. *خَرَعَ*.) — *استرخت حاله*, (JK, T, TA,) and *استرخى به الأمر*, (JK,) *استرخت به حاله*, (T, TA,) + *The affair, or case, and his state, or condition, became good with him after straitness*; (JK;) or *he became in a good state, or condition*, (T, TA,) in ample, unstrained, or plentiful, circumstances, (TA in explanation of the first of these phrases,) after straitness. (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA.)

\* قَابِلٌ وَاسْتَرْخَى بِهِ الْخَطْبُ بَعْدَمَا \*  
\* أَسَافَ وَلَوْلَا سَعْيُنَا لَمْ يُؤْبَلِ \*

meaning: [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA:) or the phrase *استرخى به الخطب* means *أَرْخَاهُ خَطْبُهُ* [explained above: see 4]. (T, TA.)

*رُخْوٌ* and *رُخْوٌ* (Lth, S, M, Msb, K) and *رُخْوٌ*; (M, Msb, K;) but accord. to Aq and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to Aq and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) *Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken*;

syn. *هَيْسٌ*; (S, K;) or *لَيِّنٌ سَهْلٌ*; (Msb;) [and *مُسْتَرْخٍ* signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. *رُخْوَةٌ* and *رُخْوَةٌ* and *رُخْوَةٌ* (K) [and *مُسْتَرْخِيَةٌ*]. You say *حَجَرٌ رُخْوٌ* or *رُخْوٌ* A stone that is soft, yielding, &c. (Msb.) — And *فَرَسٌ رُخْوٌ* A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace. (S.) And *فَرَسٌ رُخْوٌ الْعِنَانِ* A horse that is easy to be led, or tractable. (A, TA.) The phrase *فِي رُخْوِ* is used in a verse of Aboo-Dhu-eyb instead of *فِي رُخْوَةٍ* because meaning *فِي شَيْءٍ* *رُخْوٌ*. (S.) — *الْحُرُوفُ الرُّخْوَةُ* [which may be rendered *The lax letters*] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase *لَمْ يَرْوَعُونَا* [for which some say *لَمْ يَرْوَعْنَا*]: Sgh says [correctly] that they are the letters exclusive of those termed *الشَّدِيدَةُ* and of those in the phrase *لَمْ يَرْوَعُونَا*: as is said in the M, they are thirteen; namely, ف, ب, غ, ط, ض, ص, ش, س, ز, د, خ, ح, ث, and ه; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) ا without ء, and و and ي, which are generally included in an intermediate class between the *شَدِيدَةُ* and the *رُخْوَةُ*, namely, in the class consisting of the letters in the phrase *لَمْ يَرْوَعُونَا* or *لَمْ يَرْوَعْنَا*:] the letter termed *رُخْوٌ* is that in which the sound runs on, as it does, for instance, in the س and ش when you say *الْمَسَّ* and *الرَّشَّ*. (TA.)

*رُخْوَةٌ*: see what next follows.

*استرخا*: i. q. *استرخا*: [i. e. Softness, yieldingness, flaccidity, &c.: see 1, first sentence]; as also *رُخْوَةٌ*: you say, *فِيهِ رُخْوَةٌ* and *رُخْوَةٌ* [In him, or it, is softness, &c.]. (K.) — See also what next follows.

*رَخَاءٌ* [said by some to be an inf. n. of 1] *Ample-ness, or freedom from straitness, of the means, or circumstances, of life*; (JK, S, Msb, K;) [and so *رَخَاءُ الْبَالِ*]; as also *رُخْوَةٌ*. (JK.) *رَخَاءُ النَّفْسِ* [An easy, or unstrained, state of mind]. (S in art. *بَوَل*.)

*رَخَاءٌ* A soft, or gentle, wind: (S, K;) or a soft, or gentle, and quich, wind: (JK;) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bd, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bd.)

*رَخِيٌّ* (Msb, K) and *رَاحٍ* (K,) applied to life (Msb, K,) + *Ample, unstrained, or plentiful, in its means, or circumstances*: (Msb, K:) or both applied to a man, + *in an ample, an unstrained, or a plentiful, state of life*. (TK.) You say, *إِنَّهُ لَفِي عَيْشٍ رَخِيٍّ* + [Verily he is in an ample, an unstrained, or a plentiful, state of life]. (TA.) And *رَخِيٌّ الْبَالُ* (JK, S, Msb, TA) and *رَاحِيٌّ* (JK) + *He is in an ample, or unstrained, (S,) or an easy, or a pleasant,*

*and a plentiful, state, or condition.* (JK, S,\* Msb, TA.) [See also other explanations in art. *بَوَل*.] And *إِنَّ ذَلِكَ الْأَمْرَ لَيَذْهَبُ مِنِّي فِي بَالٍ* [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.)

*رَاحِيٌّ* and *رَاحِيٌّ الْبَالُ*: see the next preceding paragraph.

*أَرْخَى* [as meaning *Morc relaxing or slackening or loosening*] is used in a verse of Hassán Ibn-Thábit for the regular expression *أَشَدُّ إِرْخَاءً*: it is like *مَا أَشَدَّ حَاجَتَهُ* meaning *مَا أَضْوَجَهُ*. (El-Hareecree's "Durrat el-Ghowwág," in De Sacy's "Anthol. Gramm. Ar," p. 52 of the Ar. text.)

*أَرْخِيَةٌ* A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered. (S, K.)

*مِرْخَاةٌ*, applied to a beast, (دَابَّةٌ, K,) or a horse or mare, (فَرَسٌ, S,) and a she-camel, (TA,) and a she-ass, (S,) *That runs in the manner termed إِرْخَاءً*: (K: [see 4, in the latter part of the paragraph:]) or *that runs much in that manner*: (S:) pl. *مِرْخَاةٌ*. (S, TA.)

*جَاءَ زَيْدٌ مُتْرَاحٍ* [part. n. of 6, q. v.] — You say *زَيْدٌ مُتْرَاحِيًا زَمَانَهُ عَنْ زَمَانٍ مَجِيءٍ عَمْرٍو* [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. *جَاءَ بَعْدَ عَمْرٍو*. (Msb in art. *بَعَدَ*.)

*مُسْتَرْخِيَةٌ*: see *رُخْوٌ*, first sentence.

رد

1. *رَدَّه*, (S, M, Msb, K, &c.), aor. 2, (S, M, L,) inf. n. *رَدٌّ* (S, M, Msb, K, &c.) and *مَرَدٌ* (S, M, L, K) and *مَرْدُوذٌ* (S, L, K,) this last an inf. n. like *مَعْقُولٌ* and *مَحْلُوفٌ*, (S, L,) and *رَدَّةٌ* (S [there said to be an inf. n., like *رَدٌّ*, of *رَدَّه*, aor. 2,]) and *رَدِيدِي* (S, L, K, [but in the S and L merely said to be syn. with *رَدٌّ*]) an intensive form, (Mgh, TA,) and *تَرَدَّدَ*, which is [also] an intensive or a frequentative inf. n. of *رَدَّه*, (Sb, M, L,) and likewise an inf. n. of *رَدَّه*; (Sb, S, M, L;) and *ارْتَدَّه*; (M, L;) *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it*; syn. *رَجَعَهُ*, (S, M, L, Msb,) and *صَرَفَهُ*, (S, M, L, K,) and *دَفَعَهُ*; (Msb in art. *دَفَعَ*, &c.) and *دَفَعَهُ* [from his, or its, course]. (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], *يَوْمَ لَا مَرَدَّ لَهُ* [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, *أَمْرُ اللَّهِ لَا مَرَدَّ لَهُ* The command of God, there is no repelling, or averting it. (L.) And *رَدٌّ* [There is no repelling, or averting, the command of God.] (A.) And

رَدَّه عَنِ الْأَمْرِ *He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also لَدَّه. (T, L.)* — Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the *Kur* [xxviii. 12] *فَرَدَّنَاهُ إِلَىٰ أُمِّهِ* [So we returned, or restored, him to his mother] and [iii. 142] *يَرْدُوْكُمْ عَلَىٰ أَغْيَابِكُمْ* [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, *رَدَّه إِلَىٰ مَنْزِلِهِ* *He sent him back to his abode. (S, L, Mgh.)* And *رَدَّه إِلَيْهِ جَوَابًا* *He returned, or rendered, to him a reply, or an answer; (S, A,\* L, Mgh;)* he sent to him a reply, or an answer. (Mgh.) And *رَدَّه عَلَيْهِ* *He replied to him, or answered him, in an absolute sense; (L;)* and also, by way of refutation or objection, i. e. *he replied against him; فَقَالَ and said, or بِقَوْلِهِ by his saying. (TA &c., passim.)* And *رَدَّ عَلَيْهِ السَّلَامَ* *He returned to him the salutation. (The Trad. &c., passim.)* And *رَدَّ عَلَيْهِ الْوَدِيعَةَ* *He returned, rendered, restored, or sent [back], to him the deposit; (Mgh;)* and *الْمِنْحَةَ* [the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. *منح*.) And *مَرَدَّ رَدَّ* and *رَدَّ* (S, Mgh, L, K,) inf. n. *رَدَّ* and *مَرَدَّ* (Mgh,) *He rejected the thing, (such as a gift, A, and bad money, L,) refusing to receive it, or accept it, from him; [as though he cast it back at him;]* and *رَادَّه الشَّيْءُ* (S, L, K,\*) And in like manner, *He rejected the thing in reply to him, charging him with error in respect of it. (S, L, K.)* And *رَدَّدْتُ عَلَيْهِ قَوْلَهُ* [I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it]. (A, Mgh.) [And *رَدَّدْتُ قَوْلَهُ* I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refuted it; refused assent to it; controverted it, or contradicted it. And *رَدَّ الْأَمْرَ* *He refused assent, or consent, to the thing, or affair. And رَدَّ عَلَيْهِ الْأَمْرَ* *He refused him his assent, or consent, to the thing, or affair.]* And *رَدَّ السَّائِلَ* *He turned back, or away, the beggar, or asker, from the object of his want: (A:)* [he rebuffed him:] or he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift: occurring in trads. with both of these meanings. (L.) — *رَدَّ الْبَابَ* *He shut, or closed, the door. (Mgh. [See مَرَدَّدٌ.])* — *رَدَّ يَدَهُ إِلَىٰ سَيْفِهِ* is a phrase of frequent occurrence, meaning *He put back his hand to his sword; it being hung behind him: (see 4 in art. خلف:)* and hence, simply, *he put his hand to his sword.* *فَرَدُّوا* in the *Kur* xiv. 10, means

And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Jel.) — *رَدَّه فِي الْأَمْرِ* [He made him to enter again into an affair, or a state]. (ISh, TA in art. *نكس*.) — *رَدَّ الشَّيْءَ* *He repeated the thing; did it again; syn. أَعَادَهُ. (M in art. عود.)* You say, *رَدَّ عَلَيْهِمُ* *He repeated to them the oaths. (L in art. جلد.)* [In this sense, *رَدَّ* is one of the inf. ns. in use; as in the following ex.] It is said in a trad., *لَا يَرْدِي فِي الصَّدَقَةِ* [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — *هَذَا لَا يَرُدُّ عَلَيْكَ شَيْئًا* [This will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee: (Har p. 483:) and *مَا يَرُدُّ عَلَيْكَ هَذَا* [This does not profit thee. (A.)] — *رَدَّ إِلَيْهِ الْأَمْرَ* [He referred the affair, or case, to him for management or decision: or] he committed to him the affair, or case; syn. *فَوَضَّهَ إِلَيْهِ. (S and A and K in art. فوض* — *رَدَّ الشَّيْءَ إِلَىٰ أَصْلِهِ* a phrase of frequent occurrence, *He reduced the thing to its original state.* And *رَدَّ الرَّبْعَ خُمُسًا* [He reduced the fourth part to a fifth part]. (K in art. *ربع*.) — *رَدَّ اللَّهُ نَفْسِي إِلَىٰ وَقْتِ آتِنَاهَا مَدَّتِي* [God brought my soul to the time of the end of my duration]. (IB, TA in art. *امر*.) — *رَدَّه إِلَى الْأَمْرِ* [He reduced him to the thing, or affair]: (M and K in art. *قصر*, in explanation of *قَصْرَهُ عَلَى* or he appropriated him [or it, restrictively,] to the thing, or affair. (TK in that art.) — *رَدَّ آخِرَ الشَّيْءِ إِلَى أَوَّلِهِ* (S and K in art. *عكس*, &c.) *He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.]* And *رَدَّ بَعْضُ الْأَمْرِ عَلَى بَعْضٍ* [He reversed the order of part, or of the parts, of the affair, or case]. (TA in art. *رك*.) And *رَدَّدْتُ عَلَيْهِ أَمْرَهُ* i. q. *عَكَسْتُ عَلَيْهِ* [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Mgh in art. *عكس*.) [Hence,] *ثُمَّ رَدَّدْنَا لَكُمْ الْكُرَّةَ عَلَيْهِمْ* in the *Kur* xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel.) — [Hence, also, *رَدَّ* sometimes signifies *He, or it, rendered him, or it; or caused him, or it, to become; (like صَبَّرَهُ;)* when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says,

\* رَمَى الْحَدَثَانِ نِسْوَةَ آلِ حَرْبٍ  
\* بِأَمْرِ قَدْ سَدَّنَ لَهُ سُودًا  
\* فَرَدَّ شُعُورَهُنَّ السُّودَ بَيْضًا  
\* وَرَدَّ وَجُوهَهُنَّ الْبَيْضَ سُودًا

[The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. *سمد*.)

2. *رَدَّه*, inf. n. *تَرَدَّدَ* and *تَرَدَّدَ* (S, L,) [the latter of which ns. is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of *رَدَّ* in an intensive or a frequentative sense,] means more than *رَدَّه*; [i. e. *He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;]* having an intensive, or a frequentative, signification. (L.) — [Also *He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate: see its quasi-pass., 5.* — Hence, *† He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs: see, again, 5.* And hence, *† He, or it, confounded, or perplexed, him, so that he was unable to see his right course: see, again, 5; and see also مُرَدَّدٌ.* And *رَدَّدَ الْأَمْرَ* [He agitated the thing, or affair, to and fro in his mind]. (TA in art. *نج*, &c.) — And *He repeated it; iterated it: [or rather] he repeated it time after time; reiterated it: he reproduced it: he renewed it: syn. أَعَادَهُ, (W p. 15,) and كَرَّرَهُ, (A, and W ibid.,) and رَجَعَهُ. (Mgh in art. *رجع*.)* [See also 1.] You say, *رَدَّدَ الْقَوْلَ* *He repeated the saying time after time; reiterated it; syn. كَرَّرَهُ. (A.)* [And *رَدَّدَ عَلَيْهِ الْكَلَامَ* *He repeated to him the speech, or sentence, time after time; reiterated it to him.]* And *رَدَّدَ صَوْتَهُ فِي حَلْقِهِ* *He reiterated his voice in his throat, or fauces; syn. رَجَعَهُ; (S and K in art. *رجع*, &c.)* [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece;] like [as is done in] chanting, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.)

3. *مُرَادَّةٌ* (L and TA in art. *رود*), inf. n. *مُرَادَّ*, (TA in that art.,) or *مُرَادَّةٌ* (TK in the present art.) *He endeavoured to turn him [from, or to, a thing]; syn. رَاجَعَهُ and رَاوَدَهُ. (L in art. *رود*.)* — *رَادَّه الشَّيْءُ*: see 1, in the former half of the paragraph. [Hence,] *رَادَّه الْقَوْلَ* [and فِي الْقَوْلِ (occurring in the TA in art. *عت*)] *He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَاجَعَهُ. (A.)* And *رَادَّه الْبَيْعَ* *He dissolved, or annulled, with him the sale; syn. قَايَلَهُ. (A.)*

4. *اَرَدَتْ* *She (a sheep or goat or other animal) secreted milk in her udder a little before her*

bringing forth; syn. أَضْرَعَتْ (§:) [or,] said of a camel, her udder became shining, and infused with milk. (M, L.) And She (a camel) had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion: or had her أَرْقَاغ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water. (M, L.) [See also مُرِدٌ.] — And ارْدَ [said of a risan, app. from the verb as explained in the first sentence of this paragraph, His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home: see مُرِدٌ: and see also 6. And hence, † He was, or became, very libidinous: see, again, مُرِدٌ. And] † He (a man) was, or became, swollen with anger. (M. [In the L and TA, erroneously written, in this sense, ارَادَ: see, again, مُرِدٌ.]) — Also It (the sea) was, or became, tumultuous, with many waves. (M, L.)

5. تَرَدَّدَ quasi-pass. of 2; (§, L;) He, or it, was made, or caused, to return, go back, come back, or revert; &c.; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time. (L.) You say, تَرَدَّدْتُ إِلَى فَلَانٍ I returned time after time to such a one. (Msb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ الْعِلْمِ He repairs frequently to, or frequents, the assemblies of science; syn. يَخْتَلِفُ. (A.) See also 6. — [And as the returning repeatedly involves the going repeatedly, it signifies also, like اِخْتَلَفَ, He, or it, went, or moved, repeatedly, to and fro; so went and came; or reciprocated. Thus,] تَرَدَّدَ الشَّيْءُ الْمَعْلَقُ فِي الْهَوَاءِ [means The moving to and fro of a thing suspended in the air]. (K in art. ذب.) You say, تَرَدَّدَتِ الرُّوحُ The soul, or spirit, went and came. (W p. 5.) — [Hence,] † He wavered, or vacillated, in الرَّأْيِ [in opinion]: (MA:) and فِي الْأَمْرِ [in the affair], (§ and K in art. لث, &c.) and بَيْنَ أَمْرَيْنِ [between two things, or affairs]. (§ and K in art. ذب, &c.) And تَرَدَّدَ فِي صَدْرِي كَذَا [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. رجع.) And تَرَدَّدَ said of a man, † He was, or became, confounded, or perplexed, so that he was unable to see his right course. (Bq and Jel in ix. 45.) [And † He laboured, or exerted himself, as though going to and fro, or making repeated efforts, in an affair: a meaning well known.] — [And It was, or became, repeated time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed.] You say, تَرَدَّدَ صَوْتُهُ فِي حَلْقِهِ His voice was, or became, reiterated in his throat, or fauces. (The Lexicons passim.) And تَرَدَّدَ فِي الْفَاءِ [He reiterated in uttering the letter ف; or, as the meaning is shown to be in the K in art. فَا, he reiterated the letter ف (رَدَّدَ الْفَاءَ)]. (§ in art. فَا.) And تَرَدَّدَ فِي الْجَوَابِ وَتَعَبَّرَ لِسَانَهُ [He reiterated, or stam-

mered, or stuttered, in uttering the reply, and his tongue halted, fluttered, or hesitated]. (A.)

6. تَرَدَّدَ and تَرَدَّدَ are both syn. with تَرَجَّعَ: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, تَرَدَّدُوا فِي مَسِيرٍ, meaning تَرَجَّعُوا [i. e. They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march]. (TA in art. ثَجَر.) And تَرَدَّدَ الْمَاءُ The water reverted (ارتَدَّ [app. by repeated refluxes]) from its channel, on account of some obstacle in its way. (A.) And تَرَدَّدَ الْمَاءُ فِي ظَهْرِهِ The seminal fluid returned [by degrees] into his back, in consequence of his having been long without a wife. (L. [See also 4.]) — فِي الْكَلَامِ or فِي الْقَوْلِ, and تَرَدَّدَا الْقَوْلَ [or تَرَدَّدَا الْقَوْلَ] They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other. (A: there immediately following the phrase رَادَّة الْقَوْلِ [q. v.]) And تَرَدَّدَا الْبَيْعَ They two rejected, (§, Msb,) or dissolved, or annulled, (§,) [by mutual consent,] the sale. (§, Msb.)

8. ارْتَدَّ quasi-pass. of 1 as expl. in the first sentence of this art.; (Msb;) He, or it, returned, went back, came back, or reverted; &c.; (§, L, Msb, K;) [وَجِبَهُ] [from his, or its, course; and] عَنْ سَعْدِهِ وَدِينِهِ [from his state of prosperity and his religion]; (A;) and إِلَى مَنْزِلِهِ [to his abode]: (Msb:) or he turned, or shifted; عَنْهُ [from it]; and عَنْ دِينِهِ [from his religion]. (M.) [Hence, He apostatized; or revolted from his religion: and particularly] he returned from El-Islâm to disbelief; (Msb;) or so عَنْ ارْتَدَّ يَرْتَدُّ الْبَصَرُ عَنْهُ مِنْ قُبْحِهِ (L.) And يَرْتَدُّ الْبَصَرُ عَنْهُ مِنْ قُبْحِهِ [The eye reverts from him by reason of his unseemliness, or ugliness]. (TA.) See also 6. — [Hence also,] ارْتَدَّتْ نَفْسِي إِلَى وَقْتِ انْتِهَائِي مُدَّتِي [My soul was brought, or came, to the time of the end of my duration]. (IB, TA in art. امر.) [See a verse of El-'Ajjâz cited voce 6.] — And ارْتَدَّتْ عَلَى فَلَانٍ بَغْيَتُهُ [The thing that he sought was refused, or denied, to such a one]: said of one who finds not what he seeks. (TA in art. بغى.) — ارتدّه is syn. with رَدّه as expl. in the first sentence of this art., q. v. (M, L.) — See also 10, (with which it is likewise syn.,) in two places.

10. ارْتَدَّه and اسْتَرَدَّه, He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it. (M, L.) You say, ارْتَدَّ هِبْتَهُ [and اسْتَرَدَّه He revoked, recalled, or retracted, his gift: or the former signifies] he took back his gift; repossessed himself of it; restored it to his possession; syn. ارْتَجَعَهَا. (A.) And اسْتَرَدَّه الشَّيْءَ He asked him, (§, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing. (§, A, L, K.)

رَدٌّ an inf. n. of رَدّه. (§, M, Msb, K, &c.) — [Hence,] رَدٌّ ضَمْعَةً كَثِيرَةً الرَّدِّ, [this being also an inf. n. of the same, † An estate] yielding

much revenue. (A.) [See also رَادَّة.] — [Hence also, app.,] فِي لِسَانِهِ رَدٌّ In his tongue, or speech, is a difficulty of utterance, or a hesitation, (§, K, TA,) [probably meaning such as occasions the repetition of certain letters.] — It is also an inf. n. used as an epithet, signifying, (L, Msb,) and so مَرْدُودٌ (M, L, Msb,) and رَدِيدٌ (M, L,) Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted: (M, L, Msb:\*) rejected as meaning not received or accepted: rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh: (L:) رَدٌّ signifies anything returned after it has been taken. (M.) — [Hence,] † A dirhem that will not pass; that is not current; (A, Mgh, L;) that is returned to him who offers it in payment: (M, L:) pl. رُدُودٌ. (M, A, L, K.) — And hence, (Mgh,) † A thing (§, A) that is bad, corrupt, disapproved, or abominable. (§, A, K.) — Also, (TA passim,) and مَرْدُودٌ (§ in art. رجع, and A,\*) and رَدِيدٌ (A,\*) [where it is evidently mentioned in this sense, a sense in which it is still often used,] A reply; an answer; syn. مَرْجُوعٌ, and جَوَابٌ. (§ in art. رجع.) You say, رَدِيدُهُ هَذَا مَرْدُودٌ قَوْلِكَ [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase رَدُّهُ جَوَابًا.) — And A camel used for riding or carriage: so called because brought back from the pasture to the dwelling on the day of journeying. (T.)

رَدٌّ A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says, يَا رَبِّ اذْعُوكَ إِلَّاهَا فَرْدًا \* فَكُنْ لَهُ مِنَ الْبَلَاءِ رَدًّا \* meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials: and رَدًّا occurs in a reading of verse 34 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رَدًّا, on account of the pause, after suppressing the . (M.)

رَدَّةٌ (T, §, A, K,) or رَدَّةٌ, (so in a copy of the M,) † [A quality that repels the eye:] unseemliness, or ugliness, (IAqr, IDrd, §, M, K,) with somewhat of comeliness, in the face: (§:) or somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or unseemliness, or ugliness, from which the eye reverts: (Abou-Leylâ:) and a fault, or defect, (IAqr, IDrd, M,) in a man, (IAqr,) or in the face. (IDrd, M.) — And the former, (accord. to a copy of the M,) or † the latter, (A, K,) † A receding (تَقَاعُشٌ) in the chin, (M, A, K,) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness. (M.) — And the former, (accord. to a copy of the A,) or † the latter, (K,) † The returned sound of the echo; as in the phrase, سَمِعْتُ رَدَّةَ الصَّدى [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) — Also the former, A gift, or stipend; syn. عَطِيَّةٌ. (L, from a trad.) — And Affection, and desire: so in the phrase,



لَهُ رَدَّةٌ فِينَا [He has affection, and desire, for us], in a verse of 'Orweh Ibn-El-Ward. (Sh.)

رَدَّةٌ a subst. from رَدَّتْ (S, M, L, K,) signifying [An apostacy: and particularly] a returning from El-Islām to unbelief; (L, Mgh;) or so رَدَّةٌ عَنِ الْإِسْلَامِ. (M.) — See also رَدَّةٌ, in three places. — Also Camels' drinking water a second time (M, L, K) and so causing the milk to return into their udders; as also رَدَّةٌ. (M, L.) — And A swelling of the teats of a she-camel: or their swelling by reason of the collecting of the milk: as also رَدَّةٌ, in either sense: and the former, a camel's udder's becoming shining, and infused with milk: (M, L:) or the udder's becoming filled with milk before bringing forth. (Aq, S, K.) — And A remain, remainder, or anything remaining. (M, L.)

رَدَّةٌ: see the next preceding paragraph, in two places.

رَدَّةٌ: see رَدَّ.

رَدَّادٌ and رَدَّادٌ substs. from اسْتَرَدَّ الشَّيْءُ and ارْتَدَّ; [accord. to the K, of رَدَّةٌ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is Desire for the return, or restoration, of a thing;] as in the saying of El-Akhtal,

وَمَا كُلُّ مَغْبُونٍ وَلَوْ سَلَفَ صَفْهُ  
يُرَاجِعُ مَا قَدْ فَاتَهُ بَرْدَادٍ

[And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration]. (M, L. [In the M, in art. سَلَفَ, this verse is differently related; with مَغْبُونٍ for مُتَبَاعٍ, and يُرَاجِعُ for يَرُاجِعُ: and it is there said that سَلَفَ is here used by poetic license for سَلَفَ.])

رَدِيدٌ: see رَدَّ, in three places. — Also Clouds (سَحَابٌ) of which the water has been poured forth. (K.) — And A compact limb, or member. (M, L. [See also مُرَدَّدٌ.])

رَدِيٌّ: see مُرَدُّودٌ.

رَدَّادٌ, (as in the T and in some copies of the K,) or رَدَّادِيٌّ, (as in other copies of the K and in the TA,) A setter of broken bones: from رَدَّادٌ as the name of a certain well-known bone-setter. (T, K.)

رَدَّادِيٌّ: see what next precedes.

رَدَّادٌ sing. of رَدَّدٌ, (TA,) which signifies Unseemly, or ugly; [or having a quality that repels the eye; (see رَدَّةٌ)] applied to men. (IAq, K, TA.) — See also what next follows.

رَادَّةٌ [the act. part. n. رَادٌ converted by the affix ة into a subst.]. You say, هَذَا الْأَمْرُ لَا رَادَّةَ لَهُ, (S, L,) or فِيهِ, (K,) or لَا رَادَّ فِيهِ, (so in a copy of the A, [but probably a mistranscription,]) and لَا مَرَدَّةَ, (K,) † This affair has, or will have, or there is in it, or will be in it, no profit, (S, A, L,

K,) or no return. (S, L.) [See also رَدَّ.] — Also The piece of wood, in the fore part of the عَجَلَةٌ [or cart], that is put across between the نَبْعَانِ [or two shafts, thus called because they were commonly made of wood of the tree called نَبْعٌ; which piece rests upon the neck of the bull that draws the cart]. (K.)

أَرَدُّ † More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هَذَا الْأَمْرُ أَرَدُّ عَلَيْهِ † [This affair is, or will be, more, or most, profitable to him]. (S, L.)

مَرَدٌ: see رَدَّ, second sentence.

مَرْدٌ A ewe or she-goat (S, K) or other animal (S) secreting milk in her udder before bringing forth: (S, K:) or a she-camel having her udder shining, and infused with milk; (Ks, M, L;) as also مُرْمِدٌ (Ks, L:) and any female near to bringing forth, and having her belly and udder large. (M, L.) And A she-camel having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion: or having her أَرْفَاعٌ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water: (M, L:) and a he-camel, (T, K,) and a she-camel, (T, L,) heavy from drinking much water: pl. مَرَادٌ. (T, L, K.) — Also, [app. from the first of the meanings explained in this paragraph,] A man who has been long without a wife, or absent from his home, (T, \* L, \* K,) and whose seminal fluid has in consequence returned into his back; (T, L;) as also مُرَدُّودٌ. (K.) And [hence,] † Very libidinous; (S, K;) applied to a man. (S.) And † [Swollen with anger; see 4: or] angry. (K.) One says, جَاءَ فَلَانٌ مَرْدَ الْوَجْهِ Such a one came angry [in countenance]. (S.) — Also A sea (T, S) tumultuous with waves; syn. مَوَاجٌ. (K:) having many waves: (S:) or having much water. (T.)

مَرْدٌ A man who repels much, and often wheels away and then returns to the fight; or who repels and returns much. (M, L.)

مَرْدَةٌ: see رَادَّةٌ.

مَرْدَدٌ: see the next paragraph. — Also, [and مُرَدَّدٌ, (see 5,)] † A man (S, A) confounded, or perplexed, and unable to see his right course. (S, A, K.)

مَرْدُودٌ: see رَدَّ, in three places. — You say also, لَا خَيْرَ فِي قَوْلِ مَرْدُودٍ وَمَرْدَدٍ [There is no good in a saying rebutted and reiterated]. (A.) — And بَابٌ مَرْدُودٌ A door shut, or closed; not opened. (Mgh.) — And امْرَأَةٌ مَرْدُودَةٌ † A woman divorced; (T, S, \* M, A, K, \*) as also رَدِيٌّ (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to A woman taken back after divorce.] — See also مُرْدٌ. — Also an inf. n. [of an unusual form] of رَدَّةٌ. (S, L, K.)

مَرْدُودَةٌ [the part. n. مَرْدُودٌ converted by the

affix ة into a subst.,] † A razor: [so called] because it is turned back into its handle. (S, A, K.)

مُرْتَدٌّ, from ارْتَدَّادٌ meaning "a returning;" (S;) [An apostate: and particularly] one who returns from El-Islām to disbelief. (L.)

مُرَدَّدٌ: see مُرَدَّدٌ. — Also A man compact and short, not lank in make: (M, L:) or extremely short. (L.) [See also رَدِيدٌ.]

## ردأ

1. رَدَّاءُ الْحَائِطِ, [aor. رَدَّاهُ, inf. n. رَدَّاهُ,] He supported, propped, or stayed, the wall, (ISh, T, K,) by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (ISh, T;) as also رَدَّاهُ: (Yoo, T, K:) or رَدَّاءُ الْحَائِطِ [he supported the wall by a structure;] he attached a structure to the wall. (M.) — Hence, (T,) رَدَّاهُ بِهِ He strengthened and supported him, or it, by means of it, (Lth, T, M, \* K,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) like as one strengthens and supports a wall by means of a structure which he attaches thereto; (T;) as also رَدَّاهُ. (T, \* K.) And رَدَّاهُ, (Mgh, TA,) inf. n. رَدَّاهُ, (Mgh,) He helped, aided, or assisted, him; (Mgh, TA;) as also رَدَّاهُ: (T, S, M, Mgh, K:) and رَدَّاهُ and رَدَّاهُ, (T,) or رَدَّاهُ, (S,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) — Hence also, (i. e., from رَدَّاءُ الْحَائِطِ,) رَدَّاءُ الْإِبِلِ † He took good care of the camels, (A, K, TA,) in tending and pasturing them. (A, TA.) — And رَدَّاهُ بِهِ He cast a stone at him; (M, K;) like رَدَّاهُ, mentioned in art. رَدِيٌّ, and رَدَّاهُ. (M.) — رَدَّاهُ, aor. رَدَّاهُ, inf. n. رَدَّاهُ, (T, S, M, K, &c.,) for which one should not say رَدَّاهُ; (T;) and Th mentions also رَدَّاهُ and رَدَّاهُ as syn. with رَدَّاهُ, but these are strange; and more strange is what is said in the Mgh, namely, رَدَّاهُ, aor. رَدَّاهُ, part. n. رَدَّاهُ, [as a dial. var.,] asserted by IDrst, in the Expos. of the Fq, to be erroneous, and peculiar to the vulgar; (MF, TA;) It (a thing, T, S, M, Mgh,) [and he, see رَدِيٌّ, its part. n.,] was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Mgh, \* K;) or of no rank, or estimation; low, ignoble, vile, or mean; (Mgh;) [disapproved, disliked, hated, or abominable: (see رَدِيٌّ)] and he was, or became, weak, and impotent, so as to be in want or need. (TA from the Expositions of the Fq.)

2: see the next paragraph.

4. رَدَّاهُ: see 1, in five places. — Also He settled, established, or confirmed, him, or it, (K, TA,) in his, or its, state. (TA.) — He stilled, or quieted, him, or it. (K.) — And He let it down; namely, a veil, or curtain. (K.) — Also He rendered it bad, corrupt, vitious, depraved, or the like; (S, K;) namely, a thing; said of a man; (S;) [and رَدَّاهُ is used in the same sense: (see 1 in art. جَشَبَ)] he made, or asserted, or held,



it (a thing) to be رَدِي [or bad, &c.]. (TA.) — And اردأ signifies *He did a thing, or a deed, that was رَدِي* [or bad, &c.]: or *he met with, or experienced, (أَصَابَ) a thing that was رَدِي*. (M, K.) — اردأ على غيره *It exceeded another thing*; as also اردى: (M:) [or the latter only:] accord. to IAar, one says اردأ على السنين, with , (M,) and, accord. to Lth, على الخمسين, (TA,) and, [accord. to F,] على مائة, (K,) meaning *He exceeded [the age of sixty, and fifty, and a hundred]*: (M, K, TA:) but Az says that اردأ, with , [in these phrases,] though authorized by Lth, is wrong; (TA:) and accord. to A'Obeid, one says ارديت. (M. [It is added, however, in the M, that اردأ may perhaps be also used in poetry in the same sense without the prep. على.])

5. تردوا They helped, aided, or assisted, one another. (Lth, M, TA.)

رد: A buttress, or the like, by means of which a wall is strengthened and supported. (T.) [This is the primary signification. See also رد, in art. رد.] — [Or] the primary meaning is *A thing by means of which one is helped, aided, or assisted*; such as the دفء [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — *A helper, an aider, or an assistant*. (T, S, M, Mgh, Msh, K.) You say, فلان رد فلان *Such a one is an aider and a strengthener to such a one*. (T.) — And i. q. مائة [app. as meaning *An accession*; or *a thing that is added, whatever it be, to another thing*]. (M, K.) — And i. q. عدل [i. e. *A burden that balances another burden on the other side of a beast*]; (T, TA:) so called because one such رد supports another: (TA:) and a heavy عدل: (T, K, TA:) pl. أرءاء. (T, TA.)

رداء: see art. ردى.

ردى, applied to a thing, (T, S, M, Msh,) and to a man, (M, TA.) *Bad, corrupt, vitious, depraved, or the like*; (S, M, Msh, \* K;) of no rank, or estimation; low, ignoble, vile, or mean; (Msh;) *disapproved, disliked, hated, or abominable*: and *weak, and impotent, so as to be in want or need*: and accord to the Msh, one says also ردى; [there said to be a dial. var.;] but this is asserted by IDrst, in the Expos. of the F, to be erroneous, and peculiar to the vulgar: (TA:) pl. أرءاء, with two hemzels, (M, K,) applied to a people, or company of men. (M.)

أردأ Worse, and worst; more, and most, corrupt &c.]

مرداة A stone which a strong man can hardly lift with both his hands; (TA:) as also مرداة. (Ish, TA in art. ردى.)

#### ردب

أردب A well-known مكيال [or measure with which corn is measured], (T,) a large مكيال,

(S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Msh;) not correctly called a مكيال for they do not measure with it, but with the وبة: (IB, TA:) it comprises, (يضم, [so in the M, but in copies of the K ويضم, which signifies that it is also pronounced with damm,]) as they say, (M,) or it takes, (T,) twenty-four times the measure called صاع, (T, M, Msh, K,) of wheat, (T,) i. e. sixty-four times the measure called من, (T, Msh,) the من here meant being the من of our country, (Az, [app. meaning El-'Irak,]) and the صاع being that of the Prophet: (Msh;) or six وبات (K:) the اردب of Egypt is six وبات; and the وبة being four ارباع; the ربع, four ارباع; and the قرح, two hundred and thirty-two دراهم: (Es-Suyooti in his "Husn el-Mohadharah:") the half of the اردب is called قنقل: (T:) the word اردب is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced أردب:] the pl. is أرءاب. (Msh.) El-Akhṭal says,

قَوْمٌ إِذَا اسْتَبَحَ الْأَضْيَافَ كُلَّهُمْ  
قَالُوا لِأُمِّهِمْ بُولِي عَلَى النَّارِ  
وَالْخُبْزُ كَالْعَبْرِ الْبِنْدِيِّ عِنْدَهُمْ  
وَالْقَمَحُ سَبْعُونَ إِردَبًا بِدِينَارٍ

[Persons who, when the guests induce their dog to bark, (see art. نبح,) say to their mother, "Make water on the fire:" and bread is like Indian ambergris in their judgment, while wheat is seventy irdelbs for a deenar]: the former of these two verses [whereof the latter only is cited in the S] is said by As and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — Also *A conduit in which water flows upon the surface of the ground*. (M, K.)

أردبة A wide بالوعة [or sink-hole] made of baked clay: (T, K:) likened to the مكيال above mentioned: pl. as above. (T.) [And Any pipe of baked clay: pl. إردبات: see داخنة.] — And i. q. قريمة [which may mean *A large baked brick, or a thing made of baked clay*]: (M, TA:) or large baked bricks; (S, K, TA:) which are called قريمة. (S, TA.)

#### ردج

1. رَدَج, aor. -, inf. n. رَدَج, *He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَج*. (TA.) — رَدَج, inf. n. رَدَجَان, i. q. رَدَج, inf. n. رَدَجَان: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.)

رَدَج What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,) before it eats: like عَفَى in relation to a child: (S, K:) pl. أرءاج. (TA.)

before it eats: like عَفَى in relation to a child: (S, K:) pl. أرءاج. (TA.)

رَدَج pl. of رَدَج: (TA:) — and used by Ru-beh for أرءاج, q. v. (K.)

أرءاج (Lh, S, K) and إرءاج (K) and يرءاج (Lh, S) *Black skin [or leather], (S, K,) of which boots are made*: termed by Ru-beh, in the following hemistich, أرءاج:

كَأَنَّهُا سُرُونٌ فِي الْأَرءَاجِ

[As though they were clad in trousers of أرءاج: (K:) accord. to A'Obeid, originally Pers., (S,) arabicized, (K,) from رءده: (S, K:) one should not say رءدج: (ISk, S:) accord. to Lh, i. q. دارش: or, he adds, as some say, a skin [or leather] different from that termed دارش: or i. q. رءاج, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced,

لَمْ تَدْرِ مَا نَسَجَ الْيَرءَدَجُ قَبْلَهَا

[She knew not what is the weaving of يرءدج before it], it is said that he imagined يرءدج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — [It is said, app. on the ground of an assertion mentioned above, that] يرءدج also signifies *A certain black dye*; (L;) the black [or blacking] with which boots are blacked: or رءاج [i. e. vitriol]. (K.) — Az mentions أرءاج and يرءدج as quadriliteral-radical words. (TA.)

يرءدج: see the next preceding paragraph, in four places.

#### ردح

1. رَدَحَ, (S, K,) aor. -, (K,) inf. n. رَدَح, (TA,) *He inserted an oblong piece of cloth, (S, K,) such as is termed رَدَحَة, (TA,) in the hinder part of the tent; as also اردحه: (S, K:) or both signify he widened the tent: (A:) or he lowered, or let down, the curtain (رَدَحَة, or ستره,) at the hinder part of the tent. (L, and so in some copies of the K.) — Also (thus in the S, but in the K "or") He put a thick coating, or covering, of clay, or mud, upon the house, or structure; and so اردحه. (S, K.) — رَدَح also signifies The spreading a thing upon the ground, so that it becomes even; and so ترءيح [inf. n. of رَدَح]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — And رَدَحَة He threw him down prostrate. (L.) — رَدَحَتْ, aor. -, inf. n. رَدَاحَة, She (a woman) was, or became, such as is termed رءاح, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make. (TA.)*

2: see the preceding paragraph.

4: see 1, in two places.

**رُدْحَة** *A curtain (سُرَّة) in the hinder part of a بيت [or tent]: (S, K:) or a piece, (S, K,) i. e. an oblong piece of cloth, (TA,) that is added in a tent, (S, K,) [in the hinder part thereof, (see 1,)] or inserted therein. (L.) — The رُدْحَة of the lurking-place, or pit, of a hunter consists of Stones set up around; which are also called حَمَائِر, pl. of حِمَارَة. (TA.) — Also i. q. سَعَة; and so مُرْتَدِّحٌ: thus in the saying, لَكَ عَنْهُ رُدْحَة and مُرْتَدِّحٌ [meaning Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it]; (K;) like لَكَ عَنْهُ رُدْحَة. (TA.)*

**رَدَاخٌ** *A great [howl such as is termed] جَفْنَة*: (S, A, \*K:) this is said to be the primary signification: (Har p. 609:) pl. رُدُخٌ. (S, A.) — A widened tent; as also مُرْدُوخٌ and مُرْتَدِّحٌ [of both which see the verbs]. (A.) — A woman heavy in the hips, or haunches: (S, K:) or a woman large in the hips, or haunches, and the posteriors: (A:) or a woman large in the posteriors, heavy in the hips, or haunches, and perfect in make; as also رَادِحَة and رَدُوخٌ. (TA.) And A she-camel, (T, TA,) and a ram, (A, K,) large in the posteriors. (T, A, K, TA.) — A camel heavily laden, (K, TA,) that will not be roused, or put in motion or action, and rise. (TA.) — An army, or troop, (كُتَيْبَة,) marching heavily by reason of numbers, (S, K,) or dragging along the apparatus of war, heavily laden, (K,) great, (TA,) compact, with many horsemen. (A, TA.) — A great, wide, spreading tree. (A, K.) — [A place, or land,] abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (K.) — **عُكُومٌ رَدَاخٌ** *Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also رَدَاخٌ: so in the Towsheeh &c. (TA.)* — **فِتْنَة رَدَاخٌ** (A, K) *Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رُدُخٌ: whence, in a saying of 'Alee, إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُتَاجِلَةً رُدُخًا [Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions, &c.: (TA:) or, accord. to one relation, رُدُخًا, (K, TA,) pl. of رَادِحَة, and meaning heavy, scarcely departing: and accord. to another, فِتْنَة مُرْدَحَة, meaning oppressing by their weight; or covering the hearts; from أَرَدَحَ [in the latter of the senses assigned to it above: see 1]. (TA.) — **رَدَاخٌ** also means *Darkness.* (A, TA.)*

**رَدَاخٌ** } see the next preceding paragraph.  
**رَدُوخٌ** }

**رَادِحَة** *see رَدَاخٌ, in two places. — مَائِدَة رَادِحَة* *A large table abounding with good things.* (TA.)

**مُرْدَحٌ**: see رَدَاخٌ. — Homeyd says, (S, TA,) i. e. Ibn El-Arkat, (TA,)

**بِنَاءٌ صَخْرٍ مُرْدَحٍ بِالطِّينِ**

meaning [A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (S.) — Az says that مُرْدَحٌ sometimes occurs in poetry in the sense of مُرْدُوخٌ as meaning Spread so that its back [or upper surface] is even with the ground. (TA.)

**مُرْدَحَة**: see رَدَاخٌ, last sentence but one.

**مُرْدُوخٌ**: see رَدَاخٌ: — and مُرْدَحٌ.

**مُرْتَدِّحٌ**: see رُدْحَة.

## ردس

1. **رَدَسَ الْقَوْمَ**, (S, K,) aor. ٤, inf. n. رَدَسٌ, (S,) *He threw a stone at the people, or party; or threw at them and hit them with a stone: (S, K:) or with a great stone: (Ham p. 214:) or رَدَسَ, aor. ٤, inf. n. as above, he threw at, or shot at; or he threw at and hit, or he shot; (رَمَى) with anything. (M.) [See also 3.] — رَدَسٌ also signifies The act of striking, or smiting. (Sh, M.) — And رَدَسَة, (M, K,) aor. ٤ and ٤, inf. n. as above; (M;) or رَدَسَة بِجُرْدَانٍ; (A;) *He beat it so as to break it, or crush it; (M, A, K;) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a hard and broad thing. (K.)* And رَدَسَة, aor. ٤ and ٤, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He broke it; namely, a stone with a stone. (IDrd, K.)* — **رَدَسَ بَرَأْسَهُ** *He pushed, or thrust, or repelled, (دَفَعَ, [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) with his head. (TA.)* — And رَدَسَة, inf. n. as above, *He broke, or trained, him; like رَدَسَ, inf. n. as above. (M.)* — **رَدَسَ** *He went away: you say, مَا أَزْدَى أَيْنَ رَدَسَ I know not whither he went away, or has gone away. (S, TA.)* And **رَدَسَ بِالشَّيْءِ** *He went away with, or took away, the thing. (K.)**

3. **رَدَسَ الْقَوْمَ** *i. q. رَدَسَهُ [explained above, in the first sentence]: (S, TA:) [or He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n.] مُرَادِسَة is explained in the O and K as meaning مُرَايَة; but the correct explanation may be مُرَامَة. (TA.)*

5. **تَرَدَسَ مِنْ مَكَانِهِ** *He, or it, fell from his, or its, place. (Ibn-'Abbád, Sgh, K.)*

**قَوْلٌ رَدَسٌ** *+ A saying that is as though it were thrown at one's adversary. (IAar, M.)*

**رَدَوَسٌ**: see what next follows.

**رَدِيسٌ** *A man who throws stones at others, or pelts them with stones, much, or often: (S:) [this meaning is there indicated, but not expressed:] or, as also رَدَوَسٌ, a man who pushes, thrusts, or*

*repels, much, or vehemently; syn. دَفُوعٌ; (K;) or نَطُوحٌ; and who is strong, as though his enemy were pelted with him. (IAar in explanation of رَدَوَس.)*

**مُرْدَسٌ** *A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M:) and مُرْدَاسٌ signifies [in like manner] a big stone with which a thing is so beaten: (A:) or each, a hard and broad thing with which a wall and the ground (K, TA) and a lump of dry clay (TA) are so beaten: (K, TA:) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (S,) or each, (M,) a stone which is thrown into a well in order that one may know whether there be in it water or not. (S, M. [See also مُرْجَاسٌ.])*

**مُرْدَاسٌ**: see the next preceding paragraph. — Also The head; (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.) — And also said to signify A great mountain. (TA in art. رَعَن.)

## ردع

1. **رَدَعَهُ**, aor. ٤, inf. n. رَدَعٌ, *He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Mṣb, K;) turned him back, repelled him, or averted him; (K;) عَنِ الشَّيْءِ from the thing. (S, Mṣb, K, \*.)* — [Hence, app.] **رَدَعَ جَبِيْنَهُ عَنْهُ** *+ He cleared his bosom, or heart, of it; syn. فَرَجَهُ, or فَرَجَهُ; (accord. to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جَبِيْنٌ being used to signify the "bosom," and the "heart:" (TK:) mentioned by Sgh. (TA.)*

6. **تَرَادَعَ الْقَوْمُ** *The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain, forbear, or abstain; turned back, repelled, or averted, one another. (TA.)*

8. **ارْتَدَعَ** *He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (S, Mṣb, K, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (K.)* You say, **ارْتَدَعَ بِرَوَادِعِ الْقُرْآنِ** *[He became restrained by the restrictions of the Kur-án]. (Mṣb.)*

**رَادِعَة**, app. for رَادِعَة *A restraining verse of the Kur-án, seems to be the sing. of رَوَادِعُ, of which an ex. occurs above: see 8.]*

## ردغ

1. **رَدَغَ**, [aor. ٤,] inf. n. رَدَغٌ, *It (a place) was, or became, slimy, or miry. (MA.)* [See also 4.] — **رَدَغَ بِهِ الْأَرْضَ** *He threw him (a man) upon*

the ground. (TA.) And رَدَغَ به He was thrown down, or prostrated. (TA.)

3. رَادَغُهُ [He strove with him, in wrestling, to throw him down]. (TA in art. رَسَخ: see 3 in that art.)

4. ارْدَغَتِ الْأَرْضُ The land, or ground, was, or became, very slimy or miry; [like ارْزَغَتْ] or had much stiff slime or mire; (K;) as also ارْدَغَتِ. (TA.) [See also رَدَغَ] — And ارْدَغَتِ السَّمَاءُ and ارْزَغَتِ The sky gave water such as moistened the earth or ground. (TA.)

8. ارْتَدَغَ He fell into a slimy, or miry, place; (A, TA;) or into رَدَاغَ, (JK, K,) or رَدَّغَةَ. (TA.)

رَدَّغَ and رَدَغَ: see رَدَّغَةَ, in four places.

رَدَغَ A slimy, or miry, place; (Mgh, L;) a place in which is رَدَغُ: (Tekmileh, TA;) or a place in which is much رَدَغُ. (K.)

رَدَّغَةُ and رَدَّغَةُ Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S, K;) or much slime or mire: (JK;) pl. رَدَاغُ and [coll. gen. ns.] رَدَّغُ (S, K) and رَدَّغُ (K;) or رَدَاغُ signifies thin mud: or, as some say, it is pl. of رَدَّغَةُ: (Mgh;) accord. to Kr, رَدَّغُ and رَدَاغُ signify slime, or mire; and are sing. (TA.) [See also رَزَّغَةُ] Hence, رَدَّغُ يَوْمَ دُو رَدَّغُ [A day of slime, or mire, &c.]. (TA, from a trad.) And رَدَّغَةُ مَنَعَنَا هَذَا الرَّدَاغُ [This slime, or mire, &c., prevented us from attending the prayer of Friday: the رَدَاغُ being here used as a sing. n.]. (TA, from another trad.) — [Hence also,] رَدَّغَةُ رَدَّغَةُ الْخَبَالِ and رَدَّغَةُ الْخَبَالِ The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell. (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — You say also رَدَّغَةُ مَاءٍ and رَدَّغَةُ [app. Slimy, or miry, water]; both meaning the same. (TA.)

رَدَاغُ: see the next preceding paragraph, in three places.

رَدَّيْغُ Thrown down, or prostrated; (IAar, K;) as also رَدَّيْغُ. (TA.) — And Foolish, or stupid, (JK, S, K,) and weak: (JK, TA;) this, and رَدَّيْغُ, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean foolish, or stupid. (TA.)

مَرْدَغُ: see the following paragraph.

مَرْدَغَةُ A رَوْضَةٌ [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAar, K;) and so مَرْدَغَةُ. (TA.) — Also sing. of مَرَادُغُ, which signifies The parts between the neck and the collar-bone; (S, K;) also called the بَادِلُ. (S.) And The portion of flesh [or muscle] between the وَابِلَةُ of the كَتِفُ [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulder-

blade,] and the heads of the ribs of the breast: (IAar, K;) or the مَرَادُغُ are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say نَاقَةٌ ذَاتُ مَرَادُغَ (K) and جَمَلٌ ذُو مَرَادُغَ (TA) meaning A fat she-camel (K) and he-camel: (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has مَرَادُغُ in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no مَرْدَغُ there. (TA.) مَرْدَغَةُ الْعُنُقِ means A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the عَضُدُ [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And مَرَادُغُ السَّامِ means The fat that adjoins the مَانَةُ [q. v., of the hump]: (JK, Ibn-'Abbād, TA:) sing. مَرْدَغَةُ. (JK.)

### ردف

1. رَدَّفَهُ, (T, S, O, Māb, K, &c.,) aor. ʾ, (K,) inf. n. رَدَّفَ, (MA, KL,) He rode behind him [on the same beast]; (AZ, Sh, Zj, T, MA, Māb;) [and] so رَدَّفَهُ, [aor. ʾ;] (M;) and ارْدَفَهُ; (AZ, Sh, T, M;) said by IAar to signify the same as رَدَّفَهُ: (T:) [or, in other words,] رَدَّفَهُ signifies he became to him a رَدَفُ [meaning a رَدِيفُ]; and so رَدَّفَ لَهُ; for the Arabs often add the ʾ with a trans. v. that governs an accus. noun; so that they say, سَبَّحَهُ نَصَحَ لَهُ and شَكَرَهُ سَبَّحَ لَهُ (Fr, T:) [and also] he, or it, followed, or came after, him, or it; (S, O, K, and Ham p. 148;) and so رَدَّفَ لَهُ; (Ham ibid.) and رَدَّفَهُ, aor. ʾ; (K;) and ارْدَفَهُ; (S, K, and Ham ubi suprā;) and ارْتَدَفَهُ also signifies the same as رَدَّفَهُ; (K;) and رَدَّفَهُ and ارْدَفَهُ being like تَبَّعَهُ and اتَّبَعَهُ in [form and] meaning: (S:) رَدَّفَهُ, likewise, appears to be syn. with رَدَّفَهُ; or, probably, رَدَّفَهُ, which seems to signify lit. he was made to ride behind him; &c.; for it is said that] the inf. n. تَرْدِيفُ signifies the coming, or going, behind; as also تَرْدَاوُ: (KL:) and رَدَّفَتُهُ also signifies I overtook him and outwent him. (Māb: [explained in my copy by سَبَّحَهُ and سَبَّحَتُهُ; but I think that سَبَّحَتُهُ is a mistranscription for تَبَّعَتُهُ; and that the meaning therefore is, I overtook him and followed him.]) One says, كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَدَّفَ لَهُمْ آخَرٌ أَكْبَرُ مِنْهُ [An event had befallen them, and another, of greater magnitude than it, happened afterwards to them]. (Lth,\* T,\* S, O.) And ارْدَفَهُ ʾ is a dial. var. of رَدَّفَهُ, meaning An event happened to him afterwards: (S, O:) or رَدَّفَهُ الْأَمْرُ and ارْدَفَهُ الْأَمْرُ signify the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them. (M.) It is said in the Kur [xxvii. 74], عَسَى أَنْ يَكُونَ رَدَفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ [Perhaps a portion of that which ye desire to hasten] may have drawn near to you; (Yoo, Fr, T, O,) as though the ʾ were introduced because

the meaning is رَدَفًا لَكُمْ: or it may mean يَكُونُ رَدَفًا لَكُمْ [may have become close behind you]; (Fr, T, O;) the ʾ being introduced for a reason mentioned above, as in سَبَّحَ لَهُ &c. for سَبَّحَهُ &c.: (Fr, T:) El-Aaraj read رَدَفَ لَكُمْ. (O.) And Khuzeymeh Ibn-Mālik Ibn-Nahd says,

إِذَا الْجَوَازُ ارْدَفَتِ الشَّرِيَا

ظَنَنْتُ بِأَلِ قَاطِبَةِ الظُّنُونَا

[When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fātimeh, opinions]: (S, O:) cited by Fr [and by J] as an ex. of ارْدَفَتِ in the sense of رَدَّفَتِ: (T:) he means Fātimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِطَانِ. (S, O. [Respecting the قَارِطَانِ, see art. قَرِطَ.])

2: see 1, in the former half of the paragraph.

3. رَدِيفُ رَادَفَتِ الدَّابَّةُ The beast allowed a رَدِيفُ [to ride it], and was strong enough to bear him; as also ارْدَفَتِ [accord. to some]. (Māb.) You say, لَا تُرْدِفُ هَذِهِ دَابَّةً لَهْ تُرَادَفُ (T, S, M, O, K) and (Lth, M, O, K,) but the latter is rare, (K,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T,) This beast will not allow a رَدِيفُ (Lth, T, M) to ride it; (Lth, T;) will not bear a رَدِيفُ. (S, O, K.) — مَرَادَفَةُ الْجَرَادِ signifies The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two. (S, O, K.) — And المُلُوكُ is [a phrase meaning The acting as a رَدَفُ, or as رَدِيفُ, to the kings,] from الرَّدَاةُ [q. v.]. (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the رَدَاةُ in the Time of Ignorance, says,

رَبَّعْنَا وَرَادَفْنَا الْمُلُوكَ فَظَلَّلُوا

وَطَابَ الْأَحَالِبُ الشَّامَ الْمُنَزْعَا

[We have taken the fourth part of the spoils, and we have acted as رَدِيفُ to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us]: (S,\* O:) وَطَابُ is the pl. of وَطَبُ of milk. (S.) — [In the conventional language of lexicology, رَادَفَهُ, inf. n. مَرَادَفَةُ, signifies It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the رَدَفُ supplied the place of the king. See also 6.]

4. ارْدَفَتُهُ, (T, S, Māb,) inf. n. ارْدَاوُ, (Māb,) I made him to ride (Sh, Zj, T, S, Māb) behind me, (Sh,\* Zj, T, Māb,) or with me, (S,) on the back of the [same] beast; and so ارْدَفَتُهُ: (Māb:) or ارْدَفَتُهُ signifies he placed him behind him on the beast: (M:) and ارْدَفَتُهُ مَعَهُ I made him to ride with him [or behind him, on the same beast]. (O, K.) — And ارْدَفَ الشَّيْءَ بِالشَّيْءِ He made the thing to follow the thing. (M.) — See also 1, in six places. — ارْدَفَتِ النُّجُومُ,

[بَعْضًا بَعْضًا being app. understood,] *The stars followed one another.* (S, O, K.) [See also 6.] — See also 3, in two places.

6. *تَرَادَفُ* is syn. with *تَتَابَعُ*. (T, S, O.) You say, *تَرَادَفَا* *They followed each other.* (K.) And *تَرَادَفَ الْقَوْمُ* *The people, or party, followed one another:* and in like manner one says of anything following another thing. (Mṣb.) [See also 4.] And *تَرَادَفَ الشَّيْءُ* *The thing was, or became, consecutive in its parts; one part of the thing followed another.* (M.) — It is also a word alluding to a certain foul act: (M, O:) from *الرَّدْفُ* signifying *العُجْرُ*. (M.) You say, (of two boys, or young men, *تَرَادَفَا* meaning *تَنَافَعَا*). (K.) — And *تَرَادَفُوا عَلَيْهِ* *They aided, helped, or assisted, one another against him.* (Aṣ, S.) And *تَرَادَفَا* *They aided, helped, or assisted, each other;* (O, K;) as also *تَرَادَفَا*. (O.) — As a conventional term in lexicology, *تَرَادَفُ* signifies *Synonymy*; or the being synonymous. (Mz, 27th نوع; and Kull p. 130.) [You say, of two words, *يَتَرَادَفَانِ* *They are synonymous.* See also 3: and see *مُتَرَادَفٌ*.]

8: see 1, in the former half of the paragraph: — and see also 4, in two places. — You say also, *ارْتَدَفَهُ* meaning *He came behind him;* syn. *اِسْتَدْبَرَهُ*. (S, O.) And *ارْتَدَفَ الْعَدُوَّ* *He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him;* syn. *اَخَذَهُ مِنْ وِرَائِهِ*. (K.) *اَتَيْنَا فَلَانًا فَأَرْتَدَفْنَاهُ*. (K.) is explained by Ks as meaning *اَخَذْنَاهُ* &c. as above [i. e. *We came to such a one, and took him, &c.*]. (T, S, M,\* O.)

10. *اِسْتَرْدَفَهُ* *He asked him to make him [or to let him] ride behind him on the back of the beast.* (S,\* O, Mṣb, K.\*)

*رَدْفٌ*: see *رَدِيفٌ*, in two places. — Also *A sequent of a thing;* (T, S, M, O, Mṣb, K;) whatever that sequent be: (S, O, Mṣb, K:) pl. *أَرْدَافٌ*, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] *followers of [other] stars;* (T, M, O;) [and] its pl. is [also] *رَدَافِي*; (T;) which is particularly applied to *drivers of camels;* or *drivers who urge camels, or excite them, by singing to them:* (T, S, K:) and to *aids, assistants, or auxiliaries;* (S, K;) [as being a man's followers; or] because, when any one of them is fatigued, another takes his place: (S:) or, as some say, *رَدَافِي* is syn. with *رَدِيفٌ*: (T:) or it is also syn. with *رَدِيفٌ*, and (O, K) some say, (O,) a pl. thereof. (O, K.) — *The night:* and the *day:* (K:) *الرَدَفَانِ* signifying *the night and the day,* (T, S, O, K,) because each of them is a *رَدْفٌ* to the other: (T:) and *the morning, between day-break and sunrise, and the evening, between sunset and nightfall;* as also *الْأَبْرَدَانِ* and *الْبَرَدَانِ*. (T in art. *بَرَد*.) — *The consequence of an event, or affair;* (S, O, K;) as also *رَدْفٌ*. (O, K.) So the former in the saying, *هَذَا أَمْرٌ لَيْسَ لَهُ رَدْفٌ* [This is an event, or affair, that has not, or will not have, any consequence, or result]. (S, O.) [So too *رَدِيفٌ*; the phrase *وَالْمَرْدُوفُ* *الرَّدِيفُ* meaning *The consequence and that of which it is the consequence.* — The hinder part of anything. (M.) — The *posteriors, or buttocks,* (S, M, O, Mṣb,) or peculiarly, accord. to some, (M,) of a woman: pl. *أَرْدَافٌ*; (M, Mṣb;) with which *رَوَادِفُ* is syn., but [ISd says,] I know not whether it be an extr. pl. of *رَدْفٌ*, or pl. of *رَادِفَةٌ*. (M.) — *رَدْفُ الْهَلِكِ* *He who, in the Time of Ignorance, supplied the place of the king, (T, M,) in the management of the affairs of the realm, like the وزير in the time of El-Islām, (T,) or like the صَاحِبُ الشُّرْطَةِ in this our age:* (M:) in the Time of Ignorance, (S,) *he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place, (S, O, K,\*) and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil:* (S, O:) *he also rode behind the king upon his horse:* (Har p. 321:) pl. *أَرْدَافٌ*. (T, S, M.) [See also *الرَّدَافَةُ*.] — *الرَّدْفُ* [is also a name of] *The bright star [α] on the tail of the constellation الدَّجَاجَةُ [i. e. Cygnus; which star is also called الذَّنْبُ, and الدَّجَاجَةُ];* (Kzw;) *a certain star near to النَّسْرُ الْوَاقِعُ [or α of Lyra];* (Lth, M, O, K;) and (M) so *الرَّدِيفُ*; (S, M, O;) or this is another star near to النَّسْرُ الْوَاقِعَ. (K.) And *رَدْفُ الثُّرَيَّا* i. q. *الجَوْزَاءُ* [i. e. either Orion or Gemini]. (O.) — Lebeed applies the dual *رَدَفَانِ* to *Two sailors in the hinder part of a ship.* (O, K.)

*رَدْفٌ*: see *رَدْفٌ*, in the former half of the paragraph.

*بَهْمٌ رَدَفِي* *Lambs, or kids, brought forth in the خَرِيف [or autumn], and in the صَيْف [meaning spring], in the last part of the period in which sheep, or goats, bring forth.* (Ibn-'Abbād, O, K.)

*رَدَافٌ* *The place upon which the رَدِيفُ, or رَدْفُ, rides.* (S, M, O, K.) — See also the next paragraph.

*رَدِيفٌ* *One who rides behind another* (S, M, O, Mṣb, K) *on the back of the [same] beast;* (Mṣb;) as also *رَدْفٌ* (S, M, O, Mṣb, K) and *مُرْتَدِفٌ*: (S, K:) the pl. (M, K) of the first (M) is *رَدَافِي*, (M, K,) [in my copy of the Mṣb *رَدَفِي*, which is app. a mistranscription, and there said to be irreg.,] or the pl. of *رَدِيفٌ* is *رَدَافٌ*, (S, [so in both of my copies,]) and *رَدَفَاتٌ*: (M:) and *رَدَافِي* is used as a sing., syn. with *رَدِيفٌ*, (T, K,) accord. to some, (T,) as well as pl. [thereof]: (K:) or it is pl. of *رَدْفٌ* [q. v.]. (T.) [Hence,] one says, *جَاءُوا رَدَافِي* *They came following one another.* (K.) [Hence,] also, *A حَقِيْبَةٌ, and the like, that is [conveyed] behind a man; [i. e. a bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind a man on his beast;] and so رَدْفٌ.* (M.) — See also *رَدْفٌ*, in two places. — Also *A star rising in the east, when its opposite star is setting in the west.* (S, O, K.) And (K) *A star*

*facing a rising star:* (Lth, M, O,\* K:) used in this sense by Ru-beh; who terms the rising star *رَاكِبُ الْبَقْدَارِ*. (Lth, M.) — Also *One who brings his arrow after the winning of one of the players at the game called الْمَيْسَر, or of two of them, and asks them to insert his arrow among theirs:* (O, K:) or *رَدَافٌ* [so in the M accord. to the TT, but app. a mistranscription,] signifies *one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares.* (M.)

*الرَّدَافَةُ* *The function of the رَدْفُ of a king, (S, O, K,) in the Time of Ignorance:* (S: [see *رَدْفٌ*]:) a term similar to *الْخَلَافَةُ*: (K:) it pertained to the Benoo-Yarboos, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El-Heereh, who therefore made peace with them on the condition that the *رَدَافَةُ* should be assigned to them and that they should abstain from waging war against the people of El-'Irāk: (S, O:) *it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above, as from the S, voce رَدْفٌ.* (Har p. 321.)

*رَدَافِي*: see *رَدِيفٌ* [of which it is said to be a syn. and also a pl., or pl. of *رَدْفٌ*, q. v.].

*الرَّدَافَةُ*, in the Kur lxxix. 7, means *The second blast [of the horn on the day of resurrection]:* (S, O, Bd, Jel, and K in art. *رَجَف*;) or *the heaven, and the stars, which shall be cleft and scattered.* (Bd.) [See also *الرَّاجِفَةُ*.] — See also *رَدْفٌ*.

*رَوَادِفُ* is pl. of *رَادِفَةٌ* and of *رَادُوفٌ*. (K.) It signifies *The [shoots that are termed] رَوَاكِبُ [pl. of رَاكِبٌ q. v. voce. رَاكِبٌ] of the palm-tree.* (S, O, K.) And *Streaks [or layers] of fat, overlying one another, in the hinder part of a camel's hump:* those in the fore part are called *رَوَاكِبُ*. (O\* and K\* in the present art., and A and K and TA in art. *رَكَب*.)

*رَادُوفٌ*: see the next preceding paragraph.

*الرَّدِيفُ* as opposed to *الرَّدْفُ*: see *رَدْفٌ*.

*مُرَادِفٌ لَفْظٌ*, in the conventional language of lexicology, *A synonym of a word or expression.* (Mz, 27th نوع.) [See 3, last signification: and see also *مُتَرَادِفٌ*.]

*مُرْتَدِفٌ*: see *رَدِيفٌ*, first sentence.

*مُتَرَادِفٌ*, as a conventional term in lexicology, *Synonymous:* you say *أَلْفَاظٌ مُتَرَادِفَةٌ* *synonymous words or expressions.* (Mz, 27th نوع.) [Loosely explained in the K by the words *أَنْ يَكُونَ أَسْمَاءُ لَشَيْءٍ وَاحِدٍ*, meaning *significant of one thing;* which is the contr. of *مُشْتَرَكٌ*, i. e. "homonymous:" and in like manner, *الْمُتَرَادِفَةُ* is expl. in the O, *أَنْ يَكُونَ أَسْمَاءُ لَشَيْءٍ وَاحِدٍ*; and is said to be post-classical.] *مُتَرَادِفَاتٌ* [its pl. when used



as a subst.] signifies *Synonyms*; i. e. *single*, or *simple*, words denoting the same thing considered in one and the same respect or light: thus the *مُتَرَادِفَان* differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the *مُتَبَايِنَان* [or “two disparates”] such as *السَّيْفُ* and *الصَّارِمُ*, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhr-ed-Deen [Er-Rázee] in the *Mz*, 27th نوع:) or they may be two simple words, as *الْأَسَدُ* and *الْثَّيْتُ*; and two compound expressions, as *جُلُوسُ اللَّيْلِ* and *قُعُودُ الْأَسَدِ*; and a single word and a compound expression, as *الْمُرُ* and *الْحَامِضُ*. (Kull p. 130) [See also *لَفْظُ*.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

## ردم

1. *رَدَمَ*, (S, M, Mgb, K,) aor. *رَدَمَ*, (S, K,) or *رَدَمَ*, (M, Mgb,) inf. n. *رَدَمٌ*, (Lth, T, S, M, Mgb,) *He stopped up, or closed*, syn. *سَدَّ*, (Lth, T, S, M, Mgb, K,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Mgb, K,) and the like, (Lth, T, M, Mgb,) wholly: (Lth, T, K:) or to the extent of a third thereof: (K:) or it signifies more than *سَدَّ*; (M, K;) [i. e. *he stopped up by putting one thing upon another*; as in building up a doorway or the like;] for *الرَّدَمُ* is “that of which one part is put upon another.” (M.) — And *رَدَمَ*, (S, TA,) inf. n. *رَدَمٌ*; (TA;) and *رَدَمَ*, inf. n. *رَدَمٌ*; (S, TA;) and *رَدَمَ*; (S, K, TA;) *He patched, or pieced, a garment, or piece of cloth; or patched, or pieced, it in several places.* (S, K, TA.) — And *رَدَمَ* *It* (anything) *was put, and joined, or sewed, one part to another.* (TA.) = *رَدَمَ الْقَوْسَ*, (M,) inf. n. *رَدَمٌ*, *He caused the bow to make a sound, [i. e., to twang,] by pulling the string and then letting it go.* (M, K,\*) And *رَدَمَتِ الْقَوْسُ* *The bow was so caused to make a sound.* (T, M.) = *رَدَمَ*, aor. *يَرْدَمُ*, or *يَرْدَمُ*, with damm, (accord. to different copies of the S, [in one copy *رَدَمَ*, with damm, which is a mistake,]) inf. n. *رَدَمٌ*; (S, K,\*) or *رَدَمَ*, said of a camel, and of an ass, aor. *يَرْدَمُ*, (M,) inf. n. *رَدَمٌ*, (M, K,\*) and *رَدَمًا* is the subst.; or *رَدَمَ* *بها*, inf. n. *رَدَمٌ*, used in a general manner; (M;) *He broke wind, with a sound.* (S, M, K,\*) = See also 4, in two places.

2: see 1. — [Hence,] *رَدَمَ كَلَامَهُ*, and *رَدَمَ* [i. e. *He considered repeatedly his saying, or speech, so as to rectify it, and repair what was defective thereof.* (TA.) = See also 5.

4. *أَرَدَمَتِ الْحُمَى* *The fever continued, or was continuous*; (T, S, M, K;) as also *رَدَمَتِ*; and in like manner one says of the *سَحَابُ* [or clouds]; and of the *وَرْدُ* [or coming to water, or company of men &c. coming to water, &c.]. (K.) You

say, *أَرَدَمَتِ عَلَيْهِ الْحُمَى* *The fever continued upon him*: (M:) *did not quit him.* (T.) And *أَرَدَمَ عَلَيْهِ الْمَرَضُ* *The disease clave to him.* (M.) — *أَرَدَمَتِ الشَّجَرَةُ* *The tree became green after it had become dry*; as also *رَدَمَتِ*. (K.) = *أَرَدَمَ الْبَعِيرُ* *He fell the camel, to know if he were fat.* (K.)

5: see 1: — and 2. — Also *تَرَدَمَ فَلَانًا* *He sought to find in such a one something that he should be ashamed to expose, or some slip or fault, and obtained a knowledge of the state, or case, in which he was*; (K, TA;) as though he imputed some error to him. (TA.) — And *تَرَدَمَ الْقَوْمُ الْأَرْضَ* *The people, or party, consumed, or ate, the pasture (مَرْتَع) of the land time after time [or part after part, app. so as to make the ground appear as though it were patched].* (M.) = *تَرَدَمَ* also signifies *It* (a garment, or piece of cloth,) *was, or became, old, and worn out, requiring to be patched*: (S, K: [see also 8:]) this verb being intrans. as well as trans. (S.) = *تَرَدَمَتِ*, [or *وَلَدَهَا*], as seems to be implied in the K, *She* (a camel, M) *inclined to, or affected, her young one*; (M, K;) [perhaps from *رَدَمَ الْقَوْسَ*, because of her yearning cry;] as also *رَدَمَتِ عَلَى وَلَدِهَا*, inf. n. *تَرَدِيمٌ*. (K.) = *تَرَدَمَتِ الْخُصُومَةُ* *The contention, or altercation, was, or became, far-extending, and long.* (K. [See also 4.])

8. *ارْتَدَمَ*, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] *It was, or became, stopped up, or closed.* (Mgb.) — [And app., said of a garment, or piece of cloth, *It was, or became, old, and worn out, and patched, or pieced; or patched, or pieced, in several places*: see its part. n., *مُرْتَدِمٌ*; and see also 5.] — [Also *He put on, or he was, or became, clad with, old and worn-out garments.* (Freytag, from the “Decwán el-Hudhaleeyeen.”)]

*رَدَمَ* is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA:) as the latter, i. q. *سَدَّ* (S, K,\*) or *سَدَّ* (M) [as meaning *A thing intervening between two other things, preventing the passage from one to the other; an obstruction; a barrier; any building with which a place is obstructed*]; a meaning erroneously assigned in the B to *رَدَمَ*: (TA:) or *a thing of which one part is put upon another*: (M:) *a rampart, or fortified barrier*: it is larger than a *سَدَّ*; and is [said to be] from *ثَوْبٌ مُرْدَمٌ* meaning “*[a garment, or piece of cloth,] having patches upon patches*”: (Bd in xviii. 94:) and signifies also *anything having parts put, and joined or sewed, one upon another*: (M:) pl. *رَدُومٌ*. (M, K.) *الرَّدَمُ* also signifies particularly *The rampart (السُّدُّ, M, or السُّدَّ, K) that is between us [meaning the people of the territory of the Muslims] and Yájoj and Májoj [or Gog and Magog]*: (M, K, TA:) mentioned in the *Kur* xviii. 94. (TA.) And *What falls, [and lies in a heap, one part upon another,] of a wall in a state of demolition.* (M, K.) = Also *A sound*, (M, K,) in a general sense: (K:) or particularly the *sound [or twang] of a bow.* (M, K.) — And *An emission of wind*

from the anus, with a sound; (M, K;) as also *رُدَامٌ*, (S, K:) or this is a subst. from *رَدَمَ* said of a camel, and of an ass, meaning “*he broke wind with a sound.*” (M.) — And, applied to a man, (M,) + *One in whom is no good*; and so *رُدَامٌ*, (M, K,) and *مُرْدَامٌ*. (K.)

*رُدَامٌ*: see the next preceding paragraph, last two sentences.

[*رُدُومٌ*] *One who often breaks mind, with a sound*: used in this sense by Jereer. (Freytag.)]

*رَدِيمٌ* *An old, and worn-out, garment, or piece of cloth*: (T, S, K:) and a garment, or piece of cloth, *patched, or pieced; or patched, or pieced, in several places*; (S;) and so *مُرْدَمٌ*; (Lth, T, S, K;) like *مُلْدَمٌ*: (Lth, T:) or *مُرْدَمٌ* signifies *having patches upon patches*: (Bd in xviii. 94:) or this last, and *مُرْتَدِمٌ* and *مُرْتَدِمٌ*, a garment, or piece of cloth, *old, and worn-out, and patched, or pieced, or patched or pieced in several places*: (M:) or *مُرْتَدِمٌ*, a garment, or piece of cloth, *old, and worn out, requiring to be patched*: (S:) the pl. of *رَدِيمٌ* is *رُدُومٌ*. (Lth, T, K.)

*رَدِيمَةٌ* [in some copies of the K *رَدِيمَان*, which, as is said in the TA, is a mistranscription,] *Two garments, or pieces of cloth, that are sewed together*; (M, K;) like what is called *لِفَاقٌ*; (M, TA;) in the copies of the K, erroneously, *لِفَاقٌ*: (TA:) pl. *رُدُومٌ*, (M, K, [in a copy of the M, accord. to the TA, *رُدُومٌ*,]) as though the *ة* [in the sing.] were imagined to be rejected. (M.)

*رَدَمَ*, (S, M,) and *سَحَابٌ مُرْدَمٌ*, (S,) and *وَرْدٌ مُرْدَمٌ*, (TA,) [A fever, and clouds, and a coming to water, or a company of men &c. coming to water, &c.,] *continuing, or continuous.* (S, M, TA.)

*مُرْدَمٌ*: see *رَدِيمٌ*, in two places.

*مُرْدَامٌ*: see *رَدَمٌ*, last sentence.

*مُرْتَدِمٌ*: see *رَدِيمٌ*.

*مُرْتَدِمٌ* *A place, of a garment, or piece of cloth, that is to be patched, or pieced, (T, S, K,) syn. مُتَصَلِّحٌ; and to be repaired, or mended, syn. مُتَصَلِّحٌ.* (T.) Antarah says, [commencing his mo'allakali,]

\* هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُتَرَدِّمٍ \*  
\* أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهِّمٍ \*

(T, S, M,) i. e. + [I have the poets left any deficiency to be supplied? or,] any discourse to be annexed to other discourse? meaning, they have preceded me in saying, and left no say for a sayers [after them]: (M:) or *have the poets left any place to be patched, or pieced, which they have not patched, or pieced, and repaired?* meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address-

ing himself, [Nay but I have somewhat to say:] hast thou known the abode of thy beloved, 'Ab-leh, after thy doubting respecting it? (EM pp. 219—220.)

مَرْدَم: see رَدِيم, in two places.

## ردن

1. [رَدْنَتْ, aor. app. 4, but accord. to Freytag 2, inf. n. رَدْن, She (a woman) spun thread with the مَرْدَن: see رَدْن:] and الرَدْن and الرَدْل are nearly the same [in meaning]. (Ham p. 218. [Hence مَرْدُون applied to spun thread.]) — [And app. She wove a garment, or piece of cloth, with spun thread such as is termed مَرْدُون, or رَدْن: whence مَرْدُون applied to such a garment, or piece of cloth.] — The vulgar say of him who is drowsing, drowsy, or heavy with sleep, عَيْنُهُ تَرْدَنُ وَتَغْزِلُ, app. meaning † His eye blinks, twinkles, or moves its lids to and fro; like the hand that spins thread in two different directions, or that throws the shuttle to and fro]. (Ham ubi suprâ.) — And رَدْنَتْ, (S, K,) I put the goods, household-goods, or commodities, one upon another; or put them, or set them, together, in regular order, or piled up. (S, K.) — رَدْن also signifies The making, or causing, to smoke. (K.) You say, رَدْنُ النَّارِ, aor. 2, inf. n. رَدْن, He made, or caused, the fire to smoke. (TK.) — رَدْنُ جِلْدِهِ, (S, K,\*) aor. 2, inf. n. رَدْن, (S,) His skin became contracted, shrunk, or wrinkled. (S, K,\*)

2: see what next follows.

4. رَدْنُ [q. v.] He put, or made, a رَدْنُ [q. v.] to the shirt; as also رَدْنُهُ, (S, K,) inf. n. رَدْن, or he put, or made, اَرْدَانُ [pl. of رَدْن] to the shirt. (M.) — اَرْدَنْتُ عَلَيْهِ الْحُمَى, [i. e. The fever continued upon him]. (S: in some copies of which, as in the TA, عليه is omitted.)

8. اَرْدَنْتُ She (a woman, TA) took to herself, or made, a مَرْدَن [q. v.], (K, TA,) for spinning. (TA.)

Q. Q. 1. رَوْدَن, (K,) inf. n. رَوْدَنَة, (TA,) He was, or became, fatigued, tired, weary, or jaded, (K, TA,) and weak, or feeble. (TA.)

رَدْن The sound of the falling [or clashing] of weapons, one upon another. (S, K.)

رَدْن The base (أَصْل) of the sleeve: (S, K:) [app. meaning the part thereof that is next to the shoulder: but see what follows:] the fore part of the sleeve of the shirt: (M:) or the lower part thereof: (M, and Har pp. 149 and 390:) or the sleeve altogether: (M:) and it may tropically mean the whole garment: (Har p. 390:) pl. اَرْدَان. (S, M, K. [In the TA is added, and اَرْدَنَة; as though another pl. were اَرْدَنَة: but I think that this is a mistake, originating in a copy of the M; for, immediately after اَرْدَان, in the M, is added, وَأَرْدَنَهُ جَعَلَ لَهُ اَرْدَانًا; and I suspect that

in some copy thereof, وَارْدَنَهُ has been inadvertently written twice.]) You say قَمِيصٌ وَاسِعٌ الرَّدْن [A shirt wide in the رَدْن]. (S.) — [Hence,] one says, هُوَ دَنَسُ الْأَرْدَانِ † [meaning He is foul in character, conduct, or the like; for it is tropical]. (A in art. دَنَس. [See, there, other similar phrases.]) — See also رَدْنِي. — [Also pl. of رَدْن, q. v.]

رَدْن Spun thread: (Sh, T, S, K:) or spun thread that is not even: (T:) or thread spun [by moving the hand] forwards [upon the spindle against the thigh]: or spun thread that is مَنكُوس [i. e. twisted in a manner the reverse of that which is usual: see شَرَز]: thread spun with the مَرْدَن. (M. [See مَرْدُون.]) — And [Cloth of the kind termed] خَزَر: (AA, T, S, M, K, and Ham p. 218:) or yellow خَزَر: (AA, T:) or what is woven from what women spin with the مَرْدَن (مما تَرْدَنُهُ النِّسَاء): (Ham ubi suprâ: [see, again, مَرْدُون:] or silk; i. q. قَزَر; (M;) or حَرِير. (TA.) — And The [membrane called] غَرَس [q. v.] that comes forth with the young (S, K, TA) from the belly of its mother. (TA.) The Arabs say, هَذَا مَرْدَعُ الرَّدْن [This is the غَرَس]. (S, TA.) — See also رَادِن.

رَدْنِي [meaning A well-straightened spear; lit. a spear of Rudeyneh]: and قَنَآةٌ رَدْنِيَّة [the same, or a well-straightened spear-shaft]: (S:) and رِمَاحٌ رَدْنِيَّة [well-straightened spears]: (M:) accord. to their [the Arabs'] assertion, (S,) so called in relation to a woman named Rudeyneh, (S, M,) wife of Es-Semharee [or Semhar]; both of whom used to straighten spears, or spear-shafts, in Khatt-Hejer: and some say رَدْنٌ خَطِيئَةٌ [well-straightened spears of El-Khat], and رِمَاحٌ رَدْن. (S.) [See an ex. in a verse cited in art. 6th conj.]

رَدْنٌ Saffron; (S, K;) as also رَدْنٌ. (Sgh, TA in art. شَعَر.)

أَحْمَرُ رَادِنِي A camel, (As, T,) or a thing, (S,) of which the redness is mixed with yellowness, (As, T, S, K,) like وَرْس [q. v.]: (As, T:) hence the epithet رَادِنِي is applied to a he-camel, (S, TA,) and with ة to a she-camel: (As, T, S:) or رَادِنِي is applied to a he-camel as meaning having crisp, or curly, fur, of generous race, (Lth, T, M,) beautiful, (Lth, T,) and inclining a little to blackness: (Lth, T, M:) or intensely red; (TA, and Ham p. 218;) or it has this meaning also: (M:) or between yellow and red: accord. to some, from رَادِن signifying "saffron;" (Ham ubi suprâ;) but As says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْمَكُ رَادِنِي [i. e. Intensely dun or brown or dusky &c.]; to denote intensiveness; like as they said أَبْيَضُ نَاصِع. (IAqr, M.)

رَدْنٌ [or خَزَرُ اَرْدَن] A sort of [cloth of the kind termed] خَزَر, (S, K,) red: (S:) [pl. رَدْن:] and

[hence] ثِيَابٌ رَدْن Red garments or cloths. (So in one of my copies of the S.)

رَدْن, (ISk, T, S, M, and so in some copies of the K,) in some of the copies of the K erroneously said to be with the ر, msheddedeh, (TA,) [in the CK with the د, which is also a mistake,] A drowsiness, or dozing: (S, K:) or an overpowering drowsiness or dozing: a poet uses the phrase نَعْنَةُ اَرْدَن: (ISk, T:) or this means an intense drowsiness or dozing: (M:) Yāqoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نَعْنَةُ نَعْنَةٍ. (TA.) It is a word of which no verb has been heard. (S.) Hence, accord. to ISk, اَلْاَرْدَن as the name of a certain province; (T;) a province of Syria, (S, K,) and a river thereof [i. e. the Jordan]; (S;) also without tesheed. (TA.)

مَرْدُون Dark; (S, M, K;) applied to night. (M.) — Also, applied to sweat, Stinking: (K:) or, thus applied, that wets all the skin: (M:) [or] مَرْدُونٌ has the latter meaning, thus applied. (T.)

مَرْدُون A spindle (S, M, K) with which [the thread termed] رَدْن is spun: (M, TA:) pl. مَرَادِن. (TA.)

مَرْدُون is applied as an epithet to غَزَل [i. e. spun thread, meaning Spun with the مَرْدَن: see also رَدْن]. (M.) — Also to a garment, or piece of cloth, (M,) meaning Woven (Sh, T, M) with spun thread that is مَرْدُون. (M.) Abou-Duwād El-Iyādee says,

\* أَتَادَتْ لَيْلَةً وَيَوْمًا فَلَمَّا  
\* دَخَلْتُ فِي مَسْرِخٍ مَرْدُونٍ

[She (app. referring to a camel) hastened in her journey, or journeyed on without stopping to rest, a night and a day; and when she entered a desert, or waterless desert, far-extending, wide, or spacious, woven with the mirage, or overspread by a rippling mirage resembling a web: or they (i. e. camels) hastened &c.]: Sh says that مَرْدُون signifies woven: and the poet means, by مَرْدُون, a tract of land in which was the mirage: (T:) or مردون here means woven with the mirage: (TA in art. مَسْرِخ:) or, as some say, by مردون he means مَرْدُوم, [app. as signifying conjoined, so as to be uninterrupted, (see رَدْم,)] and has changed the م into ن; and مَسْرِخ means wide, or spacious: (T:) or مردون signifies مَوْضُول [which has the meaning that I have assigned above to مَرْدُوم]: (T, K:) so some say. (T.) — See also مَرْدُون.

## ردو

1. رَدَا, aor. يَرْدُو, said of a horse: see 1 in art. رَدِي. — And رَدَاهُ بِحَجَرٍ, aor. يَرْدُوهُ, inf. n. رَدْو: see 1 in art. رَدِي.

3. رَادَاهُ, said to be formed by transposition from رَادُوهُ, [and therefore it should properly be

mentioned in this art.,] is explained in art. ردی.

## ردی

1. رَدَى, aor. يَرْدِي, inf. n. رَدَى, *He* (a man, TA) *perished*. (S, M, Mṣb, K.) [See an ex. in the Kur xx. 17.] — And رَدَى, (AZ, T, M, and so in a copy of the S,) aor. يَرْدِي, (AZ, T,) inf. n. رَدَى; (M;) or رَدَى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter يَرْدِي; (TA;) and تَرْدَى; (S, M, K;) *He fell into a well*: (AZ, \*T, \*S, K;) or *he tumbled down into a deep hollow, or cavity, or pit*: (M;) or † the last of these verbs has this meaning: (Lth, T:) or it signifies *he fell into a deep hollow, or cavity, or pit*: (Mṣb:) or *he tumbled down* (S) *from a mountain*; (AZ, T, S;) and so the first, or second: (S;) and † تَرْدَى signifies *he fell from a mountain and died*. (TA.) إِذَا تَرْدَى, in the Kur [xcii. 11], means *When he falls into the abyss of the fire [of Hell]*: (T, TA:) or *into the cavity of the grave*: or *into the lowest depth of Hell*: or *when he perishes*: (Bd:) or *when he dies*. (T.) — And رَدَى *He* (a man) *went away*. (K.) You say, مَا أَدْرِي أَيْنَ رَدَى I know not whither he went away, or has gone away. (S.) — رَدَاهُ, (S, M, K,) aor. يَرْدِي, (M,) inf. n. رَدَى, (TK,) *He broke it*; (M, K;) namely, a thing with a stone: (M;) or *he beat it*, [or *battered it*], namely, a stone with a piece of rock, or with a pickaxe, in order to break it. (S.) — And *He dashed himself against him, or knocked against him*, (S, K, TA,) *like as the pickaxe knocks against the stone*. (TA.) — And رَدَاهُ بِحَجَرٍ, (T, K,) or بِحِجَارَةٍ, (S,) aor. يَرْدِي, inf. n. رَدَى; (T;) and يَرْدُو, (K and TA in art. ردو,) aor. يَرْدُو, inf. n. رَدُو, (TA,) with و for the final radical; (K, TA;) [like رَدَاهُ, and دَرَاهُ;] *He threw at him, or threw at him and hit him, with a stone, or stones*. (T, S, M.) [It is also said in the T, with reference to مِرْدَاة, as signifying a large stone with which other stones are beaten, or battered, رَدَاهُ; but I think that رَدَع is a mistranscription for دَفَع; and that the meaning intended to be expressed by these words is, that رَدَى signifies *The thrusting with a مِرْدَاة; and the throwing it, or with it*.] — [Hence, app.] رَدَى said of a horse, (Aṣ, ISk, T, S, M, K,) aor. يَرْدِي, (Aṣ, ISk, T, S, K,) inf. n. رَدَى and رَدِيَان; (ISk, S, M, K;) and رَدَا, (K and TA in art. ردو, [in the CK, و is omitted before the word رَدَع in that art.,]) aor. يَرْدُو; (TA;) [and, accord. to Freytag, † ارتدى is used in the same sense by Jereer;] *He beat, or battered, the ground*, (رَجَمَ) *with his hoofs*, (Aṣ, ISk, T, S, M, K,) *in running*, (Aṣ, T,) or *in going along, and in running*, (M,) or *in going a pace between running and vehement walking*: (ISk, S;) or رَدِيَان signifies *the same as تَقَرَّب*: (AZ, T, M: [see 2 in art. قرب:]) or it is [a manner of going] *between running and walking*: (K:) or *the running* (T, S, M) *of the horse* (T) *or of the*

ass (S, M) *between his* أَرَى [or *place of confinement, or the loop to which he is tied*,] *and his* مَتَعَكَ [or *place of rolling upon the ground*]; (T, S, M;) thus explained by El-Munteji' Ibn-Nebhān, (T, S,) to Aṣ. (S.) In the K, رَجَمَتْ is erroneously put for رَجَمَ; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بِحَوَافِرِهَا, in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from رَدِيَانُ الْجَوَارِي, explained in what follows. (Ham p. 221.) — You say, رَدَتْ الْجَارِيَةَ *The girl raised one leg and went along upon the other, in play*; (K, TA;) and so † اَرْتَدَّتْ: (TA:) and رَدِيَانُ الْجَوَارِي, inf. n. رَدِيَان; (M;) or † يَرْتَدِيَان; (T;) *the girls played*, (T, M,) *raising one leg*, (M,) or *one of them raising one leg*, (T,) *and going along upon the other*: (T, M;) or رَدِيَانُ الْجَوَارِي signifies *the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times*. (AZ, Ham p. 221.) And رَدَى الْغُلَامُ *The boy raised one leg and leaped, or jumped, [or hopped,] with the other*. (S.) And رَدَى الْغُرَابُ, (M, K,) aor. يَرْدِي, (T,) *The crow, or raven, raised one leg and hopped on the other; or leaped along*. (T, M, K.) — رَدَتْ غَنَمِي *My sheep, or goats, increased, or exceeded; as also* † اَرْدَتْ. (Fr, M, K.) — And رَدَيْتُ عَلَى الشَّيْءِ and † اَرْدَيْتُ *I exceeded the thing*. (M.) And رَدَى عَلَى غَيْرِهِ *It exceeded another thing; as also* اَرْدَا [q. v.]. (M in art. رَدَا.) And رَدَيْتُ عَلَى الْخَمْسِينَ, (S, M,\*) and اَرْدَيْتُ, (S,) *I exceeded [the age of fifty, and eighty]*. (S, M,\*)

2. رَدَاهُ, (Mṣb, K,) inf. n. تَرْدِيَةً, (Mṣb,) *He made him to fall, or threw him down*, (Mṣb, K,) *into a deep hollow, or cavity, or pit*, (Mṣb,) or *into a well*; as also † اَرْدَاهُ. (K.) *He* (God) *overthrew him*; as also † اَرْدَاهُ. (M.) — رَدَيْتُهُ, inf. n. as above, *I clad him with a* رَدَا [q. v.]. (S.)

3. مُرَادَاةُ, (S, K,\*) inf. n. رَادَيْتُ عَنِ الْقَوْمِ, (S,) *I contended in throwing stones in defence of the people, or party*. (S, K,\*) — رَادَاهُ, (T, S, M, K,) inf. n. as above, (TA,) is also syn. with رَاوَدَهُ [He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn]; (S, M, K;) formed from the latter by transposition; (S;) or دَاوَرَهُ [which means the same]; (T as on the authority of A'Obeyd:) and دَارَاهُ [which means the same; or *he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; or he deceived, deluded, beguiled, circumvented, or outwitted, him; or endeavoured, or desired, to do so*]; (S, M, K; the first as on the authority of A'Obeyd;) or, accord. to AA, i. q. دَاوَاهُ and دَالَاهُ and قَانَاهُ [all of which are syn. with دَارَاهُ]. (T.)

4. اَرْدَاهُ *He* (i. e. God, M, or another, S, M\*) *caused him to perish; or destroyed him*. (S, M,

K.) Hence, (M,) in the Kur [xxxvii. 54], إِنَّ كَذَتْ تَرْدِينَ Verily thou almost causedst me to perish, or destroyedst me. (T, M,\*) — See also 2, in two places. — Also *He made him* (i. e. a horse) *to go in the manner signified by the verb رَدَى* [q. v., meaning, *beating, or battering, the ground, &c.*]: so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) — See also 1, last four sentences.

5. تَرْدَى: see 1, second and third sentences, in four places. — *He was, or became, overthrown*. (M.) — Also, and † اَرْتَدَى, *He put on, or clad himself with, or wore, a* رَدَا [q. v.]: (S, K; but in the latter the verbs are fem. [as said of a woman].) or so تَرْدَى بِرَدَا and † اَرْتَدَى بِهِ. (M, Mṣb.) — And تَرْدَى بِسَيْفِهِ, and † اَرْتَدَى, † *He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn.* تَقَلَّدَهُ. (M.) — And تَرْدَتْ الْجَارِيَةُ † *The girl, or young woman, put on, or decked herself with, a* وَشَاح [q. v.], which is also called رَدَا. (T, K.)

8. اَرْتَدَى: see 1, in the latter half of the paragraph, in three places. — See also 5, in three places: and see an ex. voce رَدَا. — [Hence,] اَرْتَدَانِي *He carried me, or bore me, upon his shoulder, in the place of the* رَدَا. (Ham p. 471.)

رَدَى an inf. n. of رَدَى [q. v.]. (S, M, Mṣb, K.) — Also *Excess, redundancy, or superfluity*; syn. زِيَادَةٌ: so in the saying, مَا بَلَغْتُ رَدَى عَطِيَّتِكَ, i. e. *I have not attained to thy excess, &c., in thy gift*: and رَدَى يُعْجِبُنِي رَدَى قَوْلِكَ *The excess of thy saying pleases me*: and so in the saying of Kutheiyir,

لَهُ عَهْدٌ وَدٌّ لَمْ يَكْدُرْ يَزِينَهُ  
رَدَى قَوْلٍ مَعْرُوفٍ حَدِيثٍ وَمُزْمِنٍ

meaning [*He has a covenant of love, or affection, into which he has entered, which has not been sullied, and] which excess of kind speech, on his part, [recent and of long duration,] adorns*: (T:) or, [as ISd cites the verse,] رَدَى قَوْلٍ مَعْرُوفٍ &c.: [and he adds,] it is said, in explanation thereof, that رَدَى means زِيَادَةٌ; and I think that it is an inf. n., of the measure فَعْلٌ, like ضَحْكٌ and حَبْقٌ, or a subst. put in the place of an inf. n. (M.) — See also رَدَاة.

رَدٍ [originally رَدِي] *Perishing*; (IAṣ, T, S, M, K;) applied to a man: fem. رَدِيَّة. (S, K.) — See also the next preceding paragraph.

رَدَاةُ *A mode, or manner, of wearing the* رَدَا: (S, M, \*Mṣb,\*) like رُكْبَةٌ from الرُّكْبُوبُ, and هُوَ حَسَنٌ from الجُلُوسُ: (S:) you say, الرَّدِيَّةُ [He is comely in respect of the manner of wearing the رَدَا]. (S, M, Mṣb.)

رَدَاةُ *A rock; or piece of rock; or great mass of*

stone, or of hard stone: (Fr, T, S, K:) pl. رَدَيَات (Fr, T) and [coll. gen. n.] رَدَى (S, K.)

رَدَاً A certain garment; (S, Mshb;) a kind of مَنْحَفَة [or outer wrapping garment], (M, K,) well known; (K;) one of the garments that are not cut and sewed; (Mgh in art. قطع, and MF voce إزار;) [being of a single piece;] covering the upper half of the body; or lying upon the shoulders and back; (MF voce إزار;) or falling upon the belly and there ending: (TA voce صَفَر) [a] worn by Moḥammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Moḥammad, Part I, English ed., pp. 86 and 87:) it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Mshb;) the dual is رَدَايْن and رَدَاوَيْن, the latter being allowable, (S, Mshb,) but the former being preferable: (S:) and the pl. is أَرْدِيَّة (S, M, Mshb:) the رَدَا is also called رَدَاة (M, K, TA, [in the CK رَدَاة]) like as the إزار is also called إزارَة (M;) and مَرْدَاة (K, TA, in the CK مَرْدَاة) of which the pl. is مَرَادٍ (TA,) occurring in the saying,

\* لَا يَرْتَدِي مَرَادِي الْحَبِيرِ \*  
\* وَلَا يَرَى بِسَدَةِ الْأَمِيرِ \*  
\* إِلَّا لِحَلْبِ الشَّاةِ وَالْبَعِيرِ \*

[He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]; (M, TA;) المَرَادِي meaning الأَرْدِيَّة (M;) but accord. to Th, it has no sing.: (M, TA:) [or] مَرَادٍ signifies waist-wrappers; syn. أَرَز. (K.)—Hence, صَفَر رَدَايَا, in a description of Umm-Zarā, in a trad., meaning + Iank in her belly; as though her رَدَا were empty. (TA in art. صفر.)—And غَمَرُ الرَّدَا: Abounding in beneficence. (T, M, K, TA.) And غَيْشُ الرَّدَا: A life ample, or plentiful, in its means. (TA.)—And رَدَاة الشَّبَاب: The beauty, and softness, tenderness, or delicateness, of youth. (T.)—And رَدَاة الشَّمْس: The light, (M,) or beauty and light, (T,) of the sun. (T, M.)—رَدَاة also signifies + A sword; (T, M, K;) [Isd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مَرْدَى, near the end of the paragraph.] Mutemmem says,

\* لَقَدْ كَفَّنَ الْمِنْهَالُ تَحْتَ رَدَائِهِ \*  
\* فَتَى غَيْرَ مِبْطَانِ الْعَشِيَّاتِ أَرْوَعًا \*

[Verily El-Minhāl has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who excited the admiration of the beholder]: for El-Minhāl had slain his [the poet's] brother Málík; and when a man slew another who was a celebrated man, he

used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ham pp. 370-372.]) And El-Khansā says,

\* وَدَاهِيَةٍ جَرَمًا جَارِمٌ \*  
\* جَعَلَتْ رَدَاةَكَ فِيهَا خِمَارًا \*

[And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خِمَار [which means a woman's "muffler" and a man's "turban"]. (T.)—Also + A bow; (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رَدَا [properly thus called]. (IAth, TA.)—And [for the like reason] + The [ornament called] وَشَاح [q. v., worn by women]. (T, K.) So in a verse of El-Aashā, cited voce رَفْرَقَ. (T.)—And + A bier; because it is borne upon the place of the رَدَا [properly thus called, i. e., upon the shoulder]. (Ham p. 471.)—And + Debt; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رَدَا [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرَّدَا, meaning + He is little burdened in respect of debt: and also, in respect of household. (K, TA.) [See also an ex. voce نَسَا.]—Also + Intelligence:—and + ignorance: (M, K;) both on the authority of IAqr: (M:)—he says also that it means + anything that is the pride, or ornament, of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رَدَا [or + pride]: (T:) thus, (M,) it is + a thing that graces: and + a thing that disgraces: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.)

رَدَاة: see the next preceding paragraph, first signification.

رَدَى: see رَدَى, in art. رَدَا.

الرَّدَاي The lion; (K;) because he dashes himself i. e. يَصْدِمُ [against his prey]. (TA.)

مَرْدَى A stone that is thrown; (S, K;) as also مَرْدَاة (T, S:) or a piece of rock with which date-stones are broken: (Ham p. 417:) and accord. to ISk, the latter signifies a piece of rock with which stones are broken, (S,) or with which one breaks [anything]: (M:) or a stone which the strong man can hardly, or not at all, lift with his hands; [like مَرْدَاة; (TA in art. رَدَا)] with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] ضَبّ is broken, or battered, when it is among large stones (في قَلْعَة [i. e. قَلْعَة]), which قَلْعَة it softens and demolishes: (En-Nadr, T:) the same word (مَرْدَاة) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the ضَبّ is guided to its hole: (T, M:) [and

accord. to Golius, on the authority of Meyd and the Mirkát el-Loghab, the upper mill-stone:] the pl. of مَرْدَاة is مَرَادٍ (T:) and this pl. is [also] syn. with مَرَام [app. as pl. of مَرْمَاة, and meaning the arrows thus called; or any missiles]. (M.) Hence the prov., عِنْدَ جُحْرِ كُلِّ ضَبِّ مَرْدَاةٌ [Near by the hole of every dabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلِّ ضَبِّ عِنْدَهُ مَرْدَاةٌ (S, M, Meyd) i. e. Every dabb has near by it its stone that is to be thrown at it; (S, Meyd;) for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مَرْدَى in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ham p. 417,) said of a courageous man, إِنَّهُ مَرَادٍ [Verily he is like the missile of wars]; (S;) or فَلَانٌ مَرْدَى الْحُرُوبِ [Such a one is like the crushing stone of the wars]; or مَرْدَى الْخُصُومِ, i. e. + he whom they throw against the antagonists and who crushes them: (Ham ubi supra:) and هُمُ مَرَادِي الْحُرُوبِ [being pl. of مَرْدَى, as well as of مَرْدَاة; (S:) and فَلَانٌ مَرْدَى مَرَادٍ + Such a one is very patient in the endurance of contention and war. (M.) مَرْدَى is also used as meaning + A horse hard like the stone thus called; thus in a verse of 'Antarah: or it there means a horse that runs swiftly; from الرَّدْيَان [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدَى, and syn. therewith], meaning perdition: or it means, in that verse, [like رَدَا], a sword, [as being an instrument of perdition,] from الرَّدَى. (Ham p. 207.) مَرْدَاة (S,) or نَاقَة مَرْدَاة (TA,) is used as meaning + A she-camel like the stone thus called in hardness. (S, TA.) And مَرَادٍ [as pl. of مَرْدَى or of مَرْدَاة] means also + The legs of camels, (Lth, T, M, K,) and of the elephant (Lth, T, K,) or of elephants; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.)—Also مَرْدَى (so in the S,) or مَرْدَى, with damm [to the م] and with shedd [to the ي], (K,) A pole with which a ship, or boat, is propelled, (S, K,) being in the hand of the sailor: (S:) pl. [of the former] مَرَادٍ (S,) or [of the latter] مَرَادِي (K:) in the dial. of the vulgar مَرْدَى [pronounced by them مَرْدَى, without tenween, or مَرْدَا, for مَرْدَا]; pl., with the art., المَرَادِي [and vulgarly pronounced مَرَادِي also without the art.]. (TA.)



مُرْدَاة, and its pl. مَرَادٍ (which is also pl. of مُرْدِي): see the next preceding paragraph, in seven places: — and see also رَدَاة, in three places.

مُرْدِي: see مُرْدِي, last sentence.

امْرَأَةٌ هَيْفَاءُ الْمُرْدَى A woman lank, or slender, in the place of the [ornament called] وَشَاح [q. v.]. (T.)

الْمُرْدِيَّة, in the Kur v. 4, means *That which falls from a mountain, or into a well, or from an elevated place, and dies.* (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Msb.)

## رد

1: see what next follows.

4. ارْدَاتِ السَّمَاءِ (T, S, M, A, K,) inf. n. ارْدَاذُ; (T, TA;) and رَدَّتْ (A, K,) inf. n. رَدَاذُ (TA,) or رَدَاذُ; (so in the TT as from the T;) *The sky rained, or let fall, such rain as is termed رَدَاذُ* [explained below]. (T, S, M, A, K.) And بَاتَتْ السَّمَاءُ تَرْدُثُنَا *The sky during the night rained upon us, or let fall upon us, such rain as is so termed.* (A.) — [Hence,] ارْدِ السَّمَاءِ (inf. n. as above, T,) † *The water-skin, or milk-skin, exuded, or let flow, what was in it.* (T, A, L, K.) And ارْدَتْ الشَّجَّةُ † *The wound in the head flowed with what was in it.* (T, A, L, K.) And ارْدَتْ الْعَيْنُ بَيَاطَهَا † *The eye flowed with its water.* (T, A, L.)

رَدَّ: see what next follows.

رَدَاذُ (T, S, M, A, L, K,) and by poetic license رَدْدُ (M, L,) *Weak [or drizzling] rain,* (S, M, L, K,) but exceeding what is termed قَطِيطُ: (S, L:) or fine rain, but exceeding what is termed طَلُّ: (A:) or the lightest of rain except what is termed طَلُّ: (A, T:) or, accord. to El-Khattābee, and Suh in the R, rain more than what is termed طَلُّ and بَغْشُ, but a little less strong than what is termed طَلُّ, or like this last: (MF, TA:) or still, continuous rain, consisting of small drops, resembling dust: or such as is after [app. meaning more than] what is termed طَلُّ: (M, L, K:) n. un. رَدَاة. (M.) To such rain, the poet Bakh-daj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَابِلٌ. (M.) One says, يَوْمَنَا يَوْمٌ رَدَادٍ وَسُرُورٍ وَاتِّدَادٍ [Our day is a day of fine rain, &c., and of happiness, and of delectation]. (A.) — Hence, † *A little wealth or property.* (Har p. 57.) One says, نَحْنُ نَرْضَى بِرَدَادِ نَيْلِكَ وَرَشَاشِ سَيْلِكَ † [We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence]. (A.)

أَرْضٌ مَرْدٌ عَلَيْهِمَا (A, A'Obeyd, S, M, K,) and مَرْدُودَةٌ (Ks, T, S, M) and مَرْدُودَةٌ (Th, M, K,) or the second and third of these are not

allowable, but only the first is, (A, A'Obeyd, S, M,) *Land upon which has fallen rain such as is termed رَدَادٌ.* (A, A'Obeyd, T, S, M, K.)

مُرْدٌ A eky (سَمَاءٌ) raining, or letting fall, such rain as is termed رَدَادٌ; and so مُرْدَةٌ. (A, TA.)

One says, السَّمَاءُ مُرْدٌ وَالسَّمَاعُ مُلْدٌ قَبْلَ أَنْتَ إِنِّي مُعَدِّدٌ [The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?]: meaning what is heard of discourse, or narration, and of science; not of singing. (A.) — [Hence,] † *A day in which is rain such as is termed رَدَادٌ.* (Lth, El-Umawee, T, S, A, K.) And † *A water-skin, or milk-skin, exuding, or letting flow, what is in it.* (A, TA.) And † *Anything flowing.* (T.)

مَرْدٌ: see مَرْدُودَةٌ.

## ردل

1. رَدَّلَ (T, S, M, Msb, K,) aor. رَدَّلَ, (T, S, K,) inf. n. رَدْلَةٌ (T, S, M, Msb, K) and رَدْلَةٌ; (S, M, Msb, K;) and رَدَّلَ, aor. رَدَّلَ; (Sgh, K;) *He (a man) was, or became, low, base, vile, mean, or contemptible;* (T, S, M, K;) *in his aspect, and in his states, or circumstances:* (T:) or it (a thing, M, Msb, K, of any kind, M, K) *was, or became, bad, corrupt, vile, base, abominable, or disapproved.* (M, Msb, K.) = رَدَّلَهُ (S, M, K,) aor. رَدَّلَ, inf. n. رَدَّلَ; (M, TA;) and رَدَّلَهُ (S, K;) *He made, or pronounced, him (a man) to be low, base, vile, mean, or contemptible:* (S, M, K, TA:) or he made, or pronounced, it (a thing of any kind) *to be bad, corrupt, vile, base, abominable, or disapproved.* (M, K.) You say, رَدَّلَ مِنْ دِرَاهِمِي كَذَا (T,) or رَدَّلَ مِنْ دِرَاهِمِي كَذَا (TA,) *He (a man, T, or a money-changer, TA) pronounced, or showed, dirhems or pieces of money, or such of my dirhems or pieces of money, to be bad;* syn. قَسَلَهَا. (T, TA.) And رَدَّلَ غَنَمِي [He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them]. (T, TA.) And رَدَّلَ مِنْ رَجَالِهِ كَذَا وَكَذَا رَجُلًا (T, TA) *He disapproved, or refused, [as low, base, &c.,] of his men, such and such men.* (TA.)

4. ارْدَلْ *He had low, base, vile, mean, or contemptible, companions.* (K.) = As a trans. v.: see 1, in four places.

10. اسْتَرْدَلَهُ [He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:] contr. of اسْتَجَادَهُ. (O, K.) Hence the trad., مَا اسْتَرْدَلَهُ إِلَّا اللَّهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ الْعِلْمُ وَالْأَدَبُ [God desires not that a servant (meaning a man) may be low, base, vile, mean, or contemptible, but He withholds from him knowledge, or science, and discipline of the mind, or good qualities and attributes of the mind or soul, &c.]. (O, TA.)

رَدَّلَ (T, S, M, Msb, K) and رَدَّلَ (S, K) and رَدَّلَ (M, K) applied to a man, *Low, base, vile, mean, or contemptible;* (T, S,

M, K;) *in his aspect, and in his states, or circumstances:* (T:) or, applied to a thing (M, Msb, K) of any kind, (M, K,) *bad, corrupt, vile, base, abominable, or disapproved:* (M, Msb, K:) fem. of the first with ة: (M, Msb:) pl. [of pauc.,] of the first, ارْدَلٌ, (Msb,) or [of the same,] ارْدَلٌ, (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of رَدِّلٌ, accord. to analogy,] and رَدْلٌ (S, M, K) and رَدْلٌ (M, K,) which is of a rare form, (M,) [in the CK رَدْلٌ] and رَدْلُونَ, (T,) [which is applied only to rational beings,] and (of رَدِّلٌ, TA) رَدْلَةٌ, (S, M, K,) and, of the pl. ارْدَلٌ, (Msb, TA,) [but] said in the O to be of [the pl.] ارْدَلٌ, (T, Msb, TA, and so in some copies of the K in the place of ارْدَلٌ,) and [of رَدِّلٌ,] الارْدَلُونَ, (T, M, K,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the K.] You say رَدَّلَ رَدْلٌ الثَّيَابِ and رَدَّلَ رَدْلٌ الثَّيَابِ [A man mean, or bad, &c., in respect of clothes and of action]. (T, TA.) And ثَوْبٌ رَدْلٌ A dirty, bad, or vile, garment; (TA;) and so ثَوْبٌ رَدِّلٌ: (M, TA:) or ثَوْبٌ رَدْلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَدْلٌ,] a dirty garment: and ثَوْبٌ رَدِّلٌ a bad, or vile, garment. (T.)

رَدَّلَ: see the next preceding paragraph.

رَدَّلَ: see رَدَّلَ [of which it is both a syn. and a pl.]. — Also, (S,) or رَدْلَةٌ, (T,) or both, (M, Msb, K,) *The worse or viler, or the worst or vilest,* (T,) or the bad, or vile, (S,) of anything: (T, S:) [or the refuse thereof; i. e.] a thing of which the good has been picked out, (M, Msb, K,) and the bad or vile, (M,) or the worse or viler, or worst or vilest, (Msb,) remains. (M, Msb.) You say also, هُمُ رَدْلَةُ النَّاسِ and رَدْلُهُمُ [They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people]. (T.)

رَدِّلَ: see رَدَّلَ, in five places.

رَدْلَةٌ: see رَدَّلَ, in two places.

رَدِّلَةٌ A low, base, vile, mean, contemptible, or bad, quality; contr. of فَيْضَةٌ; (M, K:) pl. رَدَائِلُ. (TA.)

رَدَائِي: see the next paragraph.

ارْدَلْ: see رَدَّلَ, in two places. — Also *The worse, or worst:* so in the phrase ارْدَلُ الْعُمُرِ [The worse, or worst, part of life]. (O, K.) [In the K, immediately after the words صَارَ أَصْحَابُهُ وَارْدَلُ صَارَ أَصْحَابُهُ, we find, in some copies, كَحَبَارَى, and in other copies, وَارْدَلُ الْعُمُرِ أَسْوَدُ: accord. to the former reading, the meaning is, that رَدَائِي is syn. with رَدْلَةٌ; and such SM holds to be the case: accord. to the latter reading, that رَدَائِي is syn. with ارْدَلُ الْعُمُرِ. I have no doubt that the latter is the

original reading in the K, and that it is taken from the O, where (with a preceding context different from that in the K) the words are, **وَرَدَانِي أَرْدَلِ الْعُمَرِ أَسْوَهُ**; thus, with **أَرْدَل** in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that **كجاری** has been foisted into the text of the K in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, **وَرَدَ إِلَى أَرْدَلِ الْعُمَرِ**; and that this is taken from what here follows.] It is said in the Kur [xvi. 72 and xxii. 5], **وَمَنْكُم مَّن يَرُدُّ إِلَى أَرْدَلِ الْعُمَرِ**, (T, TA,) i. e. [And of you is he who is brought back to] the worse, or worst, [part] of life, (Ksh and Bd and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bd and Jel;) which resembles the state of a young infant: (Ksh and Bd:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], **مَنْ بَعْدَ عَلِيمٍ شَيْئًا**, or **لِكَيْلَا يَعْلَمَ بَعْدَ عَلِيمٍ شَيْئًا**. (T, TA.)\*

**مَرْدُولٌ** A man made, or pronounced, to be low, base, vile, mean, or contemptible: (S,\* TA:) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.)

## رژ

1. **رَزَزَهُ**, [aor.  $\dot{z}$ , inf. n.  $\dot{z}$ ], **He pierced, stuck, or stabbed, him.** (S, A, K.) — **He stuck, or fastened, or fixed, it,** (S, A, K,) into the ground, (S,) or into another thing; (K;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) — **رَزَزَتِ الْجَرَادَةُ**, aor.  $\dot{z}$  (S, K) and  $\dot{z}$ , (K,) inf. n.  $\dot{z}$  (S, TA) and  $\dot{z}$ , (so in a copy of the S, but wanting in another,) **The locust stuck her tail into the ground, (AZ, S, K,) and laid her eggs, (AZ, S,) or to lay her eggs;** (K;) as also **رَزَزَتْ**. (AZ, S, K.) = **رَزَزَ الْبَابَ**, (S, K,) aor.  $\dot{z}$ , inf. n.  $\dot{z}$ , (TA,) **He furnished the door with a  $\dot{z}$  [or staple to receive the bolt of the lock].** (S, K.) = **رَزَزَتِ السَّمَاءُ**, (A, K,) aor.  $\dot{z}$ , (A, TA,) inf. n.  $\dot{z}$ , (TA,) **The sky made a sound by reason of rain.** (K.) — **رَزَزَ** is also said of a stallion [i. e. a stallion-camel, meaning **He uttered a low braying**]: and of thunder [meaning **It made a low sound**]. (A.) [See  $\dot{z}$ , below.] — And  $\dot{z}$  signifies also **The being instantly silent.** (TA.)

2. **رَزَزْتُ**, (S,) inf. n. **رَزَزْتُ**, (S, K,) **I arranged, or facilitated, for thee the affair.** (S, K.)\* And **رَزَزْتُ أَمْرَكَ عِنْدَ فُلَانٍ** **I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state,** [or, as in one copy of the A, **بَيَّنَّتُهُ**, i. e. **made it clear, or plain,**] **with such a one.** (A, TA.) — **رَزَزْتُ** also signifies **The glazing, or polishing, of paper.** (S, K.) —

[See also the pass. part. n., below: whence it appears that it signifies also **The dressing, or preparing, &c., with rice.**]

R. Q. 1. **رَزَزَهُ**, (K,) inf. n. **رَزَزَهُ**, (TA,) **He put it in motion, or in a state of commotion.** (K, TA.) — And **He equalized it; namely, a load, or burden;** (K, TA;) **made it to counterbalance.** (TA.)

4. **ارَزَّتِ الْجَرَادَةُ**: see 1.

8. **ارْتَزَّ** **It stuck, or became fastened or fixed, into a thing;** (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground. (A.) — **† He (a niggardly man) remained fixed in his place, and was tenacious,** (S,\* K,\* TA,) **and was ashamed and confounded, or speechless and motionless through confusion and shame.** (TA.)

$\dot{z}$  **ارَزَّ** i. q. **أَرَزَّ** [i. e. **Rice: see the latter word, in art. ارز.**] (S, K.)

$\dot{z}$  **رَزَزَ** **A piercing [pain] and rumbling in the belly:** (A:) or **pain in the belly;** as also **رَزَزِي**: (S:) or **pain, and pressure of the feces:** (TA:) or **the pressure and motion of the feces in the belly,** (Kt, Mgh, TA,) **in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without:** (Kt, TA:) or **a sound of rumbling or the like in the belly.** (Aq, Mgh,\* TA.) You say, **وَجَدْتُ رَزَزًا** **I felt in my belly a piercing [pain] and rumbling:** (A:) or **a pain:** (Aq, S: expl. in the KL by the Pers. word **درد**;) as also **رَزَزِي**: (Aq, S:) or **pain, and pressure of the feces; &c.** (TA.) — [Hence,] **† A vehement burning in the mouth of a camel, arising from thirst, with pain.** (TA.) — Also **A low sound:** (TA:) **any sound that is not vehement:** (A'Obeyd, TA:) or **a sound that one hears from afar; as also** **رَزَزِي**: (K:) or **a sound that one hears but knows not what it is:** (TA:) or **a sound in a more common sense;** (K, TA;) **vehement or slight:** (TA:) or **a sound; as of thunder &c.:** (S:) or **the sound of thunder;** (K;) as also **رَزَزِي**, [in measure] like **أَمِيرٌ**: or the former has a more general application: and **رَزَزِي** [in like manner] signifies **a sound:** and also **thunder:** (TA:) and  $\dot{z}$  also signifies the **braying of a stallion-camel.** (K,\* TA.)

$\dot{z}$  **رَزَزَ** **A single piercing; a stick, or stab.** (S, TA.) — And **A pain in the back.** (Sgh, TA.) = **The iron [meaning the staple] into which [the bolt of] the lock enters:** (S, K:) so called because [the bolt of] the lock penetrates it: pl. **رَزَزَاتٌ**. (TA.)

$\dot{z}$  **رَزَزَ** **رَضَا** i. q. **رَضَا** [generally meaning **Lead**]: (Sgh, K:) a dial. var. of the latter word. (TA.)

$\dot{z}$  **رَزَزَ**: see  $\dot{z}$ . = Also **A certain plant, with which one dyes.** (S, K.)

$\dot{z}$  **رَزَزَ** **One who sells, and traffics in,  $\dot{z}$  [or rice].** (TA.)

$\dot{z}$  **رَزَزِي**: see  $\dot{z}$ , in three places.

$\dot{z}$  **رَزَزَ** **A piercing, sticking, or stabbing,** (K, TA,) **such as is firm, or steady.** (TA.) = **A tremour.** (Th, S, K.) — See also  $\dot{z}$ , last sentence. = **Long-sounding.** (K.) = **Hail:** (Th, TA:) or **small hail, like snow.** (S, K.)

$\dot{z}$  **مَرَزَّةٌ** **A place in which  $\dot{z}$  [or rice] is collected together; like the **كُدْس** of wheat.** (TA.)

$\dot{z}$  **مُرَزَّزٌ** **Food dressed, prepared, or mixed up, with  $\dot{z}$  [or rice].** (Sgh, K.) And **Paper dressed, or prepared, with  $\dot{z}$  [or rice]:** (A, TA:) or **paper glazed, or polished.** (S.)

## رژا

1. **رَزَاَهُ**, aor.  $\dot{z}$ , inf. n. **رَزَاَهُ** and **مَرَزَّاهُ**, **He got, or obtained, from him good** (S, K) of any kind. (S.) And **رَزَاَ فُلَانٌ فُلَانًا** i. q. **بَرِهَ**; [a mistake, through an oversight, for **قَبِلَ بَرِهَ**; i. e. **Such a one accepted the bounty of such a one;**] as also **رَزَاهُ**, without  $\dot{z}$ : the former said by AM to be the original. (TA.) And **رَزَاَ الشَّيْءَ** **He took from the thing, diminished it, lessened it, or impaired it;** (K;) and **رَزَاَهُ** signifies the same; or **he took from it, diminished it, &c., by little and little.** (JM.) You say, **رَزَاهُ مَالَهُ**, and **رَزَّاهُ مَالَهُ**, aor.  $\dot{z}$ , inf. n.  $\dot{z}$ , **He got, or obtained, somewhat of his property;** as also **رَزَاَهُ مَالَهُ**. (K.) And **رَزَاَهُ مَالَهُ** (S, K,\*) **I did not take from him of his property; or did not diminish to him his property.** (S, K.)\* And **رَزَاَهُ مَالَهُ** **I did not take from him, or it, aught.** (Mgh.) And **رَزَاَ فُلَانًا شَيْئًا** **He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof.** (TA.) And **رَزَاَهُ زَبَالًا** **I did not take from him, or it, as much as an ant would carry with its mouth:** (Har p. 197:) or thus originally, but meaning, **anything.** (S in art. زبل.) And **رَزَاَهُ مَالَهُ** **We took not of, or from, thy water, anything:** occurring in a trad. (TA.) In another trad., as some relate it, **رَزَاَهُ** occurs for **رَزَّاهُ**, which is the original. (IAth.) Accord. to AZ, [however,] one says, **رَزَّاهُ**, meaning [I had it taken, or received, from me; or, virtually,] **it was taken, or received, from me; but not رَزَّاهُ.** (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means **† It was experienced from me:** see a verse cited voce **مُتَلَذِّذٌ**, in art. تلذ.] You say also, **هُوَ يَرَزُّ**, [virtually] meaning **He is a bountiful person; one whose gratuitous gifts people obtain.** (Ham p. 722.) And **إِنَّهُ تَقَلُّبُ الرِّزِّ مِنَ الطَّعَامِ** **Verily he is one who gets little of the food.** (TA.) — **رَزَّاهُ** also signifies **I afflicted him with an affliction, a misfortune, or a calamity.** (Mab.) And **رَزَّاهُ** **An affliction, a misfortune, or a calamity, befell him.** (S, Mab.) It is said in a trad., respecting a woman who came asking for her son, **إِنْ أَرَزَاَ ابْنِي فَلَمْ أَرَزَاَ أَحِبَّابِي**, meaning **If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends.** (TA.)

4. ارزا: see ارزی, in art. رزی.

6: see 1.

8: see 1. — ارتزا also signifies *It* (a thing, §) *was, or became, diminished, lessened, or impaired.* (§, K.) A poet says, (namely, Ibn Mukbil, describing a stallion, § in art. ریل.)

\* قَلَمٌ يَرْتَزِي بِرُكُوبٍ زَبَالًا  
(§, TA) *And he had not been lessened [by riding, so as to lose] as much as the gnat will carry: (TA:) or as much as the ant will carry with its mouth; meaning, anything: (§ in art. ریل:) but some read تَرْتَزِي; [and some, يَرْتَزَا, as in copies of the § in art. ریل;] and some, بِرُكُوبٍ: (TA.)*

رُزْ, (§, Mgh, K,) [originally an inf. n., and] a subst. from رَزَاةٌ, (Mgh,) and رَزَاةٌ, (§, Mgh, Mgh, K,) also pronounced رَزَاةٌ, originally with , (Mgh,) and رَزَاةٌ, (§, K.) *An affliction, a misfortune, or a calamity, (§, Mgh, K, TA,) by the loss of things dear to one: (TA:) or a great affliction or calamity or misfortune: (Mgh:) pl. (of the first, §, TA) أَرْزَاةٌ (§, K, TA) and (of the second, §, Mgh, TA) رَزَايَا (§, Mgh, K, TA.)*

رَزَاةٌ } see the next preceding paragraph.  
رَزَاةٌ }

مُرْزَا; (so in some copies of the §; in others مُرْزَا, which is said in the K to be a mistranscription;) pl. مُرْزَاوُن: (K:) *A generous man, (§, K,\* [in the latter of which only the pl. is explained,] and TA,) whose good things men get, or obtain, (§,) or from whom much is gotten, or obtained. (TA.) One says, in praising, فَلَانٌ مُرْزَا فِي مَالِهِ [Such a one is a person from whom much of his property has been obtained]: and in expressing pity and grief, فَلَانٌ مُرْزَا فِي أَهْلِهِ [Such a one is a person who has had some one, or more, of his family taken from him]. (Ham p. 176.) And the pl., mentioned above, also signifies *Persons of whom the best have died: (K:) or persons of whom death befalls the best. (L.)**

## رزب

1. رَزْبَةٌ, (A, K,) aor. َ, inf. n. رَزَبْتُ, (TK,) *He hept, or clave, to him, or it, (A, K,) not departing. (K.)*

رَزْبٌ, (§, K,) quasi-coordinate to جَرْدُخُل, (§,) applied to a man, (TA,) *Short: (§, K:) and great, or old; syn. كَبِير: and thick and strong: and big, or bulky: (K:) or short and thick and strong: (TA:) or great in body, and stupid, foolish, or deficient in intellect. (Abu-l-'Abbás, TA.) — Also The vulva of a woman; (K;) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning large, or big, (§, K,) applied thereto, (K,) or applied to a رُكْب [i. e. pubes]. (§.)*

رَزْبَةٌ and رَزْبَةٌ, both with teshdeed; (A, K;) or the former only, (§, Mgh, K,) of these two,

(§, Mgh,) and رَزْبَةٌ, without teshdeed; (§, A, Mgh;) † the second mentioned by Ks, (Mgh,) but it is vulgar, (Fg, Mgh,) and said by ISk to be wrong; (Mgh;) *A thing with which clods of clay are broken: (§, L:) or a small rod, or baton, of iron: (A, K:) and the last, رَزْبَةٌ, without teshdeed, a large blacksmith's hammer: (TA:) or a mallet with which wooden pins or pegs or stakes are knocked into the ground or into a wall; syn. مَيْتَدَةٌ: (Mgh:) the pl. of the first is أَرْزَابُ: (Mgh;) and of † the last, مَرَازِبُ, (A, Mgh,) as also of مَرْزَبَان [q. v.]. (A.)*

مَرْزَبَةٌ [A satrapy; the government of a satrap, or prefect of the Persians;] the headship of the Persians. (K.) You say, مَرْزَبَةٌ كَذَا, [Such a one is over the satrapy of, or has the office of satrap over, such a province,] like as you say, مَرْزَبَةٌ كَذَا. (§.)

مَرْزَبَةٌ and مَرْزَبَةٌ: see اِرْزَبَةٌ, in five places.

مَرْزَابٌ i. q. مِيزَابٌ [and مَرْزَابٌ, i. e. A water-spout; &c.; see art. رُزْب;] (A, K;) a dial. var. thereof; (§, Mgh;) but not a chaste word; (§;) and disallowed by A'Obeid, (TA,) and by ISk and Fr and AHat. (TA voce مَرْزَاب.) — Also A great ship: (A, K:) or a long ship: (AZ, §, K:) pl. مَرَازِبُ. (AZ, §.)

مَرْزَبَانٌ [A satrap; or] a great man, or chief, (A, Mgh, K,) of the Persians: (§, Mgh, K:) or a courageous cavalier who is set over a people, under a king: (TA:) it is said, on the authority of Ag, that the chief of the عَجَم [here meaning Persians] was called مَرْزَبَان and مَرْزَبَان: (IB, TA:) مَرْزَبَان is an arabicized word, (§, Mgh,) [originally Persian,] used anciently: (Shifā el-Ghaleel, TA:) pl. مَرَازِبَةٌ. (§, A, Mgh, K.) Hence, [and from مَرَازِبَةٌ as pl. of مَرْزَبَةٌ,] the saying, أَعُوذُ بِاللَّهِ مِنَ الْمَرَازِبَةِ وَمَا بَأْيَدِيهِمْ مِنَ الْمَرَازِبَةِ [I seek protection by God from the satraps, and the iron batons that are in their hands]. (A.) — And hence, (§, Mgh,) مَرْزَبَانُ الزَّارَةِ, (§, Mgh, K,) [lit. The chief of the forest, or the like,] the latter word meaning الْأَجَمَةُ, (Mgh, TA,) and also pronounced الزَّارَةُ; (Mgh;) an appellation of the lion; (§, Mgh, K;) and so مَرْزَبَانِي; for which El-Mufaddal said المَرْزَبَانِي, as referring to the زُبْرَةُ of the lion; but Ag disallowed this. (§.)

المَرْزَبَانِي: see what next precedes.

## رزق

رَزَقٌ: see رَزْدَقٌ, in art. رَزْدَقٌ.

## رنج

1. رَنَجٌ, aor. َ, inf. n. رَنَجْتُ, (§, K,) and رَنَاجٌ, (§, L,) or رَنَاجٌ, (K,) *She (a camel) fell down (§, L, K) by reason of fatigue, emaciated, (§, L, &c.), or by reason of fatigue or emaciation, (K) accord. to the TA,) or by reason of fatigue and emaciation: (CK:) or clave to the ground, and*

*had not power to rise. (TA.) And رَنَجٌ, (Mgh, Mgh,) aor. َ, (Mgh,) inf. n. رَنُوجٌ and رَنَاجٌ (Mgh, Mgh) and رَنَاجٌ, (Mgh,) *He (a camel, Mgh, Mgh) fell down by reason of fatigue: (Mgh:) or became much emaciated. (Mgh.) — Hence, or from رَنَجٌ as meaning low, or depressed, ground or land, رَنَجٌ said of a man, † He became weak, and what was in his hand went from him. (TA.) — And رَنَاجٌ: (A) تَرَاوَجَتْ أَخْوَالُهُ and رَزَحَتْ حَالَهُ, or condition, was, and his circumstances, were, or became, weak and evil. (A,\* and Har p. 489.) — [Hence also,] رَنَجُ الْعَنْبِ The grape-vine fell down.**

(TA.) = رَنَجٌ فَلَانًا بِالرُّمَحِ, inf. n. رَنَجٌ, *He thrust, or pierced, such a one with the spear, or with the iron at the lower extremity of the spear; syn. رَنَجَهُ. (K.)*

2. رَنَجٌ, inf. n. رَنُوجٌ, (§, K,) *He made a she-camel to fall down by reason of fatigue, emaciated: (§:) or he emaciated her. (K.) And رَنَجَتْهُ الرُّمَحُ Journeys emaciated her. (A,\* TA.)*

4. اَرْزَحَ الْعَنْبُ *He raised [or propped up] the grape-vine [that had fallen down]. (TA.)*

6: see 1.

رَنَاجٌ, (§, A, Mgh, Mgh, TA) and رَنَاجٌ (TA) *A camel that has fallen down by reason of fatigue: (Mgh:) or much emaciated: (Mgh, Mgh:) or much emaciated, that will not move: (TA:) or perishing by reason of emaciation: (§, TA:) or that throws himself down by reason of fatigue: or much emaciated, but having power to move: (A, TA:) pl. [of the former] رَنَاجِي (§, A, Mgh, Mgh, K) and رَنَاجِي (§, A, Mgh, K) and رَنَاجِي [رَنَاجَةٌ and [of the same or of رَنَاجَةٌ] رَنَاجِي (§, A, Mgh, K) and [of the same or of رَنَاجَةٌ] رَنَاجِي (A, TA) and [of رَنَاجَةٌ] رَنَاجِي (§, A, K.) — [Hence,] رَنَاجٌ قَوْمٌ رَنَاجٌ and رَنَاجٌ [app. رَنَاجٌ, agreeably with analogy, or perhaps رَنَاجٌ, † A people, or party, emaciated, and falling down [or tottering by reason of weakness]. (Ham p. 227.) — And رَنَاجَةٌ رَنَاجَةٌ † لَهْ حَالٌ رَنَاجَةٌ [He has a weak and an evil state or condition: see 1]. (A.)*

مَرْزَجٌ [A place where camels fall down by reason of fatigue: and hence,] a far-extending place of crossing or traversing [of a desert &c.]. (§, K.) — And A low, or depressed, tract of land. (K.)

رَنَجٌ The wood, or pieces of wood, (خَشَبٌ,) with which a grape-vine is raised from the ground (T, §, K) when one part thereof has fallen down upon another: (T, TA:) or a vine-prop; a piece of wood with which a grape-vine is raised from the ground. (TA in art. رَنَجٌ.) — Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by Esh-Sheybānee to the next following word,] A voice, sound, or noise; (TA;) and so رَنَاجٌ: (K:) accord. to Esh-Sheybānee, the latter signifies

having a vehement voice or sound or noise; (S; ) but this [said to be] is a mistake. (K.)

رَزَقَ, and its pl. مَرَايِخَ: see رَزَقَ.

مَرَزِخَ: see مَرَزِخَ.

### رزق

رَزَقَ A row of palm-trees, and of men: (IF, S, Mṣb, K; ) or [simply] a row: (JK, Mgh; ) and an extended cord or string or thread: (JK; ) an arabicized word, from رَسَنَ, (S, K; ) which in Persian: (S; ) Lth says, What the people [now] call رَسَنَ we call رَزَقَ, meaning a row: it is an adventitious word. (TA.) — [Hence,] one says, اجْعَلِ الْأُمْرَ رَزَقًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. رَزَقَ.)

رَزَقَ (S, Mṣb, K, &c.) and رَزَقَاتُ (Lh, L, TA) and رَزَقَاتُ (ISk, K) and رَزَقَاتُ (Lh, S, Mṣb, K, &c.) but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رَزَقَاتُ, (Mṣb,) arabicized, (S, Mṣb, K; ) of Pers. origin, (S; ) from رَوَسَاتُ, (K; ) [erroneously] said by IF to be from رَزَقَ signifying as explained above; (Mṣb; ) A rural district; or district consisting of cultivated land with towns or villages; syn. سَوَادُ, (S; ) or سَوَادُ and قَرْيَ: (K; ) Yāḳoot explains رَزَقَاتُ as applied, in his time, in the country of the Persians, to any place [or district] in which are sown fields, and towns or villages; not to cities, like El-Baḡrah and Baghdād; so that it is, with the Persians, like سَوَادُ with the people of Baghdād, and is a more special term than خُورَةُ [in Arabic] and اِسْتَان [in Persian]: (TA; ) or it is used as meaning an outlying district, or a border-district, of a country: (Mṣb; ) [but the correctness of this last explanation is questionable:] the pl. is رَزَقَاتُ (Mṣb) [and رَزَقَاتُ and رَزَقَاتُ] and رَزَقَاتُ (S, Mṣb) and رَزَقَاتُ (Har p. 249) [&c.].

### رزق

3. رَزَقَهُ, (JK; ) inf. n. مَرَاغَةً, (JK, K; ) I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. رَاوَعْتُهُ; (JK, K; \*) and sought, or endeavoured, to induce him; syn. حَاوَلْتُهُ: said [in speaking] of a wolf &c. (JK, TA; \*)

4. ارْزَغَتِ الْأَرْضُ The land, or ground, was, or became, very slimy or miry; or had much slime, or mire, and moisture. (K; \* TA. [See also 4 in art. رَدَغَ.] — ارْزَغَ said of a digger, He reached the moist earth or clay. (S, K; ) — ارْزَغَتِ السَّمَاءُ The sky gave water such as moistened the earth or ground: (TA; ) like ارْدَغَتِ. (TA in art. رَدَغَ.) And ارْزَغَتِ الرِّيحُ The wind brought نَدَى [i. e. moisture, or rain, &c.]. (IF, K; ) And ارْزَغَ The rain moistened the earth, or ground, (S, K; ) and exceeded the ordinary degree,

(S; ) but did not flow. (S, K; ) — ارْزَغَ الهَاءُ The water was, or became, little in quantity. (JK, Ibn-'Abbād, K; )

رَزَغَ A small quantity of water in what are termed نَبَاد [q. v.] and حَسَاءَ [pl. of حَسَى q. v.] and the like. (TA.) — See also رَزَغَةً.

رَزَغَ: see رَزَغَةً. — Also Moisture. (TA.)

رَزَغَ Sticking fast in slime or mire: (JK, T, S; \* K; ) or so مَرَزَغَ and مَرَزَغَ. (IB.)

رَزَغَ (S, K; ) and رَزَغَةً (Lth, Mgh) Thin mud; (TA; ) [i. e.] slime, or mire: (S, K; ) or much slime or mire: or, accord. to the M, it is less than what is termed رَدَغَ [or رَدَغَةً, q. v.]: (TA; ) but accord. to Lth (Mgh) and to the T, (TA; ) stiffer than what is termed رَدَغَ: (Mgh, TA; ) or slime, or mire, little in quantity: (Ham p. 632; ) pl. رَزَاغَ and [coll. gen. n.] رَزَغَ (K; ) [and رَزَغَ]: or رَزَغَ and رَزَغَ signify slime, or mire: (Mgh; ) and رَزَاغَ is also expl. [as a sing., like رَدَاغَ] as having this last meaning; and as meaning also moisture of the earth. (TA.)

رَزَاغَ: see what next precedes.

مَرَزَغَ Rain producing much slime or mire; opposed to مَسِيلٌ, “causing much flowing.” (Ham p. 632.)

مَرَزَغَ: see رَزَغَ.

مَرَزَغَ Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مَسِيلٌ, “that causes the valleys and water-courses (تِلَاعَ) to flow.” (S; and Ham \* p. 632.) — See also رَزَغَ.

### رزق

1. رَزَقَهُ اللَّهُ, (S, Mṣb, K, &c.) aor. ٤, (Mṣb, TA,) inf. n. رَزَقَ, (S; ) or رَزَقَ, (IB, K; ) the latter being the proper inf. n., (K; ) and the former a simple subst. but also used as an inf. n., (TA; ) God caused what is termed رَزَقَ [q. v.] to come to him: (K; ) or God gave him. (S, IB.) [The verb is doubly trans. : when the second objective complement is implied, the phrase generally means God caused the means of subsistence to come to him; i. e., gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith: when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. ٤, inf. n. رَزَقَ, [The bird fed its young one.] (TA.) And رَزَقَ الْأَمِيرُ الْجُنْدَ The commander gave their subsistence-money, pay, or allowances, to the army: and رَزَقَهُ الْجُنْدَ رَزَقَةً He gave the army their subsistence-money, &c., once: and رَزَقُوا رَزَقَتَيْنِ They were given their subsistence-money, &c., twice.

(TA.) — [Hence رَزَقَ also signifies It (a place) was rained upon.] Lebeed says,

\* رَزَقَتْ مَرَايِعَ الشُّجُومِ وَصَابَهَا  
\* وَدَقَّ الرُّوَاغِدِ جُودَهَا وَرَهَامَهَا

meaning مَطَرَتْ; (TA; ) i. e. They were rained upon with the rain of the أَنْوَاءَ [pl. of نَوَاءٌ q. v.] of the رَّبِيعِ, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof. (EM pp. 140 and 141.) — And رَزَقَ فَلَانًا He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence: of the dial. of Azd, (K; ) i. e. Azd-Shanooah. (TA.) One says, فَعَلْتُ لَنَا شُكْرَتَيْنِ i. e. I did that since, or because, thou thankedst me. (TA.) And hence, in the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K; ) i. e., accord. to Ibn-'Arafah, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S,] the meaning is, وَتَجْعَلُونَ شُكْرَ رِزْقِكُمُ التَّنْذِيْبَ [do ye make the thanking for your sustenance to be disacknowledgment?]: (TA; ) and some read شُكْرُكُمْ [for رَزَقَكُمْ]. (Bd.)

8. ارْتَزَقُوا, (S, Mṣb, K; ) said of soldiers, (S; ) or of people, (Mṣb; ) They took, or received, their أرزاق [i. e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Mṣb, K; ) — See also what next follows.

10. اسْتَرْزَقَهُ He asked, or demanded, of him what is termed رَزَقَ [i. e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA; ) as also ارْتَزَقَهُ. (TA.)

رَزَقَ A thing whereby one profits, or from which one derives advantage; (S, K; ) as also مَرَزَقَ, (K, TA; ) in the pass. form: (TA; [in the CK, erroneously, مَرَزَقَ]; ) and a gift; and especially, of God: (S; ) or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Moṭezileh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA; ) pl. أرزاق: (S, Mṣb, K; ) and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA; ) or رَزَقَ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَقٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: (Bd in ii. 2; ) and [hence] it signifies also a daily allowance of food or the like; and so رَزَقَةً, of



which the pl. is رَزَقٌ: (TA:) [the subsistence-money, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day: or, accord. to El-Karkhee, الْعَطَاةُ is what is assigned to those who fight; and الرَزَقُ, to the poor: (Mgh: [but see عَطَاة:]) and رَزَقَاتُ, pl. of رَزَقَةٌ, which is the inf. n. of unity of رَزَقَ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَطْمَاع.) of soldiers: (S, K:) one says, كَمْ رَزَقَكَ فِي الشَّهْرِ How much is thy allowance of food, or the like, [or thy subsistence-money, or pay,] in the month? (TA:) and أَخَذُوا أَرْزَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.,] (S, Msh, K) is said of soldiers. (S.) الرَزَقُ الْحَسَنُ means A thing [or provision] that comes to one without toil in the seeking thereof: or, as some say, a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it. (KT.) — Also †RAIN (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well;" meaning thereby "the [water for] watering the palm-trees." (S.)

رَزَقَةٌ, and its pl. رَزَقَاتُ: see the next preceding paragraph.

رَزَقٌ: see رَزَقٌ.

الرَّزَاقُ: see what next follows, in two places.

الرَّزَاقُ and الرِّزَاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed الأَرْزَاقُ, and the Giver of their أَرْزَاقُ to his creatures. (TA.) [The former epithet is also applicable to a man; but † the latter is not.] — رَزَاقٌ [as pl. of رَزَقٌ, agreeably with a general rule relating to epithets of the measure فَاعِلٌ when not applicable to rational beings, and of رَزَقَةٌ, Dogs, and birds, that prey, or catch game. (TA.)]

رَزَقِي [erroneously written by Golius and Freytag RAZQI] Weak: (Mohect, L, K:) applied to anything. (Mohect, L.) = Also The species of grapes called مَلَاَحِي or مَلَاَحِي; (T, K:) a species of grapes of Et-Táif, with long berries; they are called عَنَبٌ رَزَقِي. (TA.) — And Wine (K, TA) made of the grapes so called; (TA;) as also رَزَقِيَّة. (K, TA.) = And رَزَقِيَّة [as a coll. gen. n. of which رَزَقِي is the n. un.] White flaxen cloths. (S, K.) Lebeed says, describing vessels of wine,

\* نَهَا عَنَلٌ مِّن رَزَقِي وَكَرْسِفِ  
\* بِأَيَّانٍ عَجْمٍ يَنْصَفُونَ الْمَقَاوِلَا

[They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ

الأَقْبَالُ (S:) and by عَنَلٌ he means "a strainer" (مَصْفَاة, or فِدَام, on the heads of the أَبَارِيك (S in art. غل.)

رَزَقِيَّة [erroneously written by Golius and Freytag رَزَقِيَّة]: see the next preceding paragraph, in two places.

مَرْزُوقٌ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — أَبُو مَرْزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAgr.)

رَزَقٌ: see مَرْزُوقٌ.

المُرْتَزِقَةُ Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, \* Msh, \* TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.)

### رزق

1. رَزَمَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA;) or رَزَمَتْ, said of a she-camel; (S;) aor. 2 and 3, inf. n. رَزَمَ and رَزَمَ; (S, K;) He was unable to rise, (Lh, K, TA,) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (K, TA) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — رَزَمَ (K, TA,) said of a man, inf. n. رَزَمَ, (TA,) He died. (K, TA.) — رَزَمَ عَلَى قَرْبِهِ He overcame his adversary, and kneeled upon him, (K, TA,) and quitted not his place. (TA.) One says of a lion رَزَمَ عَلَى فَرَسِيَّتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — اِرْزَمْ بِهِ Be thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ham p. 362.) — And رَزَمَ بِالشَّيْءِ He laid hold upon the thing. (K.) — رَزَمَ الشَّيْءَ رَزْمَةً شَدِيدَةً The winter was, or became, intensely cold. (K, \* TA.) Hence نَوَى الْمَرْزَمِ

[q. v. infrà]. (K, TA.) — رَزَمَتِ الْأُمُّ بِهِ The mother brought him forth: (K:) and so رَزَمَتْ بِهِ. (TA.) = رَزَمَ الشَّيْءَ, (S, Msh, K,) aor. 2 (Msh, K) and 3, (K,) inf. n. رَزَمَ, (Msh, TA,) He collected together the thing (S, Msh, K) in a garment, or piece of cloth. (K. [See 2.]) = See also 4.

2. رَزَمَ الْقَوْمَ, (K,) inf. n. تَرْزِمُ, (TA,) The people cast, or laid, themselves down upon the ground, (K, TA,) and remained fixed there, (TA,) not quitting their place. (K, TA.) = رَزَمَ الثِّيابَ, (S, Msh, K,) inf. n. as above, (S, K,) He bound the clothes, or tied them up, (S, K,) in رَزَمَ [or bundles]: (S:) he made the clothes into رَزَمَ. (Msh.)

3. رَزَمَ الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — رَزَمَ بَيْنَهُمَا He conjoined them two; (K;) [as, for

instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, رَزَمَتِ الْإِبِلُ رَازِمَتِ الْإِبِلِ The camels mixed two pastures. (S, TA.) And رَزَمَتِ الْإِبِلُ الْغَامِ The camels pastured upon the خَمَضُ [or salt, or sour, plants] one time, and خُلَّةُ [or sweet plants] another time, this year. (TA.) [In the case of a man,] مَرَازِمَةٌ in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الْجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA:) or مَرَازِمَةٌ in relation to food signifies the making an interchange, by eating one day flesh-meat, and one day honey, (K, TA,) and one day dates, (TA,) and one day [drinking] milk, (K, TA,) and one day [eating] bread without any seasoning or condiment, (TA,) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermixing the [acts of] eating with thanks, and the mouthfuls with praise; (IAgr, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAgr, TA:) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَازِمُوا: (K, TA:) as though he said, [When ye eat,] eat what is easy and agreeable to swallow with what is unseasoned, or disagreeable in taste: (TA:) or mix ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S.) — مَرَازِمَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.)

4. اِرْزَمَتْ She (a camel) uttered a cry such as is termed رَزْمَةٌ [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner, اِرْزَمَتْ عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes اِرْزَامٌ means the uttering of a cry, or sound, absolutely: and اِرْزَمَتْ said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, لَا أَفْعَلُ ذَلِكَ مَا اِرْزَمَتْ أُمُّ حَائِلٍ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K:\*) a prov. (K.) And hence, i. e. from اِرْزَمَتْ said of a she-camel, (TA,) اِرْزَمَ is also said of thunder, (S, K,) meaning † It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that رَزَمَتْ and رَزَمَ signify the same as اِرْزَمَتْ and اِرْزَمَ said of a she-camel and of thunder: for] the inf. n. رَزَمَ, used in relation to a camel and to thunder, signify The making a sound or noise. (KL.) اِرْزَمَتْ is also said of a cooking-pot, meaning † It made a noise by its boiling. (Ham p. 663.) And you say, اِرْزَمَتِ الرِّيحُ فِي الْجُوفِ † The wind made a sound [in the belly]. (K.)

**رزم** Rain accompanied by incessant thunder: a possessive epithet. (Lh, TA.)

**رزم** Firm, or steadfast, standing upon the ground: (S, K:) and **رزم** and **رزم** signify [the same; or] firm, or steadfast, upon the ground: and the pl. of the last is **رزم**, occurring in a verse cited voce **رزم**, q. v. (TA.) — Also The lion; and so **رزم**; (K, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or **رزم** (Ham p. 362) and **رزم** (TA, and Ham ibid., [but in the latter without any syll. signs,]) like **رزم**, and **رزم** like **رزم**, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion, meaning that lies upon his breast on his prey, (Ham, TA,) and growls. (Ham.) Accord. to J, it is applied in a verse of Saideh Ibn-Ju-eiyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning That has remained firm, or steadfast, in his place. (TA.)

**رزمة**: see 1: — and see also the next paragraph, in two places. — **أَكَلَ الرزمة** He ate the [or meal that sufficed for a day and a night, or for four and twenty hours]. (K.)

**رزمة** A quantity remaining in a [receptacle of the kind called] **جلة**, [a meaning said in the TA, in art. **ردم**, to be erroneously assigned in the K, in that art., to **رزمة**,] of dates, amounting to half thereof, or a third, or thereabout: (TA:) or, accord. to Sh, the third part, or fourth part, of a [such such as is called] **غزارة**, (Mgh, TA,) or thereabout, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like **قوس**, signifying the quantity of the fourth part of the **جلة**, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] **رزم** signifies the [sacks called] **غرائر**, in which is wheat: and hence the **رزم** of clothes [explained in what here follows. (Mgh.)] — **أَكَارَة** [or bundle, put in one piece of cloth and tied up,] of clothes; (S, Mgh, TA;) what are tied up in one piece of cloth, (K, TA,) of clothes: (TA:) or clothes, and other things, put together [in a bundle]; as also **رزمة**: (Mgh:) Iamb explains it as meaning the thing in which are sorts (**ضروب**) and mixtures of clothes: and hence the author of the K has taken a meaning assigned by him to **رزمة**, which, he says, is also written **رزمة**, namely, **ضَرْبٌ شَدِيدٌ** [a vehement beating], altering and substituting: (TA:) the pl. of **رزمة** is **رزم**. (S, Mgh.)

**رزمة** A cry, or sound, (AZ, S, K, TA,) a sort of yearning cry, (TA,) of a she-camel, when loving, or affecting, her young one, uttered from her throat, or fauces, (AZ, S, K, TA,) without opening her mouth, not as loud as that which is termed **خنين**. (AZ, S, TA.) It is said in a prov., **رزمة ولا درة** [A gentle yearning cry of a she-camel, and no flow of milk]: (S:) or **رزمة في رزمة** [There is no good in a gentle yearning cry of a she-camel with which is no flow of milk]: (K:) applied to him who promises and does not

fulfil: (S, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without its being accompanied by any gift. (M, TA.) — Also The cry of a boy, or child. (K, TA: but not in the CK.) — And, accord. to IAr, A vehement cry or sound. (TA.) — And The cries of beasts of prey. (S, TA.) A poet says,

\* تَرَكُوا عَمْرَانَ مُنْجِدًا \* لِلْبَيْعِ حَوَّةَ رَزْمَةٍ \*

[They left 'Amrān prostrate upon the ground; there being cries of the beasts of prey around him]. (IB, TA.)

**رزم**: see **رزم**.

**رزم** A man strong and stubborn. (K.) **رزم**, [a mistranscription, app. for **رزم**, for it must be with teshdeed to the z, as is shown by an ex. in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means Stubborn, behaving with forced hardness or hardness: it occurs, accord. as some relate it, in the saying of a **rájiz**, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed **السرّيع**,] which others relate thus:

\* أَيَا بَنِي عَبْدِ مَنَافٍ الرِّزْمُ \*  
\* أَنْتُمْ حَمَاءٌ وَأَبُوكُمْ حَامٌ \*

[O sons of 'Abd-Menáf, the firm, or steadfast, upon the ground, (accord. to this reading; but accord. to the reading that seems to be **رزم**, the stubborn, &c., as a sing., referring to 'Abd-Menáf himself;) ye are defenders, and your father was a defender, **حَام** being for **حَام**]: **رزم** being pl. of **رزم**. (So in one of my two copies of the S: in the other copy omitted.)

**رزم** A roaring, or growling: a poet says,

\* لِأَسُودِهِنَّ عَلَى الطَّرِيقِ رَزْمٌ \*  
[There is, or was, a roaring, or growling, of their lions on the road]. (S.)

**رزمة**: see **رزم**.

**الرزمية** A sect who said that the office of Imám, after 'Alee, belonged to Moḥammad Ibn-El-Hanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are [esteemed by the orthodox] forbidden: (KT:) or a sect of the extravagant zealots of the class of innovators, of the schismatics, or followers of 'Alee, who say that the office of Imám belonged to Abou-Muslim El-Khurasanee, after El-Mansoor, and some of whom arrogated to themselves divinity, one of them being El-Mukanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Má-wará-en-Nahr. (TA.)

**رزم**: see **رزم**. — **الرزم**, as an epithet applied to the lion, The roaring. (Freytag, from the "Deewán el-Hudhaleeyeen.")

**رزم** A camel remaining fixed upon the ground, (S, TA,) unable to rise, (Lh, S, K, TA,) in con-

sequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (S, K, TA) arising from hunger or disease: (TA:) and in like manner applied to a man, &c.: (Lh, TA:) and also, [without **ة**,] applied to a she-camel, meaning standing still, or stopping from journeying, in consequence of fatigue and emaciation, and motionless: (S:) pl. **رزمي** and **رزم**, [accord. to Freytag, **رزم**,] applied to camels. (TA.) — See also **رزم**. — Also, applied to winter, Cold. (TA.)

**رزم** A prey. (Freytag, from the "Deewán el-Hudhaleeyeen.")

**رزم**: see **رزم**, in two places.

**الرزم** is a name of The right star [app. γ, i. e. Bellatrix,] in the left arm of **الجبار** [or Orion]. (Kzw. [Golius says, as on the authority of Kzw, that it is "a star in the right shoulder of Orion:" but Kzw says that this star (which is α of Orion) is called **مَنْكِبُ الْجَوَازِ** and **يَدُ الْجَوَازِ**; and then he mentions that in the left arm, as being called **الرزم**: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.]) And **الرزم**, (S, K,) also called **مَرْزَمُ الشَّعْرَيْنِ**, (S,) is the name of Two stars [of which one is commonly known as β of Canis Major, and the other is app. β of Canis Minor, though Golius says, on the authority of Ulugh Beg, that the former is in the right hind leg of Canis Major,] with the **شعريان** [by which latter appellation are meant Sirius and Procyon], (K,) or one of which is in [or by] **الشعري** [commonly so called, i. e. Sirius,] and the other is in **الدراع** [by which is meant **المقبوضة**, i. e. the asterism consisting of α and β of Canis Minor]; (S;) or one of them is **المقبوضة** [mentioned above and the other is **الشعري** (q. v.) commonly so called]: thus says Ibn-Kumáseh: both are of the stars of rain: and sometimes the sing. appellation (**الرزم**) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to β of Canis Minor]. (TA.) **نَوُ الرزم** [means The auroral setting of some one of the stars above mentioned; for it] is so termed because of its intense cold. (TA. See 1.) **السَّيَّكُ الرزم** is another name for **السَّيَّكُ الرَّامِحُ** [The star Arcturus]. (Az and TA in art. **رمح**. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during "the first of the rains," the autumnal rain, called **الوَسْبِي**.]) — **أَمْرُ رَزْمٍ** The north wind: (S, K, TA:) or the cold north wind: (Skr, on a verse of Šakhr-el-Ghef:) from **رزمة** **الثَّاقَة** meaning "the [gentle] yearning cry of the she-camel:" (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) the wind: (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.)

**رزم** That has cast, or laid, himself upon the ground, and remained fixed, or motionless: or having [or making or uttering] a sound, or cry: and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.)

تَرَكْتُهُ بِالْمَرْتَمَرِ [I left him in the place where one cleaves to the ground; or] I made him to cleave to the ground. (K.)

## رَزَن

1. رَزَن, (S, K, &c.,) inf. n. رَزَانَةٌ (S, \*MA, K, \*TA) and رَزُون, (TA,) [It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَزَانَةٌ below. — And hence,] † He (a man) was, or became, grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless: (S, \*K, \*TA:) or firm, or sound, of judgment: (TA:) wise, or sensible. (MA.) = رَزَنَ بِالْمَكَانِ [thus in the K, with fet-h to the ز,] He remained, stayed, dwelt, or abode, in the place. (K.) = رَزَنَهُ, (S, K,) aor. ʔ, inf. n. رَزَّن, (S,) He lifted it (namely, a thing, S) in order that he might see what was its weight. (S, K.) — Hence, رَزَّنَ الْحَجَرَ He lifted the stone from the ground. (TA.)

2. رَزَنَهُ, inf. n. تَرَزَّنَ, † He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm: the inf. n. تَرَزَّنَ is syn. with تَوَقَّرَ [q. v.]. (S in art. وقَر.)

5. تَرَزَّنَ i. q. تَوَقَّرَ † [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm]; (M, K;) فِي مَجْلِسِهِ [in his sitting-place], (M,) or فِي الشَّيْءِ [in the thing]. (K.)

6. يَتَرَاوَنَانِ, said of two mountains, They are opposite, or facing, each other. (K.)

رَزْنٌ A place that is elevated (S, K, TA) and hard, (TA,) having in it a depression that retains the water [of the rain]: pl. رَزُونٌ and رَزَانٌ (S, K, TA:) the latter of which pls. is also pl. of رَزْنَةٌ [q. v.]. (K.) It is also sing. of رَزْرَانٌ signifying [Hollows, or cavities, such as are termed] نَقَرٌ [pl. of نَقْرَةٌ] in stone, or in rugged ground, that retain the water [of the rain]; and so is رَزْنٌ; or, accord. to Ibn-Hamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رَزُونٌ also signifies The remains of a torrent in places which it has partially worn away. (TA.)

رَزْنٌ: see the next preceding paragraph. — Also i. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.)

رَزْنَةٌ A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered: pl. رَزْنَانٌ [mentioned above as a pl. of رَزْنٌ, q. v.]: (S, K:) so says AO. (S.)

رَزْنَانٌ: see the next paragraph.

رَزِينٌ Heavy, or weighty; (S, K;) applied to a thing (S, TA) of any kind. (TA.) — [Hence,] † Grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless: Bk. I.

(S, \*K, \*TA:) or firm, or sound, of judgment: (TA:) wise, or sensible: (MA:) or a man having much gravity, staidness, &c.: (Har p. 227:) and رَزَانٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, grave, staid, &c., in her sitting-place: (S:) the epithet رَزِينَةٌ is not applied to her unless she be firm, or constant; and grave, staid, &c.; and continent, chaste, or modest; grave, staid, &c., in her sitting-place. (TA.) — أَبُو رَزِينٍ is a name given to The [kind of sweet food commonly called] خَبِيصٌ [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227.)

رَزَانَةٌ inf. n. of رَزَّنَ [q. v.]. (MA, TA.) Heaviness, or weight: this is the primary signification. (TA.) — [Hence,] † Gravity, staidness, steadiness, sedateness, or calmness; (S, MA, K, TA;) and forbearance: and stillness, or motionlessness: (S, \*K, \*TA:) or firmness, or soundness, of judgment: (TA:) wisdom, or sensibleness: (MA:) and firmness, or constancy. (Har p. 423.)

رَزُونٌ, (T, Mgh,) or رَزُونَةٌ, (ISK, S, M, K,) A hole, a perforation, an aperture, or a window, (ISK, T, S, M, Mgh, K,) syn. كُوَّةٌ, (ISK, S, Mgh, K,) or كُوَّةٌ نَافِذَةٌ, (T,) [in a wall, or chamber, i. e. a mural aperture,] or in the upper part of a roof: (M, TA:) an arabicized word [from the Pers. رَوَزَن, or رَوَزَنَه]: (ISK, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَاوِزِن. (T, Mgh.)

رَوَزَنَةٌ: see the next-preceding paragraph.

أَرَزَنٌ [accord. to general opinion, being a subst. only, not originally an epithet, أَرَزَنٌ, or, accord. to some, it may be أَرَزْنٌ, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S, K,) of which staves are made. (Lth, S.)

مَحَالَّةٌ i. q. هُوَ مَرَاوَزَةٌ [He is his companion in alighting, or descending and stopping or sojourning &c.]: (so in copies of the K:) or مَحَالَّةٌ [his friendly associate; or true, or sincere, friendly associate]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK: but the former I regard as the true reading, from رَزْنٌ بِالْمَكَانِ q. v.].)

## رَزَى

1. رَزَى فَلَانًا, aor. يَرِزِي, (K,) inf. n. رَزْيٌ, (TA,) He accepted the bounty of such a one. (K.) [See also رَزَاهُ: and, under the same head, see رَزِينًا, and رَزِينَةً: and see a verse cited voce مُتَلَدٌ; in which رَزِينًا seems to be used for رَزِينًا; or the latter may be the correct reading.]

4. ارْزَى إِلَيْهِ He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging: (K:) or أَرَزَيْتُ ظَهْرِي I had recourse, or betook myself, to

such a one for refuge, protection, covert, or lodging: (S:) or, accord. to Lth, the verb is أَرَزَا, with .. (TA.)

رَزِيَّةٌ, for رَزِيَّةٌ: see the latter, in art. رَزَا.

## رَس

1. الرِّسْمُ فِي جَنْبِهِ, and رَسَّ الْهَوَى فِي قَلْبِهِ, [aor., accord. to the general rule, رَسَّ,] inf. n. رَسٌّ and رَسِيْسٌ, Love entered, and established itself, in his heart, and disease in his body; as also رَسَّ. (M.) [It seems also, from explanations of رَسَّ and رَسِيْسٌ mentioned below, that one says رَسَّتِ الْحُمَّى, meaning The fever commenced, or first touched a person.]

4: see above.

رَسٌّ The beginning, or commencement, of a thing. (K.) And hence, (K,) رَسَّ الْحُمَّى, and رَسَّهَا, The beginning, or commencement, (M, A, K,) or first touch, (S,) of fever, (S, M, A, K,) before it becomes vehement, or severe; (A;) i. e., when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed, or heavy, sluggish, or torpid, or confused in his intellect: (M, TA:) or the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent. (As, TA.) Accord. to Fr, you say, أَخَذَتْهُ الْحُمَّى بِرِسِّي, meaning, The fever became settled in his bones. (TA.) [Hence also,] رَسَّ الْحَبِّ, and رَسِيْسُهُ, The beginning, or commencement, of love: (K:) or a remain, or relic, or trace, of love: (M:) or رَسِيْسُ الْهَوَى signifies the first, or original, feeling (أَصْل) of love. (Abou-Malik, TA.) [Hence also,] بَلَغَنِي رَسٌّ مِنْ خَبَرٍ The first of news reached me: (TA:) or somewhat of news reached me: (S, M:) [or news not true reached me: for,] accord. to AZ, you say, أَتَانَا رَسٌّ مِنْ خَبَرٍ, and رَسٌّ مِنْ خَبَرٍ, meaning, News not true came to us: (TA:) or رَسِيْسٌ [alone] signifies news not true. (K.)

رَسِيْسٌ: see رَسٌّ, throughout.

## رَسَبَ

1. رَسَبَ, (S, M, A, &c.,) aor. ʔ, (M, A, &c.,) inf. n. رَسَبٌ (S, M, A, Mgh, Mṣb, K) and رَسَبٌ; (Mṣb;) and رَسَبَ, aor. ʔ; (M, A, K;) It (a thing, S, Mṣb) sank, or subsided, (S, M, A, Mgh, Mṣb, K,) in water [&c.]. (S, M, A, Mgh, K.) — [Hence,] رَسَبَتْ عَيْنَاهُ † His eyes sank [in their sockets]. (S, A.) — And السَّيْفُ يَرْسُبُ فِي الصَّرِيْبَةِ † The sword sinks, or disappears, in the thing struck with it. (TA.)

[2. رَسَبَ It precipitated a substance, or caused it to sink in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.]

4. ارْسَبَ It caused [a thing] to sink: hence, in a trad., describing the people of Hell, إِذَا طَفَتْ بِهِمُ النَّارُ أَرْسَبَتْهُمُ الْأَغْلَالُ When the fire shall raise them, and make them to appear [or rather to

*swim upon its surface*], the collars, by reason of their weight, shall make them to sink to the bottom thereof. (TA.) — And ارسبوا Their eyes sank in their heads by reason of hunger (K, TA.)

[5. ترسب It (a substance) became precipitated, or was caused to sink, in a liquid: used in this sense in chymical works; but probably post-classical.]

رُسِبَ and رُسِبَ: see the next paragraph.

رُسِبَ [What is wont to sink, or subside, in water &c. — And hence,] Dregs amid water and blood: in this sense improperly pronounced رُسِبَ. (K.L. [Goliuz, as on the same authority, explains it as meaning *sedimentum aquae, urinæ, etc.*: *hypostasis*. See also the next paragraph.]) — [Hence also,] † A sword (S, M, A, K) that penetrates into, (S,) or that disappears in, (M, A, K,) the thing struck with it; (S, M, A, K;) and so † رُسِبَ (M, K) and † رُسِبَ (K, TA) and † مَرُسِبَ.

(A, K, TA. [In the CK, by the omission of و after the last, this and the last but one are made to be appellations of a sword of Moḥammad or of Solomon, and of a sword of El-Hārith Ibn-Abee-Sheṣmīr.]) — And † The glans of the penis: (M, K;) app. because of its disappearance on the occasion of the act of جماع. (M.) — And † Forbearing, or clement; as also † رُسِبَ. (K.)

تقن رُسَابَةُ (JK and Mgh and K in art. رُسَابَةُ [in CK erroneously رُسَابَةُ]) [The sediment of water;] the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.)

رُسِبَ and مَرُسِبَ, terms used by Ibn-Seenā, are explained by Goliuz as meaning *Having, or depositing, a sediment*: but the former rather means *having the nature of dregs, or sediment*: and the latter, *becoming, or that becomes, precipitated.*

رُسِبَ † A firm mountain. (M, A, K.) — See also رُسِبَ.

رُسِبَ A calamity, or misfortune; (K;) as also رُسِبَ. (TA.)

رُسِبَ: see رُسِبَ.

رُسِبَ i. q. أَوَاسٍ [pl. of أَسِيَّة, and app. here meaning *Columns, or props*]. (K.)

رُسِبَ: see رُسِبَ.

وستق

رُسِبَ: see رُسِبَ, in art. رُسِبَ.

رسغ

1. رُسَغ, aor. - , inf. n. رُسَغ, (L, Mgh,) He had little flesh, or was scant of flesh, in his posteriors and thighs: or he had small buttocks, sticking together: (L:) or he had little flesh in his thighs. (Mgh.)

4. رُسَغ It rendered a person scant of flesh in the posteriors (S, A) and thighs. (S.)

رُسَغ Paucity of flesh in the posteriors (S, A, L, K) and thighs: (S, L, K;) or smallness of the buttocks, and their sticking together: (L:) or paucity of flesh in the thighs. (Mgh.)

رُسَغ Having little flesh in his thighs. (Mgh.) [See also what follows.]

رُسَغ A man (S, L) having little flesh in his posteriors (S, A, L) and thighs: (S, L:) or having small buttocks, sticking together: (L:) fem. رُسَغ; applied to a woman: (S, A, L:) pl. رُسَغ. (S, K.) [See also رُسَغ.] The wolf: (TA:) [for] every wolf is [termed] رُسَغ because of the lightness [of the flesh] of his haunches: (S, A, \* K;) and so is the سِغ [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — Also, the fem., A foul, an ugly, or an unseemly, woman: (K, TA:) though disapproved by MF. (TA.)

رسغ

1. رُسَغ, (S, A, L, &c.) aor. - , (A, Mgh, JM, &c.) inf. n. رُسُوغ, It (a thing, S, Mgh) was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established, (S, A, L, Mgh, K,) in its place. (L.) [Hence,] رُسَغُ فِي الصَّحِيفَةِ [The ink became fixed upon the piece of paper or the like]. (A, L.) And رُسَغُ لَا يَرُسُغُ [Ink will not become fixed upon oiled parchment]: (A:) or رُسُوغُ الدَّهْنِ [oiled paper]. (TA.) And رُسَغُ فِي الْعِلْمِ † He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And رُسُوغُ فِي قَلْبِ الْإِنْسَانِ † Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A, \*.) And رُسُوغُ حُبِّهِ فِي قَلْبِهِ [The love of him, or it, became fixed in his heart]. (A.) — [Hence also,] said of a pool of water left by a torrent, † It sank into the earth, and disappeared: (JK, A, K;) inf. n. as above. (JK, TA.) And, said of rain, † It sank into the earth so that the two moistures [meaning that of the rain and that of the soil beneath] met together. (A, K.) — رُسُوغُ [as an inf. n.] signifies † The connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body: distinguished from رُسُوغُ, which is with the body of another human being: and from رُسُوغُ, which is with the body of a beast: and from رُسُوغُ, which is with a plant. (Marginal note in a copy of the KT.) But see 1 (last sentence) in art. رُسُوغُ.

4. رُسُوغُ, (JK, K,) inf. n. رُسُوغُ, (TA,) He made it firm, steady, steadfast, stable, fixed, fast, settled, or established, (JK, K,) in its place. (JK.)

رُسُوغُ Anything firm, steady, steadfast, stable, fixed, fast, settled, or established [in its place] (see 1). (S, A, Mgh.) You say رُسُوغُ جَبَلٍ A firm, or steadfast, mountain. (A.) And in like manner رُسُوغُ دَابَّةٍ [A black, or dark, patch of compacted dung and urine of cattle sticking fast

upon the ground]. (A.) And [hence,] رُسُوغُ قَدَمٍ [He has a firm footing in science, or knowledge; or] he possesses excellence, and large acquirements, in science, or knowledge. (Mgh.) الرُّاسِغُونَ فِي الْعِلْمِ [in the Kur iii. 5 and iv. 160] means † Those who are firmly rooted, or established, in science, or knowledge: (S, Bd, L, Jel, TA:) or who have made a firm advance therein: (L:) or who are far advanced therein: (Khālid Ibn-Jembeh:) or those who study the Book of God: (TA:) or those who have committed [it] to memory, and who call to mind [its doctrines and precepts] one with another. (IAqr.)

رسدق

رُسْدَقُ: see رُسْدَقُ, in art. رُسْدَقُ.

رسغ

1. رُسَغ, aor. - , inf. n. رُسَغ, [He tethered him by the fore legs; i. e.] he tied the رُسَغ [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or cord, which is called رُسَغ. (TA.)

2. رُسَغ, (S, Mgh, &c.) inf. n. رُسُوغُ, (IAqr, K,) said of rain, (S, Mgh, K, &c.) It rained so that the water reached to the رُسَغ [or pastern, or ankle], (S,) or so that it reached to the place of the رُسُوغُ [pl. of رُسُوغُ]: (Mgh:) or it moistened the earth (IAqr, K, TA) so that the hands of him who dug for it reached to his رُسُوغُ [or wrists]; (IAqr, TA;) or so that the moisture reached to the measure of the رُسُوغُ [or wrist] of the digger: (TA:) or it was so much that the رُسُوغُ [or pastern, or ankle,] disappeared in it; as also رُسُوغُ, a dial. var., on the authority of IAqr. (TA.) — رُسُوغُ also signifies The making [the means of subsistence] ample, or abundant. (K.) You say, رُسُوغُ رُسُوغُ الْعَيْشِ He made the means of subsistence ample, or abundant. (TK.) [Or رُسُوغُ فِي رُسُوغِ الْعَيْشِ He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] — رُسُوغُ كَلَامًا (JK,) inf. n. as above, (K,) i. q. لَفَّقْتُ بَيْنَهُ [meaning I interlarded, or embellished, speech, or discourse, with falsehood: accord. to the TK, connected it, and arranged it, or put it in order: but see the pass. part. n., below]. (JK, K, TA.)

3. رُسُوغُ, (Ibn-'Abbād, K,) inf. n. رُسُوغُ and رُسُوغُ, (Lth, Ibn-'Abbād, K,) He took hold of his رُسُوغُ [meaning ankle] in wrestling with him, the latter doing the like. (Lth, Ibn-'Abbād, K.) One says, رُسُوغُ رُسُوغُ ثَمَرٍ مَارَغَهُ [He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.)

4: see 2.

8. رُسُوغُ عَلَى عِيَالِهِ He expended amply, or abundantly, upon his family, or household. (Ibn-Buzurj, K.) [See also 2.]

رُسُوغُ and رُسُوغُ, (S, Mgh, K,) of a دَابَّةٍ [or beast



of the equine kind], (S, Mṣb,) [The pastern; i.e.] the slender place [or part] between the solid hoof and the joint of the *وَطِيف* [or shank] of the fore leg, and of the hind leg; (S, Mṣb, K;) or, [in other words,] of solid-hoofed animals, the part that joins the *وَطِيف* of each of the fore legs, and of the hind legs, to the hoof; and of camels, the part that joins the *أَوْطَفَة* [or shanks] to the *أُخْفَاف* [or feet]: (TA:) and (Mṣb, and so in some copies of the K, but in other copies of the latter "or," [which is more correct, as will be seen from what follows,]) of a human being, [the wrist, and the ankle; i.e.] the joint between the hand and the fore arm, and between the foot and the shank: (Mṣb, K, TA:) and of any beast (دابة), the like thereof; (K;) [the part between the shank and hoof or foot, in the fore leg and in the hind leg, of any quadruped:] pl. *أَرْسَاف* [used as a pl. of mult. and of pauc.] (Mṣb, K) and *أَرْسُف* [which is only a pl. of pauc.]. (K.) — See also *رَسَاف*: — and see *مَرْسُفَة*.

*رَسَاف* A luxness in the legs of a camel. (Aṣ, S, K.)

*رَسُف*: see *رَسُف*.

*رَسَاف* A cord, or rope, that is tied (JK, S, K) firmly (S) to the *رَسَاف* [or pastern] of the camel, (JK, S, K,) or, accord. to the T, to each *رَسَاف*, [the dual form being there used, meaning to the pastern of each fore leg,] of the camel, (TA,) to prevent him from going away; (S, K;) also called *مَرْسُفَة*; of which the pl. is *مَرَايِف*: (JK:) or, as some say, *رَسَاف* is pl. of *رَسُف* meaning a cord, or rope, with which a camel, and an ass, is [tethered, or] shackled; or a string, or cord, with which the *رَسَاف* [or pastern] of each of the fore legs of a camel [or an ass] is tied. (TA.) — Also an inf. n. of 3.

*رَسَاف* Ample, or abundant, means of subsistence: and *طَعَام رَسَاف* Much food or wheat. (Abou-Malik, K.)

*مَرْسُفَة* sing. of *مَرَايِف* [probably a mistranscription for *مَرَايِف*] meaning [Bracelets of tortoise-shell or horn or ivory, such as are termed] *مَسَك*, that are worn by women on their arms; one of which is also called *رَسُف*. (TA.) — See also *رَسَاف*.

*هُوَ مَرْسُفٌ عَلَيْهِ فِي الْعَيْشِ* He is amply, or abundantly, provided for in respect of the means of subsistence. (JK,\* TA.) — *رَأَى مَرْسُفٌ* An unsound opinion or counsel or advice. (JK, Ibn-'Abbād, K.)

## رسل

1. *رَسَفَ*, aor. *رَسَفَ* and *رَسَفَ*, inf. n. *رَسَفَ* and *رَسَفَان* (S, M, O, Mṣb, K) and *رَسَفَ*, (M, O, Mṣb, K,) He walked, or went along, in the manner of him who is shackled: (S, M, O, K:) or he walked, or went along, in shackles, gently, softly, or in a leisurely manner: (M:) or you say, *رَسَفَ فِي قَيْدِهِ* he walked, or went along, in his shackles:

(MA, Mṣb:) or he went along [therein] by leaps; or gently. (MA.) *رَسَفَ* also signifies The making short steps. (O.) And *رَسَفَ*, aor. *رَسَفَ*, He (a camel) went with short steps, raising and putting down his feet quickly. (Abou-Naṣr, O.)

4. *أَرْسَفْتُ الْإِبِلَ*, (AZ, S,) inf. n. *إِرْسَافَ*, (K,) I drove along the camels, they being shackled. (AZ, S, K.) [In one of my copies of the S, instead of *مُقَيَّدًا*, I find *مُقَيَّدًا*, i.e. I being shackled.]

8. *أَرْسَفَ*, inf. n. *إِرْسَافَ*; (K; so in MS. copies, and so in the CK;) or *أَرْسَفَ*, in measure like *أَكْفَهَر*, inf. n., *إِرْسَافَ*; (O, and in like manner in the TK;) i. q. *أَرْتَفَعَ* [It became raised; or it rose: &c.]. (O, K.)

R. Q. 4. *أَرْسَفَ*: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رسل

1. *رَسَلَ*, aor. *رَسَلَ*, inf. n. *رَسَلَ* and *رَسَالَةً*, He (a camel) was, or became, easy in pace. (M, K.) — Also, aor. *رَسَلَ*, inf. n. *رَسَلَ* (AZ, Az, Mṣb, K) and *رَسَالَةً*, as above, (AZ, Az, K,) It (hair) became lank, not crisp; (Mṣb, K;) and so *رَسَلَ*: (S, K:) or lank and pendent: (Mṣb:) or long, and lank or pendent. (AZ, Az, Mṣb.) *لَا يَجِبُ مِنَ الْخَبَةِ غَسْلٌ مَا أَسْرَسَلَ* means [The washing] of what hangs down, and descends, [of the beard,] from the chin [is not requisite, or necessary, or incumbent]. (Mgh.) — [Golius says, as on the authority of the KL, that *رَسَلَ* signifies Nuncium misit: but what I find in the KL is, that *رَسَلَ*, as an inf. n., signifies the bringing a message (پیغام بردن): whence it seems that *رَسَلَ* means he brought a message.]

2. *تَرَسَّلَ*, in reading, or reciting, (Mṣb, K,) i. q. *تَرَسَّلَ*; (K, TA;) i. e. (TA) Easy [or leisurely] utterance; without haste: (Yz, Mṣb, TA:) or, as some say, with consecution of the parts, or portions: (TA:) and *تَرَسَّلَ* therein signifies the same: (Yz, Mṣb:) or *فِي* *تَرَسَّلَ* signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Mṣb, K,) and was grave, staid, sedate, or calm, (Mgh,) and endeavoured to understand, without raising his voice much. (TA.) It is said in a trad., *كَانَ تَرَسَّلَ فِي كَلَامِهِ تَرَسَّلَ* i. e. *تَرَسَّلَ* [There was in his (Mohammad's) speech an easy, or a leisurely, utterance]. (TA.) And in another trad. it is said, *إِذَا أَذْنَتْ قَرَسَلَ* \* *وَإِذَا أَقْبَتَ فَتَحَدَمَ* [expl. in art. *حَدَمَ*]. (Mgh.) — See also 4, last sentence but one. — *رَسَلْتُ فَضْلَانِي*, inf. n. *تَرَسَّلَ*, I gave to drink [to my young camels, or my young weaned camels,] *رَسَلَ*, (K, TA,) i. e. milk. (TA.)

3. *رَسَلَهُ*, (S, MA,) inf. n. *مُرَاسَلَةً*, (S,) He sent a message, and a letter, or an epistle, to him, (MA, PS,) the latter doing the like: (PS:) [he interchanged messages, and letters, with him.] You say, *رَسَلَهُ فِي كَذَا* [He interchanged messages,

or letters, with him, in relation to such a thing]: and *بَيْنَهُمَا مَرَايِلَاتٌ* [Between them two are interchanges of messages, or of letters]. (TA.) And *هِيَ تَرَايِلُ الْخُطَابِ* [She interchanges messages, or letters, with those who demand women in marriage]. (M, K.) And *تَرَايِلُهُ بِالْخُطَابِ* [She interchanges messages, or letters, with him by means of those who demand women in marriage].

(TA.) — [Hence,] *رَاسَلَهُ فِي نَضَالٍ أَوْ غَيْرِهِ* [He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance]. (S.) And *رَاسَلَهُ فِي الْغَنَاءِ*, and *الْعَمَلِ*, He relieved him, or aided him, in singing, and in work, [by alternating with him, i.e.,] in the former case, by taking up the strain when the latter was unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the latter person was unable to continue it; or he so relieved, or aided, him in singing with a high voice: or *رَاسَلَهُ* he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work: (IAṣr, Mṣb:) and *رَاسَلَهُ الْغَنَاءَ* he emulated him, or imitated him, [by alternating with him,] in the singing. (TA.) And *رَاسَلَهُ فِي الْقِرَاءَةِ* He aided him, or assisted him, [or relieved him, by alternating with him,] in the reading, or reciting, of the Kur-ān &c. (MA.)

4. *إِرْسَالٌ* signifies The act of sending. (K, KL, &c.) Thus is explained *إِرْسَالُ اللَّهِ أَنْبِيَآءَهُ* [i. e. God's sending his prophets.]. (Th, TA.) You say, *أَرْسَلْتُ فَلَانًا فِي رِسَالَةٍ* (S) I sent such a one with a message. (PS.) And *أَرْسَلَ إِلَيْهِ رَسُولًا* (MA, Mṣb\*) He sent to him a message, or a letter, (MA,) or a messenger. (Mṣb.) — [The act of sending forth, or starting, a horse for a race: the discharging a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the launching forth a ship or boat; letting it go; letting it take its course:] the act of setting loose or free; letting loose; loosing, unbinding, or liberating. (K.) You say *أَرْسَلَ الشَّيْءَ* He set loose or free, &c., the thing. (M.) And *أَرْسَلْتُ الطَّائِرَ مِنْ يَدِي* I let go, or let loose, the bird from my hand. (Mṣb.) And [hence,] *أَرْسَلَ الْحُرُوفَ* [He uttered the letters]. (Mgh in art. *رَتَلَ*.) And *أَرْسَلَ الْغَنَاءَ* [He uttered the song; he sang]. (TA.) And *أَرْسَلَ الْإِقَامَةَ* [He chanted the iqāma]. (Mṣb in art. *أَرْسَلَ*.) And *أَرْسَلَ عَلَيْهِ لِسَانَهُ* [† He let loose his tongue against him]. (A in art. *بَرَدَ*.) And *أَرْسَلَ الْكَلَامَ* † He made the speech, or language, to be unrestricted. (Mṣb.) [In like manner,] *إِرْسَالٌ* signifies also † The making a thing, such as property, and a legacy, absolute, or unrestricted. (Mgh.) — [The act of letting down, letting fall, or making to hang down, the hair &c. You say, *أَرْسَلَهُ* and *أَرْسَلَهُ إِلَى أَنْفَلٍ* He let it down, &c., or lowered it.] — † The act of leaving, leaving alone, or neglecting, (M, K,) a thing. (M.) [Hence,] one says, *أَرْسَلَهُ عَنْ يَدِهِ* † He left, forsook, or deserted, him; or he abstained from,

or neglected, aiding him, or assisting him. (TA.) — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the Kur [xix. 86], ارسلنا الشياطين على الكافرين تؤزهم أزا [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief; like as is said in the same [xlili. 35], نقيض له شيطاناً [“We will appoint, or prepare, for him a devil” as an associate]: this is the preferred explanation: [or it may be well rendered we have sent the devils against the unbelievers:] some say that the meaning is, we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them. (Zj, M.) — ارسلوا [from رسل] They had milk in their cattle: (S:) or their milk became much; as also رسلوا, inf. n. ترسل: (K:) or the latter signifies their milk and drink became much. (TA.) — Also [from رسل] They became possessors of herds or flocks. (O, K.)

5. ارسل He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA.) and with gravity, staidness, sedateness, or calmness. (TA.) الترسل is The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs. (TA.) See also 2, in three places. — الترسل in riding is The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs: and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him. (TA.) — ترسل بين القوم [He acted as a رسول (or messenger) between the people]. (Mab and TA in art. الك.)

6. ترسلوا They sent, one to another, (MA, Mab, TA,) a message [or messages], (MA, Mab,) or a messenger [or messengers]. (Mab.) — Hence, ترسلوا في الغناء [They relieved, or aided, one another alternately in singing;] i. e. they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end. (Mab.) لا ترسل في الأذان means [in like manner] There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer. (Mab.) [In other cases likewise] الترسل signifies The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately]. (Har p. 268.)

10. ارسل It (a thing) was, or became, loose, or slack; syn. سلس. (M, TA.) — Said of hair: see 1, in two places. [In like manner said of a

tree, &c., It drooped; or was pendent. Said of a cheek, (to which its part n. مُتَرَسِّل is applied as an epithet in the K voce ايسل) It was, or became, lank. — ارسل in the pace of a beast is The going gently, deliberately, or leisurely. (TA.) [And you say, استرسلت الدابة The beast went a gentle, deliberate, or leisurely, pace.] — Also, [in other cases,] The being still, and steady. (TA.) — Hence, (TA,) ارسل إليه He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. ائبسط, and استأنس; (S, K, TA;) and was at ease, and confided in him, with respect to that which he told him: (TA:) or he acted forwardly, or impudently, towards him: he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain. (MA.) — And ارسل الدهر فافناهم [† Fate made free with them, and destroyed them]. (TA in art. بهل.) — Also He said, Send thou to me the camels in droves (ارسل) [in the CK, erroneously, ارسل]; (K, TA;) being with fet-h to the hemzeh; i. e. drove after drove: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.)

رسل Easy; applied to a pace. (M, K.) — Easy in pace; applied to a he-camel: fem. with ة: (S, M, K:) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Mab:) and مرسل, also, applied to a she-camel, has the former of these significations; and its pl. is مراسيل: (S, K:) or this pl. signifies light, or active, she-camels, that give thee what they have to give spontaneously; and رسل is applied to one thereof: a she-camel is termed مرسل as being likened to the arrow thus called. (TA.) — Soft, and lax, or flaccid: [app. applied to a he-camel; for it is added,] one says رسله القوائم, meaning A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof]. (TA. [See also another meaning assigned to this phrase in what follows.]) — Applied to hair, i. q. مُتَرَسِّل: (S, K; in the CK مُرسل;) which means Lank; not crisp: (Mgh, Mab: [and so accord. to an explanation of ارسل in the S and K:] or lank and pendent: (Mab:) or long, and lank or pendent. (AZ, Az, Mab.) — And رسله, (M,) or رسله القوائم, [of which see an explanation in what precedes,] (L, TA,) and مرسل, applied to a she-camel, (M, L, TA,) Having much hair, (M,) or much and long hair, (L, TA,) upon her shanks, or hind legs (في ساقها): (M, L, TA:) but in the K, رسله and مراسيل [not مرسل] are explained as epithets applied to a woman, meaning having much and long hair upon her shanks. (TA.) — Also sing. of رسل, (TA,) which signifies The legs of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) — See also مراسيل. — And see the paragraph here next following.

رسل Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also رسله; (M, K;) [and perhaps رسل and رسله; for] one says افعل كذا وكذا على رسلك (S, Mgh, Mab, CK\*) [but not in my MS. copy of the K nor in the copies used by SM] and رسلك and رسلتك, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [Do thou such and such things] at thine ease; (Mab;) or act thou gently, deliberately, or leisurely, (S, Mgh, K,\*) in doing such and such things; like as one says, على هينك. (S.) Sakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

\* لَوْ أَنَّ حَوْبِي مِنْ قُرْبِهِ رَجَلًا  
\* يَبْضُ الْوُجُوهُ يَحْمِلُونَ التَّبَلَا  
\* لَمَنْعُونِي نَجْدَةً أَوْ رَسَلًا

(Skr, M,\*) i. e. [If there were around me, of the family of Kureym, men on foot, fair in the faces (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr:) or with fighting or without fighting. (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, جاؤوا رسله رسله They came company by company. (M.) — And A soft, gentle, saying or speech. (TA.) — Also Milk, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Towsheeh, fresh milk. (TA.) One says, كثر الرسل العامر, meaning Milk has become abundant this year: and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — It is said in a trad. [respecting the giving of the poor-rate], إلا من أعطى في نجدتها ورسلها, (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from رسل in the sense first explained above; meaning straitness and plenty; i. e. Except him who gives when they are fat and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition: (S:) and A'Obeid says the like; and that it is similar to the saying, قال فلان كذا عبا رسله, meaning Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رسل signifying “milk;” which A'Obeid disallows: IATH says that what is meant by نجدة is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, except him who gives forth the due of God in the case of straitness and in that of plenty. (TA.) — The رسلان of a horse are The extremities of the عضدان [or two arms]. (M, K.)

رسل Camels: (M, K:) thus expl. by A'Obeid, without any epithet: (M:) or a drove, or herd, or a distinct collection or number, of camels, (S, M, Mab, K,) and of sheep or goats, (S, K,\*)

accord. to ISk from ten to twenty-five, (TA.) or the رسل of the watering-trough is at least ten, and extending to twenty-five; and the word is masc. and fem.; (M;) and also † of horses or horsemen; (S;) applied to † a company of men (Mgh, Mṣb) as being likened to a drove, or herd, of camels: (Mṣb:) and also a distinct collection or number of any things: (M, K:) pl. أَرْسَالٌ. (S, M, Mgh, Mṣb, K.) A rájiz says,

- يَا ذَانِدَيْهَا حَوْصًا بِأَرْسَالٍ
- وَلَا تَذُودَاهَا ذِيَادَ الضَّلَالِ

[O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way]: (S, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the watering-trough. (TA.) And one says, جَاءَتِ الْإِبِلُ رَسَلًا. The camels came [in a drove, or] following one another. (IAMB, TA.) And جَاءَتِ الْخَيْلُ أَرْسَالًا, i. e. † [The horses, or horsemen, came] in successive distinct companies. (S, TA.) And جَاءُوا أَرْسَالًا [They (men) came in successive companies. (Mṣb. [And the like is said in the Mgh and in the TA.]) وَقَبِرَ كَثِيرَ الرِّسَالِ قَبِيلُ الرِّسَالِ, occurring in a trad. relating to a drought, is said by IKt to mean [A collection of sheep or goats] of which many were sent to the pasture, i. e. many in number, but having little milk: but the more probable explanation of كثير الرسل is that of El-'Odhree, who says that it means much dispersed in search of pasture: for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — Also Animals, or beasts, having milk. (M, TA.)

رُسْلٌ A young girl, that has not worn the [muffler, or veil, called] خِمَارٌ. (K.) = Also a pl. of رُسُولٌ. (S, M, &c.)

رُسْلَةٌ A soft, or delicate condition of life: you say, هُمْ فِي رُسْلَةٍ مِنَ الْعَيْشِ They are in a soft, or delicate, condition of life. (M.) — And Heaviness, sluggishness, laziness, or indolence: (M, K:) you say رَجُلٌ فِيهِ رُسْلَةٌ A man in whom is heaviness, &c. (M.) — See also رُسْلٌ, first sentence.

رُسْلَةٌ: see رُسْلٌ, in two places.

رُسَالٌ: see رُسْلٌ (of which it is the pl.), near the end of the paragraph: = and see also مُرَاسِلٌ.

رُسُولٌ i. q. رِسَالَةٌ: (S, M, K:) see the latter, in five places. — Hence, as meaning ذُو رُسُولٍ, i. e. رِسَالَةٌ [One who has a message; i. e. a messenger]; (TA:) i. q. † مُرْسَلٌ, (S, M, K,) meaning one sent with a message; (S;) of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ [or rather مَفْعُولٌ]: (Mṣb:) [and often meaning an apostle of God; and with the article ال especially applied to Moḥammad:] accord. to IAMB, its meaning in the proper language of the Arabs is one who carries on by consecutive progressions the relation of the tidings of him who has sent him; taken

from the phrase جَاءَتِ الْإِبِلُ رَسَلًا, meaning "The camels came following one another:" and the saying of the Mu'edhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ, means I know [or acknowledge] and declare that Moḥammad is the relater by consecutive progressions of the tidings from God: (TA:) [or, as commonly understood, I testify that Moḥammad is the apostle of God:] a رَسُولٌ is also called مُرْسَلٌ, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسُلٌ (S, M, Mṣb, K) and رُسُلًا (S, Mṣb) and رُسُلًا (M, K,) which last is from IḤar, (M,) or Fr, (Sgh,) and أَرْسُلٌ (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee,

- نَوَكَانَ فِي قَلْبِي كَقَدْرِ قِلَامَةٍ
- حَبًّا بِغَيْرِكَ قَدْ أَتَاهَا أَرْسُلِي

[Had there been in my heart as much as a nailing of love for another than thee, my messengers (or, accord. to the TA, app., my messages) had come to her]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letters whereof the third is a letter of prolongation], such as أُنَانٌ and عُنَانٌ and عُنَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Mṣb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Mṣb:) hence, (S, K,) in the Kur [xxvi. 15], (S,) إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ [Verily we are the apostles of the Lord of the beings of the whole world]: (S, K:) MF says, in ch. ix. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [Verily we are the two apostles of thy Lord]; the dual form being here used: and Z says, in the Ksh, that in this instance it means the messengers, and therefore the dual form is necessarily used; but in ch. xxvi. it means the message, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Abou-Is-hak the Grammarian says that the meaning here is, إِنَّا رِسَالَةُ رَبِّ الْعَالَمِينَ, i. e. ذُوو رِسَالَةٍ [Verily we are those that have the message &c.]: (TA:) [but] رَسُولٌ [as meaning a messenger] is like صَدِيقٌ and عَدُوٌّ in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Abou-Dhu-eyb uses it in the sense of رُسْلٌ in his saying,

- أَلَيْسَ إِلَيْهَا وَخَيْرُ الرُّسُولِ
- لِي أَعْلَمُهُمْ بِنَوَاحِي الْخَبَرِ

[Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings]: (M.) See 4. The saying in the Kur [xxv. 39], وَقَوْمٌ نُوْحٌ لَهَا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. And the people of Noah, when they charged with lying the apostles, we drowned them], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges

therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning "Thou art of those who expend the kind of things termed دراهم." (M.) — One says also, السَّهَامُ الرِّسَالُ [Arrows are the messengers of death, or of the decrees of death]. (TA.) — See also the next paragraph.

رَسِيلٌ Easy: occurring in the saying of Jubayhā El-Asadee,

- وَقُمْتُ رَسِيلًا بِالَّذِي جَاءَ يَتَّبِعِي
- إِلَيْهِ بَلِيجُ الْوَجْهِ تَسْتُ بِبَاسِرٍ

[And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning]. (TA.) = Also A stallion-camel (K, TA) of the Arabian race, that is sent among the شُؤْلُ [or she-camels that have passed seven or eight months since the period of their bringing forth] in order that he may leap them: one says, هَذَا رَسِيلُ بَنِي فَلَانٍ This is the stallion of the camels of the sons of such a one: and أَرْسَلَ بَنُو فَلَانٍ رَسِيلَهُمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from أَرْسَلَ. (TA.) — And accord. to some, A horse that is started with another in a race. (Hār p. 544.) — [In the CK and in a MS. copy of the K, voce عَمُودٌ, it occurs as though meaning The scout, or emissary, or perhaps the advanced guard, of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَيْسٌ.] — I. q. † مُرَاسِلٌ [as meaning one who interchanges messages or letters with another: see 3]. (S, K.) — The person who stands with thee (المُؤَاقِفُ لَكَ) [in the K (in which this explanation is erroneously assigned to رَسُولٌ لَكَ) in a competition in shooting and the like: (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies he who stands with the man, (يَقِفُ مَعَهُ, Hār p. 544,) or he who acts interchangeably, or alternates, with the man, (يُرَاسِلُهُ, S,) in a competition in shooting, or in some other performance. (S and Hār.) And, as also † مُرَاسِلٌ, One who relieves, or aids, another, in singing and in work, [by alternating with him, i. e.] in the former case, by taking up the strain when the other is unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice; i. q. مَتَالٍ: or one who aids another, [or relieves him, by alternating with him,] or who follows him, or imitates him, in his work. (IḤar, Mṣb.) One says, هُوَ رَسِيلُهُ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) — See also رِسَالَةٌ, in two places. = Also Wide, or ample. (K.) — A thing little in quantity, or incomplete: الشَّيْءُ اللَّطِيفُ in the copies of the K should be



الشَّيْءُ الطَّيِّفُ, as in the Moḥeet. (TA.) — And Sweet water. (K.)

رِسَالَةٌ: see the next paragraph.

رِسَالَةٌ (S, M, Mḡb, K) and رِسَالَةٌ (M, K) and رِسُولٌ (S, M, Mḡb, K) and رِسِيلٌ (Th, M, K) signify the same, (S, M, Mḡb, K.) A message; and a letter; (MA in explanation of the first, and KL in explanation of the first and third;) [a communication sent from one person or party to another, oral or written;] substs. from أَرْسَلَ: (M, K, \*) the pl. of the first is رِسَائِلٌ; (Mḡb;) and أَرْسَلَ is pl. of رِسُولٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رِسُولٌ.]) You say, رِسَالَةٌ فَلَنَا فِي رِسَالَةٍ: (S:) and أَرْسَلَ إِلَيْهِ: (MA:) see 4. A poet says, (S,) namely El-Ash'ar El-Joḡfee, (TA.)

\* أَلَا أَبْلُغُ أَبَا عَمْرٍو رِسُولًا \*  
\* بِأَيِّ عَنْ قُتَحْتِكُمْ غَنِي \*

[Now deliver thou to Aboon-'Amr a message, saying that I am in no need of your judging]: (S:) or بَنِي عَمْرٍو [the sons of 'Amr]: he means, عَنْ حُكْمِكُمْ. (TA.) And hence the saying of Kutheiyir,

\* لَقَدْ كَذَبَ الْوَأَشُونَ مَا بَحَثَ عَنْهُمْ \*  
\* بِسِرٍّ وَلَا أَرْسَلْتَهُمْ بِرِسُولٍ \*

[Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message]: (S, TA:) or, as some relate the second hemistich, (TA.)

\* بَلَيْلَى وَلَا أَرْسَلْتَهُمْ بِرِسِيلٍ \*

[i. e. I revealed not the case of Leyla, nor did I send them with a message]: thus cited by Th. (M, TA.) — رِسَالَةٌ also signifies [A tract, or small treatise or discourse;] a مَجْلَّةٌ [i. e. book, or writing, relating to science, or on any subject,] comprising a few questions, inquiries, or problems, of one kind: pl. رِسَائِلٌ. (TA.) — And Apostleship; the apostolic office or function. (MA.) — رَحْمَةُ [in a copy of the K رِسَالَةُ] The رَحْمَةُ [or female of the vultur percnopterus, in the CK رَحْمَةُ]: (M, K, TA:) a surname thereof. (TA.)

الرَّسِيْلَةُ A certain small beast or reptile or insect; expl. by the word دُوَيْبَةٌ: (M, K, TA:) in [some of] the copies of the K, erroneously, الرَّسِيْلَةُ. (TA.)

رِسَالَتٌ dim. of رِسَالَتٌ [i. e. رِسَالَتٌ] pl. of رِسْلٌ [or rather of its syn. رِسْلَةٌ]: hence the saying, (TA,) أَلْقَى الْكَلَامَ عَلَى رِسَالَتِهِ, i. e. He held the saying, or speech, in light, or little, or mean, estimation; or in contempt. (M, K, TA.)

الرَّسَالَتَانِ The two shoulder-blades: or two veins therein: (M, K:) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of IF, [in which

[في الكَفَيْنِ is put in the place of الكَفَيْنِ] (TA,) is in error: (K:) or الْوَابِلَتَانِ [q. v., a word variously explained]: (M, TA:) in the copies of the K, الرَّابِلَتَانِ is erroneously put for الْوَابِلَتَانِ. (TA.)

رِسْلٌ: see رِسْلٌ, second sentence. — Applied to a tradition (حَدِيثٌ), it means † Of which the ascription is not traced up so as to reach to its author: (Mḡb:) [i. e.] الْأَحَادِيثُ الْمُرْسَلَةُ means the traditions which one relates as on the authority of a تابعي (K, TA,) by tracing up the ascription thereof uninterruptedly to him, (TA,) when the تابعي says, “The Apostle of God (May God bless and save him) said,” without mentioning a صحابي (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:]) رِسَالٌ is the [pl. or] quasi-pl. n. of رِسْلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مُنَاكِرٌ is of مُنْكَرٌ. (Mgh.) — In lexicology, it means, like مُنْقَطِعٌ, † That of which the series of transmitters is interrupted: as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع.) — رِسْلٌ: see art. جَوَز. — [See also the next paragraph.]

رِسْلَةٌ A قِلَادَةٌ [or necklace], (M,) or a long قِلَادَةٌ (IDrd, O, K,) that falls upon the bosom: (IDrd, M, O, K:) or a قِلَادَةٌ upon which are beads &c. (Yz, O, K.) — As used in the K Kur [lxvii. 1], (M,) الْمُرْسَلَاتُ means The winds (S, M, K, TA) that are sent forth, [by عُرْقًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or the angels [so sent forth]: (Th, S, M, K, TA:) or the horses (M, K, TA) that are started, [one following another,] in the race-course. (TA.)

رِسْلٌ One who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, (O, K,) when he goes in a place of trees, (O,) in order that he may hurt his companion. (O, K.) — A short arrow: (S, O:) or a small arrow. (K.) — See also رِسْلٌ, in three places. — And see رِسْلٌ.

رِسْلٌ: see رِسْلٌ. — See also رِسْلٌ, in two places. — Also A woman who interchanges messages, or letters, with the men who demand women in marriage: or whose husband has become separated from her (M, K, TA) in any manner, (M, TA,) by his having died or his having divorced her: (TA:) or who has become advanced in age, (M, K, TA,) but has in her some remains of youth: (M, TA:) or whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him

(S, K, \* TA) by means of the men who demand women in marriage, (TA,) and who has in her some remains (K, TA) of youth; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The state, or condition, of a woman such as is thus termed] is رِسَالٌ. (M, TA.)

رِسْلٌ: see رِسْلٌ. — مُسْتَرْسِلٌ i. q. مُسْتَقْبِلٌ [i. e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art. مَوْت.)

## رِسْمٌ

رِسْمٌ (M,) or رِسْمٌ (K,) [aor. 2, accord. to a rule of the K,] inf. n. رِسْمٌ, (M,) It (the rain) rased the house or dwelling, or the houses or dwellings, leaving a relic, or relics, thereof cleaving to the ground. (M, K.) In the saying of El-Hoṭci-ah,

\* أَمِنْ رِسْمِ دَارٍ مُرْبِعٍ وَمُصِيفٍ \*  
\* لِعَيْتِكَ مِنْ مَاءِ الشُّؤْنِ وَكَيْفِ \*

[Is it in consequence of autumn-rain's and spring-rain's rasing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tear-channels?], رِسْمٌ and مُصِيفٌ are in the nom. case because of the inf. n., i. e. رِسْمٌ. (M, TA. [But in the latter, مُصِيفٌ: and in a copy of the former,

رِسْمٌ and مُصِيفٌ, both of which are evidently wrong.]) — رِسْمٌ often signifies He marked, or stamped: and he drew, traced, traced out, sketched, sketched out, or planned: and he delineated, or described. You say, رِسْمَ الطَّعَامِ He stamped, or sealed, the corn; (TA in art. رِسْمٌ:) as also رِسْمَهُ. (S, K, TA, all in that art. [See رِسْمٌ.]) And رِسْمَتِ الْبِنَاءِ, aor. and inf. n. as above, I marked out the building. (Mḡb.) And رِسْمَ كِتَابٍ وَتَرَّ [He sketched out a book and did not fill it up]. (Mz 1st نوع.) And رِسْمَتِ الْكِتَابِ I wrote the book, or letter, or writing. (Mḡb.) And رِسْمٌ He wrote upon such a thing; (S, K, \*) and رِسْمٌ is a dial. var. thereof. (TA.) — [Hence,] رِسْمَهُ (S, K, TA,) or بِرِسْمِهِ, (Mḡb,) † [He prescribed to him the doing of such a thing;] he commanded, ordered, bade, or enjoined, him to do such a thing. (S, \* Mḡb, \* K, TA.) [And رِسْمَهُ كَذَا also means † He assigned, or appointed, him such a thing, as a stipend, &c.: often used in this sense.] — رِسْمَتٌ said of a she-camel, (S, M, K,) aor. 2, (S, M, [and so accord. to a rule of the K,]) or 2, not 2, (TA,) inf. n. رِسْمٌ, (S, M, K,) She made marks upon the ground (S, M, K) by the vehemence of her tread. (S, M.) — And رِسْمٌ said of a camel, aor. 2, inf. n. رِسْمٌ, (S, K,) with which رِسْمٌ is syn., (K,) He went a certain pace, (S, K,) exceeding that which is termed ذَمِيلٌ [inf. n. of ذَمَلٌ, q. v.]: one should not say of a camel أَرْسَمَ, for this latter verb is trans. (S.) —



Also رَسَمَ نَحْوَهُ, inf. n. رَسْمٌ, *He went, or went away, quickly towards him, or it.* (TA.) — And رَسَمَ فِي الْأَرْضِ, (K,) inf. n. رَسْمٌ, (TA,) *He disappeared in the land, or country:* (K:) and [hence], used metonymically, *he died*; like رَزِمَ. (TA.)

2. رَسَمَ [inf. n. of رَسْمٌ] The act of *marking, or stamping, [and of drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or] well: and writing [much, or] well: and making a garment, or piece of cloth, striped.* (KL.)

4. ارَسَمَ *He caused a she-camel to make marks upon the ground* (M, K) *by the vehemence of her tread.* (M.) — And *He made a camel to go the pace termed رَسِيمٌ.* (S.) [The meaning is there indicated, but not expressed.] ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means فَارَسًا بَعِيرِيهَا [And they made their two camels to go the pace termed رَسِيمٌ]. (AHut, TA.)

5. تَرَسَمَ, (K, but omitted in some copies,) or تَرَسَمَ الرَّسْمَ, (M,) *He looked at the رَسْمَ [or mark, trace, relic, &c.].* (M, K.) And تَرَسَمَ الدَّارَ *He considered, or examined, the رَسْمُ [or marks, traces, relics, &c.] of the house, or dwelling;* (S, TA;\*) *or did so repeatedly, in order to obtain a clear knowledge thereof.* (TA.) — And in like manner تَرَسَمَ signifies *He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build.* (S, TA.) Hence, تَرَسَمَتِ الْقَفَاذُ فِي الْأَرْضِ *The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes.* (TA.) And تَرَسَمَ الشَّيْءُ *He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it.* (TA.) And تَرَسَمَ الْقَصِيدَةَ *He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it.* (K,\* TA.) And أَنَا أَتَرَسَمُ كَذَا *I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it.* (TA.)

8. ارْتَسَمَ [in its primary sense, as quasi-pass. of رَسَمَ, inf. n. of رَسْمٌ, is app. post-classical, but, as such,] is used by the logicians as meaning *The being stamped and depicted [in the mind]:* ("Dict. of the Technical Terms used in the sciences of the Musalmans:") *an image's being fixed in, or upon, a thing.* (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] = [Also: *The obeying a prescript or command &c.*] You say, رَسَمْتُ لَهُ كَذَا, (S, K,) or فَارَسَمَهُ, (Msb, K,) or فَارَسَمَهُ, (S,) *I prescribed to him the doing of such a thing; or I commanded, ordered, bade, or enjoined, him to do such a thing,* (K, TA,) *and he obeyed* (S, Msb, TA) *it [i. e. the prescript &c.].* (S, Msb.) And أَنَا أَتَرَسَمُ مَرَامِكَ *I obey thy prescripts &c.; I do not transgress thy مَرَامٍ.* (TA.) — And hence, (TA,) ارْتَسَمَ signifies also

*He said أَكْبَرُ اللَّهُ [God is great, or most great]:* (S, M, K, TA:) *and he sought protection or preservation [by God]:* (M, K, TA:) *and he prayed or supplicated or petitioned [God]:* (S, K:) *as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation.* (TA.) El-Ashshā says, [speaking of wine,]

\* وَقَابَلَهَا الرِّيحَ فِي دَبَّاهَا \* وَصَلَّى عَلَى دَبَّاهَا وَارْتَسَمَ \*

(S, M, TA,) or وَقَابَلَهَا, (so in some copies of the S in this art. and in art. صَلَّى, and in the Mgh, also, in the latter art.) i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. صَلَّى) that it might not become sour, nor spoil: (TA in the latter art.) AHn says that ارْتَسَمَ means *he stamped its vessel with the رَسْمُ*; but this saying is not valid: (M, TA:) [and Mtr, also, says that] ارْتَسَمَ, here, is from الرَّوْسَمِ, and means *he stamped it.* (Mgh in art. صَلَّى.)

رَسْمٌ inf. n. of 1 [q. v.]. (Msb, &c.) — [Hence رَسْمُ الْمَصْحُفِ The writing of the book of the Kur-án; for which particular rules are prescribed. — Hence also رَسْمٌ is sometimes used by logicians as meaning *A definition, either perfect (تَامٌ) or imperfect (نَاقِصٌ); like حَدٌّ.* — Also *A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرٌ;* (S, Msb, K;) and رَسْمٌ is a dial. var. thereof, accord. to Abou-Turab; as is also رَسْمٌ, both syn. with أَثَرٌ, (TA in art. رَسْمٌ,) and so is رَسْمٌ. (K in that art.) *or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]:* or such, of what are termed أَثَرٌ [as meaning relics or remains], as has not substance and height: (M, K:) *or such as is cleaving to the ground:* (M:) رَسْمٌ دَارٍ means *remains of a house or dwelling, cleaving to the ground:* (S, TA:) *or رَسْمٌ signifies a remain, or remains, of a ruined dwelling or place of alighting and abiding:* (Har p. 607:) and رَسْمٌ is syn. with رَسْمٌ: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of رَسْمٌ is رَسْمٌ and [the pl. of mult. is] رَسْمٌ. (M, Msb, K.) — [I. q. مَرَسَمٌ: see مَرَسَمٌ.]

And hence, as being prescribed, رَسْمُ الدِّينِ means *The ways that are followed in respect of the doctrines and practices of religion.* (TA.) — And *A well which one fills up* (M, K) *in the ground:* (K:) pl. رَسَامٌ. (M, K.) — [In some copies of the K, two meanings that belong to رَسْمٌ are, by the omission of a و, assigned to رَسْمٌ: see رَسْمٌ.]

رَسْمٌ: see the next preceding paragraph. = Also *Goodness, or elegance, of gait, pace, or manner of going.* (K.)

رَسْمٌ That makes marks upon the ground by the vehemence of her tread: applied to a she-camel. (S, TA.) [See an ex. in a verse cited in the first paragraph of art. جَمَرٌ.] — Also *That continues journeying a day and a night:* (S, K:) applied to a he-camel. (TK.)

رَسِيمٌ *A certain pace of camels, (S, K,) exceeding that which is termed ذَمِيلٌ [q. v.];* (S;) [see رَسْمٌ, of which it is an inf. n.]; and مَرَسِيمٌ signifies the same. (K.)

رَسَامٌ *One who engraves [or draws inscriptions or other designs] upon tablets or the like.* (TA.)

رَسِيمٌ, (S, K,) or رَسِيمٌ, (TK,) *Running water.* (S, K.) — And رَسِيمَةٌ *A she-camel that goes the pace termed رَسِيمٌ.* pl. رَسَائِمٌ. (Har p. 495.)

رَسْمٌ: see رَسْمٌ. — Also *A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرَسْمًا [Verily upon him is a sign, &c.]:* so says Khālid Ibn-Jebelch: (M:) pl. رَسَائِمٌ and رَسَائِمٌ. (TA.) — And as pl. of رَسْمٌ, (TA,) رَسَائِمٌ signifies *Certain books, or writings, that were in the Time of Ignorance.* (S, K.) — Also the sing., *A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رَسْمٌ is a dial. var. thereof:* (M:) *or, as some say, particularly, (M,) one with which the head [or mouth] of a [large jar such as is called] خَابِيَةٌ is stamped, or sealed;* (M, K;) as also رَسْمٌ, (K,) and رَسْمٌ. (TA.) And *A piece of wood, (S, M, Msb, K,) or a small tablet, (A,) upon which is some inscription* (S, M, A, K) *engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Msb,) [in its repository,] is stamped, or sealed,* (S, M, Msb, K,) *or with which collections of wheat or corn are stamped, or sealed:* (AA, TA:) as also رَسْمٌ: pl. رَسَائِمٌ. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to رَسْمٌ.] — And (as some say, S) *A certain thing with which deenārs are polished.* (S, K.) A poet says, (S,) namely, Kutheiyir, (TA.)

\* دَنَائِرٌ شِيفَتْ مِنْ هِرْقَلٍ بَرُوسِمٍ \*  
[Deenārs, of Heraclius, that were polished with رَسْمٌ. (S, TA.)] — It occurs in poetry as meaning *The face of a horse, in the phrase بَرُوسِمٌ قُرْحَةٌ [A star, or blaze, in the face of a horse].* (M.) = Also *A calamity, or misfortune;* (K;) like رَسْمٌ. (TA.)

رَسْمٌ: see the next preceding paragraph. [Accord. to rule, its pl. is رَسَائِمٌ, mentioned above as a pl. of رَسْمٌ.]

رَسْمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee,

\* وَالْمَرْسُومُونَ إِلَى عَبْدِ الْعَزِيزِ بِهَا \*  
مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفَرَادٍ \*

[And those urging them to make marks upon the ground by the vehemence of their tread in their way to 'Abd-El-'Azeez, together and separately, and two by two and one by one], he means الْمَرْسُومًا, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement. (M.)

رَسْمٌ: see رَسْمٌ.

**مَرَسَمٌ** A garment, or piece of cloth, striped, (S, M, K,) or marked with faint lines. (TA.)

**مَرَسُومٌ** [or **مَرَسُومٌ** **كِتَابٌ**] A book, or writing, stamped, or sealed: pl. **مَرَسِيمٌ**. (TA.) And **مَرَسُومٌ** **طَعَامٌ** Wheat stamped, or sealed. (TA. [See **رُوسِرٌ**].) — See also the following paragraph.

**مَرَايِسٌ** Marks, stamps, impressions, signs, or characters. (KL.) — [And † Prescripts, commands, orders, biddings, or injunctions: and † assignments, or appointments: in both of these senses app. n contraction of **مَرَايِسٌ**, pl. of **مَرَسُومٌ**; thus used in the present day; like **رُوسُومٌ**, pl. of **رُوسِرٌ**.] See 8.

### رسن

1. **رَسَنَ الْفَرَسَ** (S,) or **الدَّابَّةَ** (M, Mṣb, K,\*) and **الْبَاقَةَ** (M, K,\*) aor. ʔ and ʔ, (M, Mṣb, K,) inf. n. **رَسَنَ**; (M, Mṣb;) and **ارَسَنَ**; (S, M, Mṣb, K;) He tied the horse [or the beast and the she-camel] with the **رَسَنَ** [q. v.]: (S:) or he bound upon the [horse or] beast [or she-camel] its **رَسَنَ**: (Mṣb:) or he made for, or put to, the [horse or] beast or she-camel a **رَسَنَ**: (M,\* K: [in the former it is merely indicated that the two verbs signify the same:];) or the former verb [in the CK the latter verb] has the first signification; (M, K, TA;) and the latter verb has the last signification; (M, TA;) thus resembling **أَحْزَمَ** and **أَحْزَمَ**. (TA.) — And **رَسَنَ الدَّابَّةَ**, and **ارَسَنَهَا**, He left the beast to itself, to pasture as it pleased. (TA.)

4: see above, in two places. — Also **ارَسَنَ الْمُهْرَ** The colt nas, or became, submissive, manageable, or tractable, and gave its head. (TA.)

**رَسَنٌ** A rope, or cord: (S, M, Mṣb, K:) or [a halter; i. e.] a rope, or cord, with which a camel [or a horse (see 1)] is led: (TA:) and such of the [reins, or leading-ropes, termed] **أَزْمَةٌ** [pl. of **أَزْمَةٌ**] as is upon the nose; (M;) [in other words,] such a **زِمَامٌ** as is upon a nose: (K:) pl. **أَرْسَانٌ** (S, M, Mṣb, K) and **أَرْسَنٌ** (M, Mṣb, K,) [both properly pls. of pauc.,] and sometimes they said **رَسَنٌ**; (Mṣb;) or, accord. to Sb, it has no other pl. than **أَرْسَانٌ**; (M, Mṣb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed **أَرْسَنٌ**. (TA.) A poet says, (S,) namely, Ibn-Mukbil, (TA,)

\* **هَرَيْتَ قَصِيرَ عِذَارِ اللَّجَامِ**

\* **أَسِيلَ طَوِيلَ عِذَارِ الرَّسَنِ**

[Wide-mouthed, short in the cheek-straps of the bridle (or headstall): smooth and long in the cheek, long in the appertenance of the halter corresponding to the cheek-straps of the bridle or headstall; because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (S, TA.) **مَرَّ الصَّعَالِكُ بِأَرْسَانِ الْخَيْلِ** [As the passing along of the robbers with the halters of the horses] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, **رَمَى بِرَسَنِهِ عَلَى غَارِبِهِ** [He threw

his leading-rope upon his withers], meaning † he left his way free, or open, to him; so that God did not withhold him from that which he desired to do. (TA.) — [Hence,] **رَسَنَ الْبَايَ** [The leash of the hawk]. (A in art. **رُودٌ**) = [The pl.] **أَرْسَانٌ** also signifies Rugged and hard tracts of ground. (K,\* TA.)

**رَاسَنٌ** A certain plant, resembling the plant called **زَنْجَبِيلٌ** [i. e. ginger]; (M;) i. q. **قَسَنٌ**; [both of which names are applied to the inula helenium, common inula, or elecampane; also called in the present day **زَنْجَبِيلٌ شَامِيٌّ**;] a Pers. word [arabicized]. (K.)

**مَرَسَنٌ** (S, M, K,) and **مَرَسَنٌ** (M, K,) or the latter should be **مَرَسَنٌ**, [but I think this doubtful,] thus written in some of the copies of the S, and in both ways in the L, (TA.) The part, of the nose of the horse, which is the place of the **رَسَنَ**: (S:) or the nose of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (S, M,) the nose (S, M, K) in an absolute sense, (M, K,) or, of a human being: (S:) pl. **مَرَسَنٌ** (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the nose]. **سَلَسَ** **الْمَرَسِينَ**, a phrase used by the poet El-Jaadee, means † Easy to be led, tractable, or compliant. (TA.) And you say, **فَعَلْتُ ذَلِكَ عَلَى رَغَبِ مَرَسِنِهِ** [I did that against his wish; in spite of him; or notwithstanding his dislike, or disapproval, or hatred; like as you say, **عَلَى رَغَبِ أَنَفِهِ**]. (S.)

**مَرَسُونٌ** A horse [or the like] tied with the **رَسَنَ**: (S:) [or having a **رَسَنَ** bound upon him or attached to him, or made for him: see 1.] You say, **أَجَرَرْتُ الْمَرَسُونَ رَسَنَهُ** I made the haltered beast to drag his halter. (TA.)

**رَبْحَانُ الْقُبُورِ** [The myrtle-tree;] i. q. **رَبْحَانُ** of the dial. of Egypt. (TA.) [Also mentioned in art. **مَرَسٌ**: for some hold the **م** to be augmentative; and some, the **ن**.]

### رسو

1. **رَسَا** (S, M, Mṣb, K,) aor. **يَرُسُو** (S, Mṣb,) inf. n. **رَسُو** (M, Mṣb, K) and **رَسُو** (K,) It (a thing, S, M, Mṣb) was, or became, stationary, at rest, fixed, fast, firm, steady, steadfast, or stable; (S, M, Mṣb, K;) as also **ارَسَى** (M, K,) inf. n. **ارَسَا**; and **تَرَسَى**. (TA.) **الرَّسُوخُ** and **الرَّسُو** [i. e. **الرَّسُوخُ** and **الرَّسُو**] are nearly the same [in meaning]. (Ham p. 51.) You say, **رَسَا الْجَبَلُ** † The mountain was firmly based, or firm in its base, upon the ground. (TA.) And **رَسَى الْبَيْتُ** † As long as Thebeer [the mountain so called] remains [firm] in its place. (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, **رَسَتْ قَدَمُهُ**, meaning **His foot stood firm in war**: (M:) or **رَسَتْ أَقْدَامُهُمْ فِي الْحَرْبِ** Their feet stood firm in war. (S, Mṣb,\*) And **رَسَتْ السَّيْفَةُ** (S, M, K,\*)

aor. **تَرُسُو**, inf. n. **رَسُو** and **رَسُو** (S) [and **مَرَسَى**, as shown below, see 4], The ship [anchored; cast anchor; lay at anchor; or] rested, or became stationary, upon the anchor: (T, S, K:) in [some of] the copies of the K [and of the S], **عَلَى الْبَحْرِ** is erroneously put for **عَلَى الْأَنْجَرِ** [or **عَلَى اللَّجَرِ**]: (TA:) or the meaning is, [in some instances, the ship grounded; i. e.] the lower, or lowest, part of the ship reached the bottom of the water, and she consequently remained stationary. (T, M, TA.) — **رَسَا الْفَحْلُ بِشَوْلِهِ** (S, M, K,) † The stallion [-camel] leaped, or leaped upon, his شَوْل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (S, TA:) or brayed to his شَوْل, and they became motionless, or still: (M:) or brayed to his شَوْل when they had dispersed themselves from him, and they turned aside to him, and became motionless, or still. (K, TA.) — **رَسَوْتُ بَيْنَ الْقَوْمِ** (S, M,\* Mṣb,) inf. n. **رَسُو** (S, M,) I effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the people, or party. (S, M,\* Mṣb.) = **رَسَا لَهُ رَسْوًا** (S,\* M, K,\*) He mentioned to him a part, or portion, of a tradition, or story. (S, M,\* K.) [See also **رَسُو** below.] And **رَسَا عَنْهُ** (S, M, K,) inf. n. **رَسُو** (M,) He related a tradition, or story, as received from him, (S, M, K,) ascribing it to him. (M, K.) And **رَسَا فِي نَفْسِهِ** He related the tradition, or story, to himself. (TA.) — **رَسَا الصَّوْمَ** (K,) inf. n. **رَسُو** (TA,) He intended, or purposed, fasting. (K.)

3. **رَسَا** (T, K,) inf. n. **مَرَسَاةٌ** (TA,) i. q. **سَابَحَهُ** (T, K,) i. e. He swam with him. (TK.)

4. **ارَسَى**, inf. n. **إِرْسَاةٌ**: see 1, in two places. — **ارَسَاهُ** He made it (a thing, M, Mṣb) to become stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (M, Mṣb, K.) And **الْإِرْسَاةُ** [inf. n. as above and also (as is shown by what follows) **مَرَسَى**, He anchored the ship;] he made the ship to rest, or become stationary, upon the anchor: (TA:) or the meaning is, [in some instances, he grounded the ship; i. e.] he made the lower, or lowest, part of the ship to reach the bottom of the water, so that she remained stationary. (M, TA.) You say also of a ship, **تَرَسَى بِالْأَنْجَرِ** [She is made fast by means of the anchor]: (M:) and of the anchor, **يَرُسِي السَّيْفَةَ** It makes fast the ship, so that it does not go on. (T, TA.) For the words of the Kur [xi. 43], **بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا** (S, M,\* K,\*) meaning **إِجْرَاؤُهَا وَإِرْسَاؤُهَا** [i. e. In the name of God be the making it to run and the making it to rest], (Abou-Is-hāk, TA,) from **أَجْرَيْتُ** and **أَرَسَيْتُ** (so in one copy of the S,) or [its being made to run and its being made to rest,] from **أَجْرَيْتُ** and **أَرَسَيْتُ** (so in another copy of the S,) some say **مَجْرَاهَا وَمُرْسَاهَا** (S, K,) meaning its running and its resting, (Abou-Is-hāk, TA,) from **جَرْتُ** and **رَسْتُ** (S, K,) [though] Az says that the readers agree in pronouncing the **م** of **مَجْرَاهَا** with damm, but differ as to the **م** of **مَجْرَاهَا**, the Koofees pro-

nouncing this with fet-ḥ, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hāk, TA,) or the former reading may mean in the time, or the place, of making it to run, and that of making it to rest, and the latter reading may mean in the time, or the place, of its running, and that of its resting, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bḍ, q. v.;) and some read **مُجْرِبَهَا** as epithets applied to God, (M, K,) who maketh it to run and who maketh it to rest. (TA.) Accord. to Zj, (M,) **يَسْأَلُونَكَ عَنِ السَّاعَةِ** means [They will ask thee respecting the **ساعة**,] when will be its taking place? [or when will be the time of its being made to take place?]; (M, K;\*) by the **ساعة** being meant the time in which all created beings shall die. (M.)

5: see 1, first sentence.

**رَسُو** A part, or portion, of a tradition, or story: (Lth, T, K;\*) [see an ex. near the end of the first paragraph:] accord. to IḤar, i. q. **رَسٌ** [app. as meaning the first part or portion]. (T.)

**رَسَوَة** A [bracelet, or one of a particular kind, called] **دَسْتَنَج**; (IḤar, T, M, K;\*) so accord. to Kr: (M, TA: but in a copy of the M written **دَسْتَنَج**;) a certain thing of strung beads; (S, TA;) like the **دَسْتَنَج**; which is an arabicized word [from the Pers. **دَسْتَنَه**]: (TA:) a bracelet of beads: (ISk, TA:) or a bracelet of **ذَبَل** [i. e. turtle-shell, or tortoise-shell]: pl. **رَسَوَات**: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is **رَسَى**; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.])

**رَسِي** Firm, or steadfast, in good and in evil. (Az, Sgh, K.) — And The pole that is fixed in the middle of the [tent called] **خَيْبَاء**. (Az, Sgh, K.)

**رَاسِي** Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Mṣb.) You say **رَاسِي** and **رَاسِيَات** (Mṣb) and **جَبَال رَاسِيَة** (Mṣb) Firm, or steadfast, mountains; (S, Mṣb;) the sing. of the last said by Akh to be **رَاسِيَة**. (S.) And **قَدْر رَاسِيَة**! A cooking-pot that will not move from its place, (M, K, TA,) by reason of its greatness, (K, TA,) and that cannot be removed. (M.) **قُدُور رَاسِيَات** in the Kur [xxxiv. 12] means, accord. to Fr, **Cooking-pots that would not be lowered from their place, by reason of their greatness.** (TA.)

**رَسِي** may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means An anchorage, or a place of anchoring; a port; or a station for ships: pl. **مَرَاسِي**.]

**رَسِي** may be used as an inf. n., or a n. of time, or a n. of place. (Bḍ in xi. 43 [cited above: see 4].)

**رَسِي** as an epithet applied to God: see 4, near the end of the paragraph.

Bk. I.

**مَرَسَاة**, The anchor of a ship: (S, M, K;\*) or a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on: (T, TA:\*) pl. **مَرَاسِي**. (Har p. 111.) [Hence,] one says, **الْقَوَا مَرَسِيَةً**, meaning **† They remained, stayed, dwelt, or abode.** (TA.) And **أَلْقَتِ السَّحَابَةُ مَرَسِيَةً**! The cloud rained continually; syn. **دَامَتْ**. (S, Mṣb;) or remained steady, raining: (T, TA:\*) or remained still, or stationary, and rained. (M, K;\*) in the latter, **السَّحَابَةُ** is put in the place of **السَّحَاب**.)

## رش

1. **رَشَّ**, (A, Mṣb,) aor. **رَشَّ**, (Mṣb,) inf. n. **رَشٌّ** (S, A, Mṣb, K) and **رَشَّشَ**, (A, K,) He sprinkled, or scattered in drops, (A, K, TK,) water, (S, A, Mṣb, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.) — **رَشَّ الْمَكَانَ**, (S, TA,) or **الْمَوْضِعَ**, (Mṣb,) and **الْبَيْتَ**, (A,) inf. n. **رَشٌّ**, (S, TA,) He sprinkled, or wetted by sprinkling, (TA,) the place, (S, Mṣb, TA,) and the house, or chamber, or tent, (A,) with water. (Mṣb, TA.) And **رَشَّ الْحَائِكُ النَّسِجَ بِالْمِرْسَةِ** [The weaver sprinkled the web with the **مِرْسَة**]. (A, TA.) — [Hence,] **رَشَّتِ السَّمَاءُ**, and **أَرَشَّتْ**, (S, A, Mṣb, K,) The sky rained: (A, Mṣb;) or let fall a little rain, such as is termed **رَشٌّ**. (S. [After the former of these verbs, **الْأَرْضُ**, or the like, seems to be understood.]) [And hence,] **أَرَشَّتْ الطَّعْنَةُ** [The spear-wound, or the like, sprinkled forth blood: a signification implied, but not expressed, in the S and A: or] became wide, so that its blood became scattered about: (K;\*) or passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force. (Mṣb.) — [Hence also,] **رَشَّهُ بَنَاءُ حَسَنٍ** † He eulogized him. (TA voce **حَسَن**.) — And **رَشَّهُ** He washed him, or it. (MF, from the Expositions of the “Muwaṭṭa.”)

2. **رَشَّشَ الْقَلَمُ الْحَبْرَ** [The pen spirtled the ink.]

4: see 1, in two places. = **أَرَشَّ الْفَرَسَ**, (A, K,) inf. n. **إِرْشَاشٌ**, (A,) He made the horse to sweat by urging him with his feet. (A, K.)

5. **تَرَشَّشَ عَلَيْهِ** (S,) and **تَرَشَّشَ عَلَيْهِ الْمَاءَ**, (A,) [The water became sprinkled, or scattered in drops, upon him or it.] And **تَرَشَّشَتْ نَقْطَةً مِنَ الْقَلَمِ** [A drop of ink became spirtled from the pen]. (S and K in art. **مَج**.)

R. Q. 2. **تَرَشَّشَ**: see 5. — Also **It** (roasted meat) dripped with gravy; or was succulent, and dripping with juice; or was fat. (TA.) — And **It flowed.** (TA.)

**رَشَّ**, (S, K,) or **رَشَّ مِنْ مَطَرٍ**, (A, TA,) A little [sprinkling] rain: (S, K;\*) [and so **رَشَّةٌ** in the present day:] or the first [or lightest and weakest] of rain: (IḤar: [see **رَكٌّ**]:) pl. **رَشَاشٌ**. (S, K.) — Also the former, † A painful beating. (Sgh, K.)

**رَشَّةٌ**: see the next preceding paragraph.

**رَشَّاشٌ** What is sprinkled, (S, A, K,) or scattered, (Mṣb,) of water, (A, Mṣb,) and the like, (Mṣb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. **طَش**;) what is scattered, or flies about, of blood. (Mṣb.) — [Hence the saying,] **لَمْ يَدْخُلْ بِي الشَّرُّ** [He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him]. (A, TA.) And **بَنَى الْعَطَاشُ** **أَلَحَّ** وَمَا نَالَنَا مِنْكَ إِلَّا الرِّشَاشُ [app. meaning Insatiable thirst, or desire, to hear from thee, or the like, remained in us, and there did not reach us from thee aught save a mere sprinkling; or perhaps, what was scattered abroad, of rumours, or the like]. (A, TA.) [See also an ex. voce **رَدَادٌ**.]

**مَرَشُوشٌ**: see **رَشِيشٌ**.

**رَشْرَاشٌ** Roasted meat (Aboo-Sa'eed, A, K) dripping with its gravy; (Aboo-Sa'eed, A, TA;) or succulent, and dripping with its juice; (TA;) or fat: (K;\*) and **مَرَشُوشٌ** signifies the same. (TA.)

**مَرَشُوشٌ**: see what next precedes.

**مَرَشَّةٌ** A thing with which one sprinkles: (Ibn-'Abbād;) a thing with which the weaver sprinkles the web: (A, TA:) [in the present day, applied to a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water.]

**مَرَشُوشٌ** [Sprinkled, or scattered in drops; as also **رَشِيشٌ**, occurring in this sense in a versé in the TA in art. **حَفَّت**.] — **مَحَلٌّ مَرَشُوشٌ** [A place of alighting sprinkled, or wetted by sprinkling]. (A.) — **أَرْضٌ مَرَشُوشَةٌ** Land upon which [rain such as is called] **الرَّشَّ** has fallen. (TA.)

## رشا

1. **رَشَا** i. q. **جَامَعَ** [Inirrit feminam]. (K.) = **رَشَاتُ** She (a gazelle) brought forth. (K.)

**رَشَا** A young gazelle, (S, Mṣb, K,) that has become active, or in motion, (S, Mṣb,) or that has become strong, (K,) and has walked (S, Mṣb, K) with its mother: (K;\*) pl. **أَرَشَاءُ**. (Mṣb, K.) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to **النِّسَاءُ**:] **عِنْدِي جَارِيَةٌ مِنَ النِّسَاءِ أَشْبَهُ شَيْءًا بِالرَّشَاءِ**, meaning [I have with me a young woman most like to] the [young] gazelle: so in the A. (TA.)

## رشح

1. **رَشَحَ**, (S, A, Mṣb, K,) aor. **رَشَحَ**, (Mṣb, K,) inf. n. **رَشْحٌ**, (S, Mṣb,) He, or it, (the forehead, or the side thereof above the temple, A, TA, or the body, Mṣb,) sweated; exuded sweat; (S, A, Mṣb, K;) as also **أَرَشَحَ**, (K,) or **عَرَشَحَ**, and **عَرَشَحَ**. (Fr, TA.) And **رَشَحَ**, aor. **رَشَحَ**, inf. n. **رَشْحٌ** and **رَشْحَانٌ**, He, or it, was, or became,

moist with sweat. (TA.) — [Hence,] رَشَحَتْ [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ [It sweated with what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — [Hence also,] رَشَحَ لَهُ شَيْءٌ + He gave him not anything. (S, K.) And رَشَحَ جَلَدَهُ, said of one known to be a niggard, + He gave something. (Har p. 95.) — رَشَحَ is also said of a young gazelle, meaning + He walked, being trained, or accustomed, to do so by his mother: [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, + He leaped, or bounded, and exulted [or was brisk or lively or sprightly]. (K.) Also, inf. n. رَشُوحٌ, said of a young weaned camel, + He became strong: [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) = See also 2, as said of a she-camel.

2. [رشح app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following.] — رَشَحَتْ, inf. n. رَشُوحٌ, + She (a gazelle) trained, or accustomed, her young one to walk, so that he was caused to sweat (فَرَشَحَ [perhaps a mistranscription for فَرَشَحَ so that he sweated]): (A, TA:) or she (a wild animal), when her young one became able to walk, walked with him, until, or so that, he was caused to sweat (حَتَّى يَرَشَحَ عَرَقًا), and became strong. (Mtr, on the authority of Kh, in De Sacy's "Chrest. Ar.," sec. ed., iii. 231.) — + She (a camel) rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; as also رَشَحَتْ and رَشَحَتْ وَلَدَهَا بِاللَبَنِ الْقَلِيلِ, inf. n. as above, + She (a mother) fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to suck. (S, TA.) — رَشُوحٌ also signifies + A doe-gazelle's licking her young one so as to remove the moisture that was upon it at the time of its birth; (K, TA;) and so رَشُوحٌ. (TA.) — رَشَحَ النَّبَاتُ, (A, TA,) or النَّبْتُ, inf. n. as above, (Msb.) + It (the moisture, or dew, A, Msb, TA, or the rain, TA) fostered the herbage. (Msb, TA.) — رَشَحَ وَلَدَهُ + He fed his child well. (Mtr, on the authority of Kh, in De Sacy's "Chrest. Ar." ubi suprâ.) — And رَشَحَ, (S, A, K,) inf. n. as above, (K, TA,) + He was reared, brought up, or educated, and rendered fit, (S, A, K, TA,) and prepared, (TA,) لِلشَّيْءِ [for the thing], and لِلأَمْرِ [for the affair], (TA,) or لِلْمُؤَاوَةِ [for the office of wezeer], (S,) or لِلْمُلْكِ [for the office of king], (K,) or لِلْخَلَاَفَةِ [for the office of khaleefeh]; from رَشَحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رَشَحَ لِلْخَلَاَفَةِ means + he was

made the appointed successor of the khaleefeh: (TA:) and رَشَحَ فَلَانٌ لَكَذَا and رَشَحَ لَمْ تَرَشَحْ [Such a one was reared, &c., for such a thing]. (A, TA.) — And رَشَحَ مَالَهُ, (A,) inf. n. as above, (K,) + He managed, or tended, or took care of, his property, or cattle, well. (A, K.) It is said in a trad., يَرَشُحُونَ حَصِيدَهُمَا, meaning + They tend [the place of seed-produce thereof], and put it into a good, or right, state, or make it to thrive, in order to its becoming productive; like as is done to grape-vines and palm-trees. (TA.)

4. ارشح, intrans.: see 1, first sentence. — ارشحت + She (a camel, and a woman,) had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong. (L.) = ارشحت وَلَدَهَا, said of a camel: — and ارشحَ فَلَانٌ لَكَذَا: see 2.

5. ترشح: see 1, first sentence. — Also + He (a young weaned camel) was, or became, strong enough to walk, or able to walk with strength: (S, K:) or became strong, and walked with his mother. (As, S.) [See 1.] — See also 2, in the middle of the paragraph. — ترشح التَّبْتُ [or التَّبَاتُ] + The herbage became fostered by moisture or dew. (Msb.) — ترشحَ فَلَانٌ لَكَذَا: see 2, near the end of the paragraph.

10. استرشح البهي + The [barley-grass termed] بهي grew tall. (K.) = يَسْتَرَشُحُونَ البهي, so in most of the copies of the K, (TA,) [and so in the L,] + They foster the بهي, in order that it may grow large: (L, K:) in some of the copies of the K البهي [i. e. the lambs, or kids, &c.]: (TA:) the place thereof is termed مُسْتَرَشَحٌ: (K:) or البهي مُسْتَرَشَحٌ signifies the place, or tract of ground, that fosters the بهي. (L.) And يَسْتَرَشُحُونَ البقل, so in all the copies of the K but some in which is found التَّغَلُّ, (TA,) + They wait for the herbs, or leguminous plants, (or the plants called نفل,) to grow tall, in order that they may pasture thereon. (K.)

رشح The moisture of sweat upon the body. (A, TA.) [And + Fluid, or matter, exuded: see زباد.]

رشح That sweats much. (TA.)

رَشَحَةٌ [as an inf. n. of un., A sweat, or a sweating: a meaning indicated, though not expressed, in the A. — Hence, app., + A dew, or fall of dew from the sky. — And hence, as being likened thereto, + A gift]. You say, رَشَحَةٌ أَصَابَنِي [He gave me a gift from his store of bounty]. (A.)

رشح + A well containing little water: (TA:) [pl. رَشُوحٌ.]

رشح Sweat. (AA, S, K.) — + A certain plant: (K:) or + plants, or herbage, upon the surface of the ground. (L.)

رشح + A butter-skin that sweats much. (A in art. نتح.)

رَاشِحٌ Sweating; exuding sweat. (A, Msb.) — + A mountain moist in the lower part, (K, TA,) and at the base of which there sometimes collects a little water: when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحٌ. (K.) — + What one sees, like sweat, running in the interstices between stones. (K, TA.) You say, كَمْ بَيْنَ الْفُرَاتِ الطَّائِفِ وَالْوَشَلِ وَالرَّاشِحِ + How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!]. (A, TA.) — The pl. رَوَاشِحٌ also signifies + The نُغْلُ [which means a small teat in excess], (K,) or the أَطْبَاءُ [or teats], (TA,) of a ewe or she-goat, particularly. (K, TA.) — And the sing., + A young gazelle that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat. (A.) And + A young weaned camel that has become strong enough to walk, or able to walk with strength: (S, K:) or that has become strong, (As, S, L,) and walks with his mother: (As, S:) pl. رَشُوحٌ. (L.) — And + What creeps upon the earth, of such as are termed its خَشَائِش and its مُرَشِّحٌ. (K, TA.) — See also مُرَشِّحٌ.

أَرَشَحَ [More, and most, sweating]. — [Hence,] + He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge: (K, TA:) as though sweating therewith. (TA.)

مُرَشِّحٌ, (S, L, K,) or مُرَشِّحٌ, (so in one of my copies of the K,) + A she-camel having a young one that has become strong enough to walk, or able to walk with strength: (S, K:) or having a young one that has become strong, and that walks with her: (As, S:) or having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her: or having a young one that has become strong: and in like manner a woman: or each signifies, as also رَاشِحٌ, applied to a she-camel, as a possessive epithet, having a young one of which she rubs the root of his tail, pushing him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows. (L.)

مُرَشَّحَةٌ and مُرَشِّحَةٌ The inner covering that is beneath the felt cloth of a horse's saddle; so called because it imbibes the sweat: (L:) or the thing that is beneath the مِثْرَةٌ [q. v. in art. وثر]. (S, L, K.)

مُرَشَّحَةٌ: see the next preceding paragraph.

مُرَشِّحٌ: see مُرَشِّحٌ.

مُسْتَرَشَحٌ: see 10, in two places.



## رشد

1. رَشَدٌ, nor. ۲; and رَشِدٌ, aor. ۲; (S, A, L, Mṣb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رَشَدٌ, (S, L, Mṣb, K,) which is of the former, (S, L,) and رَشَدٌ, (S, L, Mṣb, K,) which is of the latter, (S, L, Mṣb,) and رَشَادٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Mṣb;) *He took, or followed, a right way or course or direction*; (S, A, L, Mṣb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning *he held a right belief; was orthodox*]; and رَشَدٌ signifies the same: (L, K:) you say, اسْتَرَشَدَ لِأَمْرِهِ, meaning *He took, or followed, a right way to conduct his affair*: and رَشَدَ أَمْرُهُ, meaning *He took, or followed, a right course in his affair*; this latter being a phrase similar to أَمْرٌ بَطْنُهُ and سَفَرٌ رَأْيُهُ &c. (L.) Some say that رَشَدٌ relates to the things of the present life and to those of the life to come; and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رَشَدٌ and others رَشَدٌ in several verses. (MF.) The form r also signifies *The continuing in the way of truth, or the right way, with self-constraining firmness in so doing*. (K.) One says to the traveller, رَشَدْتَ [Mayest thou take, or follow, the right way]. (A.) — [See also رَشَدٌ below.]

2. رَشَدُهُ, inf. n. تَرَشُّدٌ, said of a kádee, or judge, i. q. جَعَلَهُ رَشِيدًا [meaning *He pronounced him to be one who took, or followed, a right way or course or direction: or to be one who held a right belief; to be orthodox*]. (Mṣb.) — See also what next follows.

4. ارشده (S, A, L, Mṣb, K) and رَشَدُهُ (L,) said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] *He made him, or caused him, to take, or follow, a right way or course or direction; or he directed him aright, or to the right way or course or direction*; (S, A, L, Mṣb, K;) and لَهُ عَلَيْهِ and إِلَى الشَّيْءِ [to the thing]: so says AZ: (Mṣb:) [often relating to religion; meaning *he made him, or caused him, to hold a right belief; to become orthodox*]. See also the next paragraph.

10. استرشد: see 1. — Also *He sought, or desired, the taking, or following, a right way or course or direction*. (So accord. to some copies of the K.) — And استرشد *He desired of him the taking, or following, a right way or course or direction*: (L, and so accord. to some copies of the K, and the TA:) or *he asked, demanded, or desired, of him, direction to the right way*. (MA.) You say, اسْتَرَشَدْتُهُ فَأَرَشَدَنِي [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Mṣb) and لَهُ عَلَيْهِ and إِلَى الشَّيْءِ [to the thing]: so says AZ. (Mṣb.)

رَشَدٌ an inf. n. of 1. (S, L, Mṣb, K.) — [As a simple subst., *Rectitude*.] Also *Maturity of in-*

tellect, and rectitude of actions, and good management of affairs. (TA in art. انس: see 4 in that art.) [Hence, بَلَغَ رَشْدَهُ *He attained to years of discretion, when he was able of himself to take, or follow, a right way or course*: a phrase of frequent occurrence.]

رَشْدَةٌ: see the next paragraph, in four places.

رَشْدَةٌ A mode, or manner, [and رَشْدَةٌ an act,] of رَشَادٌ [or right procedure; &c.]. (Ham p. 463.) [Hence,] هُوَ لِرَشْدَةٍ (S, A, L, Mṣb,) and وَلَدٌ لِرَشْدَةٍ (L, K,) and رَشْدَةٌ (L, Mṣb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fṣ, (L, TA,) [and seems to be the more common,] *He is, or was, trueborn*; (A, Mṣb;) contr. of لَوْثِيَّة (S, L, K,) or لَوْثِيَّة (Fr, TA,) and لَغِيَّة (AZ, Fr, TA.) And وَلَدٌ لَغِيَّةٍ i. e. *He was not trueborn*. (Fr, TA.) And هَذَا وَلَدٌ رَشْدَةٍ *This is an offspring of valid marriage*. (TA.) And ادَّعَى وَلَدًا لَغِيَّةٍ *He claimed, as his, a child not lawfully begotten, or not trueborn*. (TA, from a trad.)

رَشَدِي: see رَشَادٌ.

رَشِيدٌ: see رَشِيدٌ.

رَشَادٌ an inf. n. of 1, (L, K,) or a simple subst., (Mṣb,) [signifying *Right procedure; or the adoption, or pursuit, of a right way or course or direction; as to a road, and also as to an affair: and often meaning right belief, or orthodoxy*: in both these senses] contr. of رَغِيٌّ (S, A, Mṣb,) and of ضَلَالٌ: (Mṣb:) and رَشْدِي is a subst. syn. with رَشَادٌ. (L, K.) = حَبُّ الرِّشَادِ i. q. الحَرْفُ (K,) in the dial. of El-'Irāk; (TA;) they gave it this name as one of good omen, because حَرْفٌ is syn. with حِرْمَانٌ: (K:) [رَشَادٌ and رَشْفٌ are names given to several species of Cress; and حَبُّ الرِّشَادِ seems to mean the seed of رَشَادٌ: accord. to Golius, on the authority of Ibn-Beyṭār, رَشَادٌ is the name of the nasturtium: accord. to Delile, (Flor. Egypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the lepidium sativum of Linn.; the lepidium hortense of Forsk.: and the cochlearia nilotica: رَشَادُ الْبَحْرِ, i. e., nasturtium maritimum, that of the cakile maritima of Tournef.; Desf., a pinnatifida; the bunias cakile of Linn.; the isatis pinnata of Forsk.: الرِّشَادُ الْجَبَلِيُّ, that of the lunaria parviflora: and رَشَادُ الْبَرِّ, i. e., nasturtium deserti, that of the raphanus recurvatus of Persoon; the raphanus lyratus of Forsk.]

رَشِيدٌ: see رَشِيدٌ. — الرَّشِيدُ, of the measure فَعِيل in the sense of the measure مَفْعُل (L,) as an epithet applied to God, means *The Director to the right way*: (L, K:) and *He who appoints, or ordains, well that which He appoints, or ordains*: (K:) or *He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright*. (L.)

رَشِيدٌ and رَشِيدٌ Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning holding a right belief; or orthodox]. (A, Mṣb.) One says to a traveller, رَاشِدًا مَهْدِيًا [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, يَا رَشِيدِي, as meaning يَا رَاشِدُ [O thou who takest, or followest, a right way &c.]. (L.) الخُلَفَاءُ الرَّاشِدُونَ [The Khaleefehs who took, or followed, a right course, or the orthodox Khaleefehs,] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alce; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — أُمُّ رَاشِدٍ a surname (S) applied to The female rat or mouse (الْفَأْرَةُ). (S, K.)

الرَّشْدُ is like الْأَقْصَدُ [i. e. The more, or most, direct road]. (S.)

الرَّاشِدُ, a pl. without a sing., like مَحَابِسُ and مَلَامِحُ (L,) The right places to which roads tend; syn. مَقَاصِدُ الطَّرِيقِ. (S, L, K.) You say, هُوَ يَهْدِي إِلَى الرَّاشِدِ [He directs to the right places to which roads tend]. (A.)

## رشف

1. رَشَفَهُ, aor. ۲ and ۳, inf. n. رَشْفٌ (S, MA, O, Mṣb, K,) [and app. رَشِيفٌ also (which see below), and تَرَشَافٌ, which has an intensive signification, mentioned by Freytag as occurring in the "Maḡsoorah" of Ibn-Dureyd;] and رَشَفَهُ, aor. ۲, (A, O, K,) inf. n. رَشْفٌ (K;) *He sucked it in*, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAḡr, O,) with the two lips; (MA;) as also ارْتَشَفَهُ (S, MA, O, K) and تَرَشَفَهُ (S, MA, O, K) and ارشفه and ارشفه: (IAḡr, O, K:) or *he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ*: (Mṣb:) and رَشَفَ (Mṣb,) or رَشَفَ (Mṣb,) inf. n. رَشْفٌ (IF, O,) *he drank to the uttermost what was in the vessel, not leaving in it anything*: (IF, O, Mṣb, K:) or, accord. to some, رَشْفٌ signifies the sucking in the water of the mouth in kissing: (Ḥar p. 271:) you say, رَشَفَهَا, meaning *he sucked her* (a girl's) saliva from her mouth: (IAḡr, L in art. مَصَد:) and ارْتَشَفَهَا *he kissed her and sucked in her saliva*; from رَشَفَ [i. e. رَشْفٌ] meaning "saliva:" and تَرَشَفَ signifies *he sucked in much*: (Ḥar p. 231:) or i. q. تَبَشَّصَ. (O.) It is said in a prov., الرَّشْفُ أَنْفَعُ, i. e. The sucking in (تَرَشَفَ) of water by little and little is most effectual to quench thirst. (S, O, K.)

2: }  
4: } see above.

5: see 1, in three places.

8: see 1, in two places.

رَشْفٌ A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths.

(Lth, O, K.) — *Saliva*. (Har p. 231: but there without the vowel-signs.)

**رَشُوفٌ** *Sweet in the mouth; sweet-mouthed*; [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (S, O, Mḡb, K.) — Also *Dry in the فَرَج*; so applied. (IAḡr, O, K.) — And A she-camel that *eats with her lip*. (Aḡ, O, K.)

**رَشِيفٌ** an inf. n., [like رَشَفٌ,] (Lth, O,) The *taking of water with the two lips*; (Lth, O, K;) exceeding what is termed مَصٌّ. (Lth, O.)

**مَرَشَفٌ** *An instrument with which one sucks in water &c.* Its pl. مَرَشَافٌ is used in the present day as meaning *The lips*: thus in the phrase *امْرَأَةٌ عَذْبَةٌ الْمَرَشَافِ* *A woman sweet in the lips; a sweet-lipped woman*.]

[This art. is wanting in the copies of the L and TA to which I have had access.]

### رَشَقَ

1. **رَشَقَهُ**, (S, Mḡb,) or **رَشَقَهُمُ**, (M,) **بِالسَّهْمِ**, (M,) **وَوَيْدَهُ**, (K,) aor. ʔ, (S, M, Mḡb,) inf. n. رَشَقٌ; (S, M, Mḡb, K;) as also **رَشَقَهُ** (Mḡb) [or **ارَشَقَهُ**]; *He shot, or shot at, him, or them, with the arrow, or with the arrows, and other things*. (S, M, Mḡb, K.) It is said in a trad., **لَبَّوْا أَشَدَّ عَلَيْهِمْ مِنْ رَشَقِ النَّبْلِ** [Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows at them]. (TA.) — And **رَشَقَهُمُ بِنَظَرِهِ** + *He cast his look at them*. (M.) — See also 4, in two places. — **رَشَقَ**, (S, M, Mḡb, K,) inf. n. رَشَاقَةٌ, (S, M, Mḡb,) *He (a man) was, or became, goodly, or beautiful, and slender, in stature, or person*: (S, K;) or *he (a boy) was, or became, just in proportion*, (T, A,) and slender; (A;) and in like manner رَشَقَتْ is said of a girl: (T:) or *he (a boy, M, or a person, Mḡb) was, or became, light, or active*, (M, Mḡb,) in his work; (Mḡb;) and in like manner رَشَقَتْ is said of a girl. (M. [See also 5.]])

3. **رَشَقَهُ**, (Moḡet, K,) inf. n. مَرَشَاقَةٌ, (Moḡet,) + *He went, or ran, with him; or vied with him in going, or running*; syn. سَابَرَهُ. (Moḡet, K.) [And] **رَشَقَنِي مَقْصِدِي** + *He vied with me (بَارَانِي) in going to the place to which I was repairing*. (A, TA.)

4. **رَشَقَ** *He shot in one direction*; (Zj, K;\*) as also رَشَقٌ. (Zj, O.) — See also 1. — + *He looked sharply, or intently, or attentively*: (S, K;) [and] **ارَشَقَتْ**, inf. n. ارَشَاقٌ, *she looked sharply, &c.*; said of a woman, and of a مَبَاة [or wild cow]. (M.) You say, **ارَشَقْتُ إِلَى الْقَوْمِ** + *I looked sharply, &c., or I raised, or cast, my eyes, and looked, at, or towards, the party, or company of men*; (L;) and so **ارَشَقْتُ الْقَوْمَ**. رَشَقَتْ (JK.) And **ارَشَقْتُ الظَّبْيَةَ إِلَى مَأْرِبِهَا** + *The she-gazelle looked sharply, or intently, or attentively, at the object of her want*. (A, TA.) As some say, (M,) **ارَشَقَتْ الظَّبْيَةُ** signifies + *The she-gazelle extended, or stretched out, her neck*. (S, M, K,

TA.) — **مَا ارَشَقَهَا**, said of a bow, + *How light, and swift in the flight of its arrow, is it!* (K, TA.)

5. **تَرَشَّقَ فِي الْأَمْرِ** *He was, or became, sharp in the affair*. (M. [See also 1, last signification.]])

رَشَقٌ: see the next paragraph, last sentence.

رَشَقٌ a subst. from 1 in the first of the senses explained above: (S, K;) [i. e. as signifying] *A bout (شَوْطٌ) of the shooting of arrows*; (T, M, TA;) *when persons, competing in shooting, shoot all the arrows that they have with them and then return [to the butt]*: (T, TA;) and *a direction in which arrows are shot*, (S, M, Mḡb, K,) *when the people, all of them, shoot all the arrows*: (Mḡb:) pl. ارَشَاقٌ. (Mḡb, TA.) You say, **رَمَيْنَا رَمَوْا رَشَقًا**, (S, K;) or **رَمَوْا رَشَقًا**, (Mḡb,) or **رَمَوْا رَشَقًا** and **وَأَجِدَ رَشَقِي** and **وَأَجِدَ رَشَقِي**, (M,) *We shot, all of us, [a bout,] in one direction*; (S, K;) or *they shot, (M, Mḡb,) all of them, (Mḡb,) [a bout,] in one direction, with all their arrows*. (M, Mḡb.) And it is said in a trad. of Fudāleh, **كَانَ يَخْرُجُ قَيْرَمِي الْأَرَشَاقِ** [He used to go forth, and shoot bouts]. (TA.) Accord. to IDrd, الرَشَقُ signifies *The arrows themselves that are shot*. (Mḡb.) — Also *The [stridulous] sound of the pen* (Lth, M, Z, K) *when one writes with it*; (Lth, M;) and so رَشَقٌ. (Lth, M, Z, K.)

رَشَقٌ: see the next paragraph but one, in two places.

رَشُوقٌ: see the next paragraph, in two places.

**قَوْسٌ رَشِيقَةٌ** + *A swift-shooting bow*; (JK, A, K;) as also رَشُوقٌ (JK) and رَشَقٌ. (O, K.) — **أَجَلَ رَشِيقٌ** and **رَشُوقٌ** + *[A period] quick [in passing]*. (JK.) — **رَشِيقٌ** applied to a boy, (T, TA,) or to a man, (S, K,) and **مَرَشِيقٌ**, (JK,) and **رَشِيقَةٌ** applied to a girl, (T, TA,) *Just in proportion*, (JK, T, A,) and slender: (A, TA;) or *goodly, or beautiful, and slender, in stature, or person*: (S, K;) or **رَشِيقٌ** (M, Mḡb) and **مَرَشِيقٌ** (M) signify a boy, (M,) or a person, (Mḡb,) *light, or active*, (M, Mḡb,) *in his work*; (Mḡb;) and in the same sense are applied to a girl: (M:) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is رَشَقٌ, (K,) like as أَدِيمٌ is of أَدِيمٌ, and أَفَقٌ of أَفَاقٌ. (TA.)

**رَشَقٌ** *Shooting*. (Har p. 37.) — **رَشَقٌ** *i. q. سَهْمٌ رَشَقٌ* + *دُو رَمِي* [lit. *An arrow having propulsion*; meaning *shot*; the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Har p. 82.)

**جِيدٌ ارَشَقٌ** *An erect neck*. (M.)

**مَرَشِيقٌ**, applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) *Having her young one with her*; (JK, M;) as though she were always watching it. (JK.) — [Also + *Having a stretched out, or long, neck*. Hence,] **الرَشَقَاتُ** + *The long-necked ones* is used as meaning *the gazelles*: but is not applied to the [wild] oxen or cows, because of

the shortness of their necks: these are called by Abou-Du-ād **بَنَاتُ غَيْرِ الْمَرَشَقَاتِ** [lit. *the sons, or daughters, (for بَنَاتٌ applied to irrational animals is pl. of ابْنٌ as well as of بِنْتُ,) of the paternal uncle of the long-necked ones, i. e., of the gazelles*]: he says,

\* وَلَقَدْ دَعَرْتُ بَنَاتِ غَيْرِ الْمَرَشَقَاتِ لَهَا بِصَابِصٍ \*  
meaning [And verily I have frightened] the wild oxen or cows [having waggings of the tail]. (L.) — See also the paragraph commencing with قَوْسٌ رَشِيقَةٌ, in two places.

[رَشِيقَةٌ is explained by Golius, on the authority of Meyd, as signifying *A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string*.]

### رَشَمَ

1. **رَشَمَ**, (S, K,) aor. ʔ, inf. n. رَشْمٌ, (S,) *He stamped, or sealed, wheat*. (S, K. [See رَشْمٌ.]) — And *He wrote*; (K, TA;) **عَلَيْهِ** [upon it], and **إِلَيْهِ** [to him]: accord. to the copies of the K, like رَشْمٌ; but this is a mistake for رَشَمَ, with the unpointed س [and without teshdeed]. (TA.)

2: see above.

4: see the next paragraph. — **ارَشَمَتْ** *It (land) showed its herbage*. (TA.) — And *She (a wild cow) saw and depastured the رَشْمَ*, (K, TA,) i. e. *the first that appeared of the herbage*: the epithet applied to her is **مَرَشْمٌ** [without ة]. (TA.)

8. **ارَشَمَ**, in the copies of the K erroneously written **ارَشَمَ**, [is expl. as meaning] *He stamped, or sealed, his vessel with the رَشْمَ*: thus in the saying of El-Aḡshā, as some relate it,

\* وَصَلَى عَلَى دَبَّهَا وَارَشَمَ \*  
but accord. to others, **وَارَشَمَ**. (TA. [See art. رَشَمَ.])

رَشْمٌ: see what next follows.

**رَشْمٌ** *i. q. أَثَرٌ* [A mark, an impression, &c.]; (Abou-Turāb, K, TA; [in the CK المَطَرُ is erroneously put for الأَثَرُ;]) as also رَشْمٌ; (K, TA;) like رَشْمٌ (Abou-Turāb, TA) and رَشْمٌ [q. v.]. (S, Mḡb, K, all in art. رَشَمَ.) — And [particularly] **رَشْمٌ** *The mark, or impression, &c., (أَثَرٌ) of rain, upon the ground*. (K.) — And *The first that appears of herbage*; (ISK, S, K;) as also رَشْمٌ. (TA.)

**رَشْمٌ** *i. q. رَوْسَمٌ* (S, K, TA) as meaning *The [small engraved] tablet, (S, TA,) or the stamp, or seal, (K, TA,) with which collections of wheat or corn [in their repositories] are stamped, or sealed*; (S, TA;) as also رَشْمٌ. (AA, K.) And *The thing with which [the mouth of] a vessel is stamped, or sealed*; (K;) and رَشْمٌ signifies [the same; or] *a stamp, or seal, with which the head [or mouth] of a [large jar such as is called] خَابِيَةٌ is stamped, or sealed*: (TA in art. رَشَمَ:) as also رَشْمٌ (M and K in that art.) and رَشْمٌ (K in that art.) or *a stamp, or seal, in a general*

sense; as also رَوَسْر. (M in that art.) — See also رَشْر.

رَاشُور: see the next preceding paragraph, in two places.

مَرَشَر, an epithet applied to a wild cow: see 4.

## رَشْن

1. رَشْن (S, K, TK.) [in the CK رَشْن, there said to be like كَرَم,] aor. and inf. ns. as in the next sentence, (TK.) *He (a man) came to a feast uninvited thereto, and entered without permission.* (S, K.) [See رَاشِن, below.] — And رَشْن فِي (S, K.) aor. ' , (S,) inf. n. رَشْن and رَشُون (S, K.) *He (a dog) put his head into the vessel, (S, K, TA,) to eat and drink.* (TA.)

رَشْن *A turn, or time, for the taking of water;* (K;) so in the M; (TA;) as also رَشْن. (K.)

رَشْن: see what next precedes.

رَشْن رَشُون *Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty.* (K.)

رَاشِن i. q. طَفِيلِي (S, K;) i. e. *One who comes to a feast uninvited thereto: he who watches for the time of food, and then goes in to the party when they are eating, is termed رَاشِن.* (S.) — And *One who eats all that is upon the table of food; syn. مَقْمَر: in the K, المَقْمَر is erroneously put for المَقْمَر.* (TA.) — Also *A small gift to the pupil of the صَانِع [or goldsmith]; in Pers. called شَاكِرْدَانِه [correctly شَاكِرْدَانِه].* (K.) [ما يَرُضَح in the CK is a mistake for ما يَرُضَح.]

رَوَسْر i. q. كَوَّة [i. e. *A window; so in the present day; or a mural aperture; an aperture in a wall or chamber:* (S, K:) [arabicized:] in Pers. رَوَسْر. (KI, PS.) — Also i. q. رَف [q. v.; app. here meaning *A kind of arched construction, upon which are placed vessels and other utensils &c. of the house.* (TA.)

## رَض

1. رَضَا, said of a young bird, *It stretched forth its head to its mother in order that she should put food into its beak.* (Abu-l-'Abbás [Th], Mgh, TA.) — Hence, [accord. to Th, but see رَضَا, below,] رَضَا (S, Mgh, Mgh, K,) aor. رَضَا, inf. n. رَضَا, (S, Mgh,) *He gave him a رَضَا [or bribe].* (S, Mgh, Mgh, K.) [See also 3.]

3. رَضَا (S, ISd, K,) inf. n. مَرَاثَا, (TA,) i. q. صَانَعَة [*He bribed him; (see also 1;) or endeavoured to conciliate him; or did to him a thing in order that he (the latter) might do to him (the former) another thing:* (K:) and حَابَاه [app. as meaning *he treated him, or behaved towards him, with partiality:* (ISd, K:) or ظَاهَرَه [*he aided him, or assisted him.* (S.)

4. ارَضَى الدَّلُو *He put a رَضَا [or rope] to the bucket.* (S, ISd, K.) — [Hence,] ارَضَى said of

the colocynth [or any similar plant (see رَضَا)] *† It extended its rope-like branches [or stalks].* (Az, S, K, TA.) — أَرَضَيْتُ الْفَصِيلَ (S, K,) inf. n. أَرَضَا, (S,) *I made the young camel to suck, or to be suckled.* (S, K.)

5. تَرَضَاهُ *He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment.* (S, ISd, K.)

8. ارَضَى *He took, or received, a رَضَا [or bribe],* (S, Mgh, Mgh, K,) مِنْهُ from him. (Mgh.)

10. اسْتَرَضَى *He sought, or desired, to be suckled; said of a young camel.* (S, K.) — And اسْتَرَضَى مَا فِي الضَّرْعِ *He drew forth what was in the udder.* (Az, TA.) — [Hence, probably,] اسْتَرَضَى فِي حَنَبِهِ *He sought, or desired, or demanded, a رَضَا [or bribe] in the case of his deciding judicially, for his doing so [agreeably with the desire of the briber].* (S, K, TA.)

رَضَا and رَضَا (T, S, M, Mgh, Mgh, K) and رَضَا (Lth, K,) of which the first is that which is the most commonly used, (TA,) i. q. جَعَلَ [as meaning *A bribe*]; (K, TA;) i. e. (TA) *a thing that one gives to a judge, or to another person, in order that he may judge in his [the giver's] favour, or to incite him to do what he [the giver] desires; (Mgh, TA;) or a means of attaining that which one wants, by bribery; not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in a man's bribing for the defence of himself and his property when he fears being wronged; so says IATH: and Lth explains the last of these three words as meaning an act of bribery: (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَضَا said of a young bird, explained in the first sentence of this art: (Mgh, TA:) or it is from الرَضَا, (IATH, Mgh, TA,) signifying "that by means of which one obtains water," (IATH, TA,) or "the rope of the bucket:" (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Mgh, TA) is رَضَا or رَضَى and (of the second, Mgh, TA) رَضَى or رَضَا. (S, Mgh, K, TA.)*

رَضَا *A rope: (S, Mgh, K:) [or a well-rope; i. e.] the rope of the bucket: (Mgh:) and رَضَا, also, with kesr, has the same meaning as رَضَا: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is أَخَذَتْهُ بِدَبَاءٍ مِمْلَأٍ مِنَ الْمَاءِ مُعَلَّتِي بِرَضَا [*I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope*]; and that رَضَا, meaning a rope, is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رَضَا is judged to be و because one obtains water by means of the رَضَا, like as one obtains the thing sought by means of the*

رَضَا; which is the reverse what has been said above, that الرَضَا is from الرَضَا: (TA:) the pl. is رَضَا. (S, Mgh, Mgh, K.) — الرَضَا is also the name of † *A Mansion of the Moon; (K, TA;) [the Twenty-eighth, which is the last, of the Mansions of the Moon;] so called as being likened to a rope; (TA;) [the northern fish, of the constellation Pisces, together with the star β of Andromeda; or, more correctly, δ and ε, with some neighbouring stars, of Pisces;] a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north; (Kzw;) many small stars, in the form of a fish, called [also] بَطْنُ الْحَوْتِ, in the navel of which is a bright star, which the moon makes one of its mansions; (S, TA;) [or including بَطْنُ الْحَوْتِ, which is in the navel of Andromeda; for] بَطْنُ الْحَوْتِ is the name of the bright star [β] that is above the drapery round the waist of Andromeda: (Kzw, descr. of Andromeda:) الرَضَا is also called قَلْبُ الْحَوْتِ. (TA in art. قَلْب.) [See مَنَازِلُ الْقَمَرِ, in art. نَزَل.]*

رَضَى *A young camel; syn. فَصِيل.* (K.) [See 4, last sentence.]

رَاشِ The giver of a رَضَا [or bribe]: hence the trad., لَعَنَ اللَّهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ وَالرَّاشِيَّ, i. e. [May God curse] the giver of a رَضَا, who aids another to do what is wrong, and the receiver thereof, and him who is agent between them two, demanding more for this or less for this. (IATH, TA.)

رَضَا: see رَضَا, first sentence.

مُرْتَشِي The receiver of a رَضَا [or bribe]. (IATH, TA.) [See an ex. above, voce رَاشِ.]

مُسْتَرَضِي *A seeker, desirer, or demander, of a رَضَا [or bribe].* (TK.) Hence, (TK,) one says, إِنْكَ لَمُسْتَرَضِي لِفُلَانٍ, [in the TA فَلَانٍ,] i. e. [app. meaning + *Verily thou art obedient to such a one, subservient to that which gives him happiness.* (K, TK.)

## رَض

1. رَضَّ (S, M, A, Mgh, Mgh, K,) aor. رَضَّ, inf. n. رَضَّ (S, M, Mgh,) *He stuck it (a thing, S, Mgh) together, one part to another, (S, A, Mgh, K,) so that there might be no interstice in it; (Mgh;) joined it together; (Mgh, K;) namely, a building; (Mgh;) and رَضَّ (S, Mgh, K,) inf. n. رَضَّ (S,) signifies the same; (S, Mgh, K;) and so رَضَّ (TA:) or these three verbs all signify *he made it (a building) firm and compact: (M:) or رَضَّ signifies he made it (a building) firm and strong: (IDrd, K:) and رَضَّ, said of anything, it was made firm, and joined together.* (M, TA.) And hence, رَضَّ الْقَمِيَّةَ *He tied [perhaps a mistranscription for سَدَّ he stopped up] firmly the mouth of the قَمِيَّة [a kind of vessel].* (Mgh.) And رَضَّ بَابَهُ *He closed, or locked, his door; as also رَضَّ, q. v. (TA in art. رَضَّ) رَضَّتْ بَيْضَهَا* — *She (a domestic hen, A, K,**

and an ostrich, A) *made her eggs even, or level, with her bill* (A, K) *and her feet, to sit upon them.* (A.) — See also رَصَاة.

2: see 1, in two places. — رَصَصَتْ, (AZ, M,) inf. n. تَرَصَّصُ, (AZ, S,) *She (a woman) put on, or wore, her نقاب [a kind of face-veil] in such a manner that nothing was seen but her eyes:* (AZ, S, M:) as also وَصَصَتْ, (AZ, TA,) or وَصَّصَتْ, (M:) وَصَّصَتْ is of the dial. of Temcem. (AZ, TA.) — رَصَصَ: *He was importunate, or urgent, in asking, or begging.* (Fr, TA.)

5: see 8.

6. *تراصوا They placed themselves close together,* (Ks, S, M, A, K,) in a rank, (S, Mgh, Msh, K,) in prayer, (A, TA,) and in battle, (TA,) *so that there was no intervening space among them;* (Ks;) as also *ارتصوا:* (A:) *they placed themselves in a rank, or in ranks, in battle, and in prayer.* (M.)

8. *ارتصت الجنادل The stones were stuck, or set close, together; as also تَرَصَّصَتْ.* (A.) — See also 6.

R. Q. 1. رَصْرَصَ: see 1, in two places. — *رَصْرَصَ He continued, or became fixed or settled, in the place.* (IAar, K.)

رَصَصَ in the teeth is like لَصَصَ; (M, TA;) and رَصِصَ in the teeth signifies [the same, i. e.] *Nearness together.* (A, TA.)\* — See also the next paragraph.

رَصَصَ (S, M, Mgh, Msh, K) and رَصَصَ, (M,) or the latter is vulgar, (S,) and not allowable, (K,) or, accord. to AHut, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fā, and is the only form mentioned by AHut, (TA,) and, accord. to some of the moderns, رَصَصَ also, (MF,) and رَصَصَ, (M, TA,) which is a contraction of the first, (TA,) [*Lead;*] *a certain mineral, (M,) well known;* (S, K;) i. q. عَلَابِي (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) *it is of two kinds; the black, which is [also called] أَسْرَبُ, and أَسْرَبُ or أَسْرَبُ [accord. to different copies of the K]; and white, which is [also called] قَلْبِي, and قَصْدِيرُ [which is applied in the present day to tin, and pewter]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant:* (K:) and Abu-l-Hoseyn El-Medāinee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) رَصَاة signifies *a piece thereof.* (Msh.)

رَصَصَ: } see the next preceding paragraph.  
رَصَصَ: }

رَصَصَ: see أَرَصَ.

رَصِصَ: see مَرَصَصَ, in two places. — A

woman's [face-veil of the kind called] نَقَاب drawn near to her eyes. (AA, K.) — See also رَصَصَ.

رَصَاة: see رَصَصَ. — Also, (accord. to a copy of the M,) or رَصَاة, with teshdced, (K,) *Stones cleaving to the circuit of a running spring; and so رَصَاة:* (Lth, M, K:) or رَصَاة [in my copy of the A written رَصَاة] signifies *a stone:* and the pl. is رَصَائِص [which is reg. as pl. of either of the above-mentioned forms without teshdced but not as pl. of that with teshdced]. (A.) You say, رَصَّتْ عَلَى الْقَبْرِ الرِّصَائِصُ *The stones were heaped together upon the grave.* (A.) — Hence, رَصَاة, (as in the A,) or رَصَاة, (accord. to the K,) † *A niggard:* (A, K:) likened to a stone. (A.)

رَصَاة: see رَصَاة, in two places.

رَصَصَ [app., accord. to the TA, *A manufacturer of lead: or*] *a seller of lead.* (Meyd, in Golius.)

رَصَاة: see رَصَاة, in two places.

رَصْرَصَ: see رَصَاة. — *Hard ground or land.* (K.) This is its meaning accord. to IDrd. (TA.)

أَرَصَ A man whose teeth are near together: (M, A, K:) fem. رَصَاة. (M, A.) — And the fem., applied to a woman, *Impervia coeunti;* as also رَصَوَصَ. (M.) — رَصَاة الْفَخَذَيْنِ A woman whose thighs are close together. (A.) — فَخَذُ رَصَاةٍ A thigh that cleaves, or sticks, to its fellow. (O, K.)

أَرَصَوَصَ A [cap of the kind called] قَلَنْسَوَة like a melon. (O, K.)

مَرَصَصَ: see what follows, in two places.

مَرَصَصَ A building having its several parts stuck together, (S, A, Mgh, TA,) so that there is no interstice in it: (Mgh:) or a building made firm and compact: (M:) and مَرَصَصَ signifies the same; (A, Mgh, TA;) and so رَصِصَ. (M, TA.) You say also, رَصِصَ بَيْضُ عِجْزٍ Eggs [set] one upon another. (K.) — A thing done over, or overlaid, (مُطْلَى) with رَصَصَ; as also مَرَصَصَ. (S, K.) بَيْتٌ مَرَصَصٌ A well cased with رَصَصَ. (Ibn-'Abbād, K.)

## رصد

1. رَصَدَهُ, (As, S, A, Msh, K,) aor. رَصَدَ, (As, S, Msh,) inf. n. رَصْدٌ (S, Msh, K) and رَصَدَ; (S, K;) and رَصَدَهُ, (A,) and رَصَدَهُ, (S, K,) or رَصَدَ, (A,) *He sat [or lay in wait] for him in the road, or way:* [see رَصَدَ:] (A, Msh:) or *he watched, or waited, for him;* (As, S, K;) and so رَصَدَهُ, (A,) and رَصَدَ: (L:) [or] you say, رَصَدَهُ بِالْخَيْرِ وَغَيْرِهِ, aor. رَصَدَ, inf. n. رَصْدٌ, *he watched, or waited, for him [with that which was good and otherwise]; and in like manner, رَصَدَهُ بِالْمَكَاةِ [he watched, or waited, for him with requital];* (M;) and also رَصَدَ لَهُ, and رَصَدَهُ: (A.)

(Ham p. 89:) or, accord. to some, you say, رَصَدَ لَهُ بِالْخَيْرِ وَغَيْرِهِ; only with ل; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning *he watched, or waited, for him;* and رَصَدَ لَهُ الْأَمْرَ, meaning *he prepared for him the thing, or affair, or event;* and رَصَدَ is syn. with رَصَدَ. (M.) One says of a serpent (حَيَّة) *تَرَصَّدَ الْمَارَّةَ عَلَى الطَّرِيقِ تَلَسَّعَ [It watches, or lies in wait, for the passers-by on the road, or way, that it may bite]:* (L:) and of a beast of prey, (S, A, K,) or of a wolf, (M,) *يَرَصَّدُ لَيْتَبَ* (S, M, A,) or *يَرَصَّدُ الْوُثُوبَ* (K,) i. e. *He watches, or waits, to leap, or spring:* (TA:) and of a she-camel, *تَرَصَّدَ شَرْبَ الْإِبِلِ لَمْ تَرْتَشَرْبَ [She watches, or waits, for the drinking of the other camels, and then she drinks];* (S, A;) or *تَرَصَّدَ شَرْبَ غَيْرِهَا تَشَرْبَ هِيَ [she watches, or waits, for the drinking of others, that she may drink].* (K.) — رَصَدَتِ الْأَرْضُ The land was rained upon by a rain such as is termed رَصْدَةٌ, (S,) or by rain such as is termed رَصْدٌ. (TA.)

3: see above, first sentence.

4. *ارصده على كذا He charged him with the watching, or guarding, of such a thing.* (L.) — See also 1, in four places. — *ارصد له* also signifies † *He prepared, or made ready, [a person, or thing,] for him, or it;* (As, S, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, *أَرَصَدْتُ لَهُ الْعُقُوبَةَ; I prepared for him punishment: properly signifying I put punishment in his road, or way.* (L.) And *أَرَصَدْتُ لَهُ خَيْرًا* and *شَرًّا; [I prepared for him good and evil].* (A.) *أَرَصَدُهُ لَدَيْنَ* occurs in a trad. [as meaning † *Unless I prepare it for a debt that I owe.*] (S.) And [hence, app., as seems to be indicated in the TA,] you say, *يَرَصِدُ الرَّكَاةَ فِي صَلَاةِ إِخْوَانِهِ; He places alms in kind, or good and affectionate and gentle and considerate, treatment of his brethren; [as though meaning he prepares for himself the recompense of alms تَوَابُ الرَّكَاةِ, like as one says يَحْتَسِبُ عَلَيْهِ meaning ثَوَابٌ يَحْتَسِبُ عَلَيْهِ, in so doing;] reckoning such treatment of them as alms.* (TA.) — Also † *He requited him, or recompensed him, with good,* (L, K, TA,) accord. to the original application, (L, TA,) or *with evil,* (L, K, TA,) as some apply it. (L, TA.) — And *ارصد الحساب; He shoned, or cast up, or produced, the reckoning.* (MF, from the 'Ināych.)

5: see 1, first sentence, in two places.

8: see 1, in two places.

رَصَدَ: see the next paragraph.

رَصَدَ: see رَصَدَ, in three places. — Also *A road, or way;* (Msh;) and so مَرَصَدٌ, (TA,) both signify the same, (M,) and مَرَصَادٌ (S, K, TA) and مَرَصَدٌ: (TA:) and مَرَصَادٌ, (IAmb, K,) or مَرَصَدٌ, (S,) or both, (M, A,) and مَرَصَدٌ, (A,) *a place where one lies in wait, or*



watches, (IAmb, S, M, A, K,) for an enemy: (IAmb, K:) the pl. of رَصَد is رَصَاد; (Msb;) and the pl. of رَصَد is مَرَصِد, (TA,) which signifies also lurking places of serpents. (M, L.) You say, رَصَدَ لَهُ بِالْمَرَصِدِ and رَصَدَ بِالْمَرَصِدِ and رَصَدَ بِالْمَرَصِدِ (A, Msb) and رَصَدَ (A) *He lay in wait for him in the way.* (A, \*Msb.) And اَنَا لَكَ بِالْمَرَصِدِ and رَصَدَ بِالْمَرَصِدِ [I am in the place of lying in wait for thee], meaning thou canst not escape me. (A.) And 'Adee says,

\* وَإِنَّ الْمَنَاءَ لِلرَّجَالِ بِمَرَصِدٍ \*

1 [And verily deaths are in a place of lying in wait for men, so that they cannot escape them]. (TA.) وَأَقْعَدُوا لَهُمْ كُلَّ مَرَصِدٍ, in the Kur [ix. 5], means *And lie ye in wait for them in every road, or way;* (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And إِنَّ رَبَّكَ لَبِالْمُرْصَادِ, in the Kur [lxxxix. 13], means *Verily thy Lord is in the way;* i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Msb;) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA;) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arāfeh, TA;) or, accord. to El-Aḡamash, المرصاد is here a name applied to three bridges behind the صِرَاط; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) = Also *A small quantity of rain:* (S, K:) one says, رَصَدٌ بِهَا رَصَدٌ [In it, namely, the land (الأرض), is a small quantity of rain]: (S;) and so رَصَدٌ (TA:) or both signify *rain that comes after other rain:* or *rain that falls first, before other rain coming:* or *the first of rain:* or, accord. to IAqr, the former word signifies *rain such as is termed عَهْد, after which other rain is looked for;* and if other rain follow it, herbage is produced: *one shower thereof* is termed رَصَدَةٌ and رَصْدَةٌ; the latter mentioned by Th: (M:) or رَصْدَةٌ signifies *a shower, or what falls at once, of rain* [app. in any case]: (S, K:) the pl. of رَصَد is رَصَاد (S, M, K) and رَصَاد (M), the latter mentioned on the authority of A'Obeid: (TA:) [or] the latter is pl. of رَصْدَةٌ. (S.) — Also *A small quantity of herbage*, (S, M, K,) in land upon which one hopes for the fall of the rain of the season called الربيع. (M.)

رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَات, whence the saying, لَا يَخْطُوكَ مَتَى رَصَدَاتُ خَيْرٍ, or شَرٍّ, [My watchings of good conduct, or of evil, will not miss thee], meaning I will requite thee for thy deeds. (A, TA.) = See also the latter part of the next preceding paragraph, in three places.

رَصْدَةٌ *A pitfall for a lion;* syn. زَبِيَّة. (S, K.) — And *A ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended.* (K.)

رَصْدَةٌ: see رَصَد, in the latter part of the paragraph.

رَصْدِي One who lies in wait for men in the way, to take their property unjustly; (Msb;) syn. with the Pers. رَاهِزَار; and so رَصَاد. (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning *vix custos, et vectigalium pro transitu exactor*; which I do not think to be here intended thereby].)

رَصُودٌ *A she-camel that watches, or waits, for the drinking of others,* (S, A, K,) and then herself drinks, (S, A,) or that she may drink. (K.)

رَصِيدٌ *A beast of prey,* (S, A, K,) or a wolf, (M,) that watches, or waits, to leap, or spring. (S, M, A, K.) And *A serpent (حَيَّة) that watches, or lies in wait, to bite persons passing along the road, or way.* (L.)

رَصَائِدُ *Snares, or traps, prepared for catching beasts of prey;* as also رَصَائِد. ('Arrām, L.)

رَصْدِي: see رَصَدِي.

رَاصِدٌ *Sitting [or lying in wait] for one in the road, or way:* (Msb;) or *watching, or waiting;* رَاصِدٌ for a thing: (S;) or *one lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding:* (Mgh;) pl. رَاصِدُونَ, (K,) and رَصَدٌ, like as خَدَمٌ is pl. of خَادِم, (Mgh, Msb,) and حَارِسٌ of حَارِس; (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (S, \*A, \*K,) or with مَرَصِدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (S, A) and خَدَمٌ, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said رَصَاد; (S;) and رَصْدَةٌ also is used as a pl. of رَاصِد, agreeably with analogy; (Mgh;) and رَصَدٌ likewise appears to be a pl. of the same. (Ham p. 415.) One says, رَصَدًا رَصَدًا *فلان يخاف رَصَدًا* i. e. [Such a one fears] *an enemy lying in wait [before him, and pursuers behind him].* (A.) By رَصَدًا in the Kur lxxii. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — Hence, (TA,) الرَاصِد is an appellation of *The Lion.* (K, TA.)

مَرَصِدٌ: see رَصَد, in six places.

أَنَا لَكَ مَرَصِدٌ [i. q. رَاصِد]. One says, مَرَصِدٌ *أَنَا لَكَ مَرَصِدٌ* [I am watching, or waiting, for thee, on account of thy beneficence, that I may requite thee for it]. (Lth, A.) — *Land in which is a small quantity*

رَصْدَةٌ (M) of herbage: (M, K:) or *land which has been rained upon, and which it is hoped will produce herbage:* (AHn, M, K:) and *land upon which has fallen a rain such as is termed رَصْدَةٌ*; (M;) and so مَرَصُودَةٌ: (S, M:) or, accord. to some, one should not say مَرَصُودَةٌ nor مَرَصِدَةٌ; but رَصَدٌ وَأَصَابَهَا رَصَدٌ. (M.)

مَرَصَادٌ: see رَصَد, in five places.

أَرْضٌ مَرَصُودَةٌ: see مَرَصِد.

مَرَصَدٌ: see رَصَد, in three places.

## رَصَع

1. رَصَعَهُ, aor. رَصَع, (S, K,) inf. n. رَصْع, (S,) or, as in the L, رُصُوع, (TA,) *It stuck, adhered, or clave, to it;* (S, K;) as also رَاتَصَعَ. (Ibn-'Abbād, K.) You say, اِرْتَصَعَتْ أَشْنَانُهُ *His teeth were near together,* (K, TA,) and stuck, adhered, or clave, together. (TA.) [See also the part. n. of the latter verb, below.] — رَصَعٌ بِالطَّلِبِ i. q. اَوْلَعَ بِهِ [app. meaning + *He kept, or became addicted to, the use of perfumes;* syn. رَوَّعَ بِهِ but accord. to the TK, he rubbed, or anointed, himself with perfume]. (IF, K.) — رَصَعٌ بِالْمَكَانِ aor. رَصَع, inf. n. رَصْع, *He remained, stayed, dwelt, or abode, in the place.* (K, \*TA.) = رَصَعُ الشَّيْءِ *He tied the thing in a complicated treble knot, such as the knots of the تَمِيمَة and the like:* [or perhaps this is a mistranscription, for رَصَعٌ; for it is added,] *when you take a thong, and tie in it treble knots, this [action] is [termed] تَرْصِيع.* (TA.)

2. تَرْصِيعٌ [inf. n. of رَصَع] The act of setting, fixing, or putting together, [jewels, precious stones, gems, pearls, &c.;] syn. تَرْكِيب. (S, K.) [See the pass. part. n., below.] — The act of making [a thing] according to a measure; syn. تَقْدِير. (Ibn-'Abbād, K.) — The act of weaving [a thing]; or forming [it] by the inserting of one part within another; like as a bird weaves its nest. (Ibn-'Abbād, K.) You say, رَصَعَ الطَّائِرُ عَشَهُ *The bird put twigs and feathers near together, and wove with them its nest.* (A, TA.) — رَصَعَ الْعَقْدُ بِالْجَوْفَرِ, inf. n. as above, *He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series.* (TA.) — [Hence,] in rhetoric, التَرْصِيعُ signifies + *A kind of جناس; (TA;) the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause;* as in the saying in the Kur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُ as in the saying of Abou-Firās [El-Farezdaq],

\* وَأَفْعَالُهُ لِلرَّايِغِينَ كَرِيمَةٍ \* وَأُمُوءُهُ لِلطَّلَائِينَ نِهَابٌ \*

(Har p. 9.) — See also 1; last sentence.

8: see 1, first and second sentences.

رَصِيعٌ The button of the loop of a copy of the Kurān. (AA, Z, Sgh, K.) — See also what next follows.

رَصِيعَةٌ The knot that is in the bridle (الْبِجَام), by the cheek (الْمَعْدَر), resembling a [small piece of money such as is called] فَلَس. (K.) — A ring, of those with which a sword is ornamented: (S:)

or the round ornament of a sword: (IDrd, K:) or any round ring in the ornamental part of a sword or saddle or other thing: (IDrd, K:\*) or a plaited thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword; as also رَصِيعٌ or [the pl. signifies] plaited thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with س; (TA;) i.e. رَسَائِعُ, (K and TA in art. رَسَع) on the authority of ISh. (TA in that art.) The pl. of رَصِيعَةٌ (S, K) in all the senses explained above (K, TA) is رَصَائِعُ. (S, K.)

رَاصِعٌ *Sticking, adhering, or cleaving.* (AZ, L.)

مُرَصَّعٌ *Adorned with jewels, precious stones, or gems; applied to a crown, and a sword: (K:) or you say, تَاجٌ مُرَصَّعٌ بِالْجَوَاهِرِ meaning a crown set with jewels, precious stones, or gems: and رِصْفٌ مُرَصَّعٌ a sword ornamented with the rings called رَصَائِعُ, pl. of رَصِيعَةٌ. (S.) — فَرَسٌ مُرَصَّعٌ A horse having the hairs of the fetlock رَصْفٌ [meaning compacted together, as though woven]: (AO, and so in some copies of the K:) in [some of the copies of] the K رَصْفٌ مُرَصَّعٌ. (TA.)*

أَسْنَانُهُ مُرْتَصِفَةٌ *His teeth are set close together.* (A, TA.)

## رصف

1. رَصَفَهُ, aor. رَصَفَ, [or رَصَفَ, as appears from what follows,] inf. n. رَصْفٌ, *He put, or joined, together, or together and in regular order, its several parts.* (M.) [Hence,] رَصَفَ الْحِجَارَةَ (S, O, Mṣb, in the Mṣb, aor. رَصَفَ, inf. n. as above, (S, M, Mṣb,)) *He put, or joined, together the stones* (S, O, Mṣb) *in building, or in the building or structure:* (S, O:) *or he built, or constructed, and joined together, the stones.* (M.) And رَصَفَتْ أَسْنَانُهُ *His teeth were disposed in a regular and an even row in their manner of growth; as also رَصَفَتْ, [aor. رَصَفَ,] inf. n. رَصْفٌ. (M.) And رَصَفَ قَدَمَيْهِ He (a man praying, O, K) put his feet together: (S, O, K:) or رَصَفَ مَا بَيْنَ رِجْلَيْهِ he put his legs near together. (M.) — Also He bound it round with a thing. (Har p. 376.) You say, رَصَفَ الشَّهْرَ, inf. n. رَصْفٌ, *He bound, (S, O, K,) or wound, (M,) a sinew (عَقَبَةٌ) upon the socket of the head of the arrow, (S, M, O, K,) when it had broken. (M.) — رَصَفَتْ أَسْنَانُهُ: see above. — رَصَفَتْ also signifies She [a woman] was small, or narrow, in the فَرْجُ [or vulva]. (M.) — رَصَفَ, aor. رَصَفَ, inf. n. رَصْفَةٌ, said of a deed, or an action, † It was firm, or sound; or firmly, or soundly, or well, executed, or performed. (O, K.) — [See also رَصَافَةٌ below.] — One says also, هَذَا أَمْرٌ لَا يَرَصُفُ بِكَ † This is a thing, or an affair, that will not become thee, or be suitable to thee. (S, O, K.)**

2. تَرَصَّفٌ [inf. n. of رَصَفَ] *The putting, or placing, together, or constructing, well stones or bricks in a building. (KL.) — The connecting*

*well words with words. (KL.) — And The binding round an arrow well [at the part in which the head is inserted] with a sinew. (KL.)*

4. اَرَصَفَ *He mixed his wine (شَرَابُهُ) with what is termed الرَّصْفُ مَاءٌ, i.e. water descending from the mountains, upon the rocks. (O, K.)*

5: see 8.

6: see 8. — تَرَاَصَفُوا فِي الصَّفِّ *They stood close together, side by side, in the rank. (S, O, K.) تَرَاَصَفٌ is syn. with تَلَاَصَقَ. (O.)*

8. اِرْتَصَفَ *It had its several parts put, or joined, together, or together and in regular order; as also تَرَصَّفَ, [or this means it had its several parts well put, or joined, together, &c., (see 2, of which it is the quasi-pass.,)] and تَرَاَصَفَ. (M.)*

رَصْفٌ *Stones put, or joined, together, (S, M, O, Mṣb, K,) [whether artificially or naturally, and particularly] in a channel of water: (O, K:) n. un. رَصْفَةٌ. (S, M, O, Mṣb, K.) A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to a quay; and a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.; and any similar mass of masonry:] also (i.e. رَصْفٌ) the channel of a [reservoir such as is termed] مَصْنَعَةٌ. (M.) [Hence,] مَاءُ الرَّصْفِ *The water descending from the mountains, upon the rocks. (K.) El-'Ajjāz says,**

مِنْ رَصْفٍ نَارَعَ سَيْلًا رَصَفًا

meaning that the wine of which he is speaking was mixed with water of a رَصْف [or ledge of rocks or stones] that had contended, in flowing, with another رَصْف, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying رَصْفٌ مِنْ رَصْفٍ for رَصْفٌ مَاءٌ, [but in both of my copies of the S, مَاءٌ is erroneously put for رَصْفٌ,]) and he calls its passing مَبِيرَةٌ [in the O and in one of my copies of the S مَبِيلَةٌ] from رَصْفٌ to رَصْفٌ its contending therewith [i.e. with the latter رَصْف]. (S, O.) — See also رَصَفَةٌ.

رَصَفَةٌ: see the next paragraph. — The رَصَفَتَانِ are Two sinews, or ligaments, (عَصَبَتَانِ) in, or between, the [two bones called] رَصَفَتَانِ of the two knees. (M.)

رَصَفَةٌ n. un. of رَصْفٌ, q. v. — Also A sinew (عَقَبَةٌ) that is wound upon the socket of the head of an arrow, (S, M, O, K,) when it has broken; (M;) as also رَصَافَةٌ (Lth, O, K) and رَصُوفَةٌ, each with damm; (K;) or as also رَصَافَةٌ, [thus written with kesr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] رَصَائِفُ; (M, O;) but [ISd says,] I think that AHn has made this last to be a sing.: and رَصْفٌ is the pl. of رَصَفَةٌ, [or rather it is a coll. gen. n.,] and اَرَصَافُ I hold to be pl.

of رَصَفَ (M:) or رَصَافٍ is the pl. of رَصَفَةٌ. (S, K.) — Also, and رَصَفَةٌ, A sinew (عَقَبَةٌ) that is bound upon another sinew, and is then bound upon the suspensory (حِمَالَةٌ) of the bow. (M.) — And رَصَفَتَانِ [if not a mistake for رَصَفَتَانِ] Two round bones in the knee of a horse, separate from the other bones. (Ibn-'Abbād, O.)

رَصَفَةٌ: see رَصُوفٌ.

رَصَافٌ: see رَصَفَةٌ. — Also A part like stairs, in the side of a mountain; pl. رَصَفٌ. (Ibn-'Abbād, O.)

رَصُوفٌ A woman narrow in the فَرْجُ [or vulva]: (S, M, O:) or small therein: (M:) or small in the vulva, and narrow therein, and, consequently, impervia viro; as also رَصَفَةٌ (IAḡ, \* O, \* K) and رَصُوفَةٌ: (O, \* K:) or this last, [syn. with مَرُوفَةٌ,] a woman whose place of circumcision has cohered [after the operation, when she was young], and, consequently, impervia [viro]. (M.)

رَصِيفٌ [Put, or joined, together, or together and in regular order, in its several parts; like مَرُوفٌ]. You say, رَصِيفَةٌ أَسْنَانُهُ and مَرُوفَةٌ. His teeth are disposed in a regular and an even row in their manner of growth. (M.) — [Hence,] † An imitator, or emulator, of another in actions; and an inseparable associate. (O, K.) — And † A deed, or an action, that is firm, or sound; or firmly, or soundly, or well, executed or performed: (S, O, Mṣb, K:) and in like manner, an answer, or a reply: (S, O:) or an answer, or a reply, that is strong, or valid; not to be rebutted. (Mṣb.) — Also An arrow having a sinew (عَقَبَةٌ) wound upon the socket of its head, when it has broken; and so مَرُوفٌ. (M.) — See also رَصَفٌ. — Also sing. of رَصَافٍ, which signifies The sinews, or ligaments, (عَصَبُ) of the horse: or this signifies the bones of the side: (Ibn-'Abbād, O, K:) and has for its pl. رَصَفٌ, like كَتَبٌ [as pl. of كِتَابٌ]. (K.)

الرَّصَافَةُ inf. n. of رَصَفَ. [q. v.] (K.) — الرَّصَافَةُ signifies The being gentle (الرَّقِيُّ) with the thing: and [hence] it is said in a trad., وَلَمْ يَكُنْ رَصَافًا [And no stay, or support, to us was more gentle, or convenient, (أَرَقُّ), to us than she, or it]: no verb thereof [in this sense] has been transmitted. (M.)

رَصَافَةٌ }  
رَصَافَةٌ } see رَصَفَةٌ.  
رَصُوفَةٌ }

أَرَصَفَ [i. q. أَرَقُّ]: see رَصَافَةٌ.

مَرُوفَةٌ: see رَصِيفٌ, in two places. — مَرُوفَةٌ applied to a woman: see رَصُوفٌ.

مَرُوفَةٌ i. q. مَطْرَقَةٌ [q. v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.)

مَرُوفٌ الأَسْنَانِ A man having the teeth near

together. (O, K.) See also رَصِيفٌ — الرَصِيفُ The lion. (IKh, O, K.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رَصَنَ

1. رَصَنَ (S, M, K,) inf. n. رَصَانَةٌ (S, M,) It (a thing, M, or a building, TA) was, or became, firm, stable, strong, solid, compact, or sound. (S, M, \* K,\*) — Also, said of a man, i. q. رَزَنٌ † [He was, or became, grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) = رَصَنَ (As, S, M, K,) aor. ٢, inf. n. رَصْنٌ (As, S,) He made it complete, entire, or perfect; (As, S, M, K;) namely, a thing. (As, S.) — See also 4. — And see 2, in two places. — رَصَنَهُ بِلِسَانِهِ (S, K,) inf. n. رَصْنٌ (S,) He reviled him, or vilified him. (S, K.)

2. رَصَنَ الشَّيْءَ مَعْرِفَةً (K,) thus accord. to some copies of the S, (TA,) inf. n. تَرْصِينٌ (K;) accord. to other copies of the S, رَصْنٌ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب شدن, is رَصْنٌ;]) † He overcame the thing by knowledge: (S, K:) so says AZ: (S:) [accord. to the JM, رَصْنُهُ signifies He knew it: but] the reading in the K, with teshdeed, is confirmed by the saying of Z, in the A, that رَصَنَ لِي هَذَا الْخَبْرَ means † Verify thou for me, or to me, this information; syn. حَقِّقَهُ; a tropical phrase. (TA.)

4. ارصنه He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K;) as also رَصْنُهُ; namely, a thing. (TA.) You say, اَرَصَنَ الْبِنَاءَ The building was made, or rendered, firm, stable, &c. (TA.) And اِذَا رَصَنَ عَمَلًا فَاَرَصَنَهُ † When thou doest a deed, do it soundly, thoroughly, skilfully, judiciously, or well. (TA.)

رَصِينٌ Firm, stable, strong, solid, compact, or sound; (S, M, K;) applied to a thing: (M:) and رَصُونٌ and مَرَصُونٌ, made, or rendered, firm, stable, strong, &c. (TA.) You say رَصِينٌ دَرَعٌ A coat of mail firmly, strongly, or compactly, made. (TA.) And رَصِينٌ بِنَاءٌ A building made, or rendered, firm, stable, strong, &c. (TA.) And رَجُلٌ لَهُ رَصِينٌ † [A man having firm, or sound, judgment]. (TA.) — Also, applied to a man, i. q. رَزِينٌ † [Grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — فُلَانٌ رَصِينٌ بِحَاجَتِكَ † Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. حَفِيٌّ بِهَا. (S, K,\*) — رَصِينٌ also signifies Pained, or suffering pain: (S, K:) so in the saying of a poet,

يَقُولُ إِنِّي رَصِينُ الْجَوْفِ فَاسْقُونِي

[He says, or he saying, Verily I am suffering pain of the belly, or chest, therefore give ye me to

Bk. I.

drink]. (S.) = What are termed الرَصِينَانِ (S,) or رَصِينَا الْقُرْبِ (K,) are The [two] extremities of the قَصَبٌ [or round and hollow bones, meaning here of the arms, (in one of my copies of the S, erroneously, of the عَصَبِ, or sinews,)] that are set in, or upon, the رَصْفَةُ [n. un. of رَصْفٌ, which is evidently the correct reading, meaning the bones that are between the arm and the shank], in the knee. (S, K.)

مَرَصُونٌ: see the paragraph next preceding, in two places.

مِرَصْنٌ An iron instrument with which beasts (دَوَابٌ) are cauterized. (K.)

سَاعِدٌ مَرَصُونٌ — رَصِينٌ: see مَرَصُونٌ [A fore arm, or an upper arm, of a man, or a fore shank, or an arm, of a beast, (for سَاعِدٌ has all these meanings,)] marked with a hot iron; syn. مَوْسُومٌ. (K.)

## رَضَ

1. رَضَهُ (S, A, Msh,) aor. ٢, (Msh,) inf. n. رَضٌ (S, A, Msh, K,) He bruised, brayed, pounded, or crushed, it: (IF, A, Msh, K:) or it signifies, (S,) or signifies also, (K,) he bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K;) as also رَضْرَضَهُ: (TA:) or he broke it; (Msh, TA;) and so † the latter verb. (S, K, TA.) You say, ضَرَبَهُ قَرَضَ عِظَامَهُ He beat him, and crushed his bones. (A.) And سَمِعْتُ بَهَا نَزَلَ † [I heard of what befell thee, and it crumbled my liver and crushed my bones]. (A, TA.)

4. ارَضَ (S, K,) inf. n. اِرْضَاضٌ (TA,) He (a man, S) was, or became, heavy and slow. (S, K.) And He ran vehemently. (ISk, K.) Thus it has two contr. significations. (K.) And ارَضَ فِي الْاَرْضِ He went away into the country, or in the land; syn. ذَهَبَ [q. v.]. (ISk, TA.) — ارَضَتِ الرَّثِيَّةُ (S, K,) inf. n. as above, (S,) The [milk termed] رَثِيَّةٌ became thick. (S, K.) = ارَضَ الْعَرَقُ It (fatigue, TA, or food or drink, AZ, K) made the sweat to flow. (AZ, \* K, \* TA.)

5: see the next paragraph.

8. ارْتَضَ It (a thing) broke, or became broken, in pieces; (TA:) and تَرَضَضَ signifies [the same; or] it became broken, bruised, or brayed; (KL;) [and so, accord. to some, تَرَضَضَ: for you say,] حَجَارَةٌ تَتَرَضَضُ عَلَى وَجْهِ الْاَرْضِ meaning Stones that break in pieces upon the surface of the earth; (S, K,\*) as some say: but others say that this means stones that move about, without stopping, upon the surface of the earth. (TA.)

R. Q. 1: see 1, above, in two places.

R. Q. 2: see 8.

رَضٌ Dates bruised, or brayed, (S,) or freed from the stones, (K,) or bruised, or brayed, and freed from the stones, (TA,) and steeped in unmixed milk; (S, K, TA;) as also مَرَضَةٌ and مَرَضَةٌ: (K:) or dry dates bruised, or brayed, and thrown into fresh milk; as also رَضِيضٌ. (A.)

رَضَاضٌ Fragments, or broken particles, (S, IF, Msh,) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDrd, K.)

رَضِيضٌ Bruised, brayed, pounded, or crushed: (K:) bruised, &c., coarsely: as also مَرَضُوضٌ. (S, K.) — See also رَضٌ.

رَضْرَضَ: see what next follows.

رَضْرَاضٌ Pebbles: (IDrd, A, K:) or small pebbles: (A, K:) as also رَضْرَضٌ (K,) which is a contraction of the former: (TA:) or bruised, or crushed, pebbles. (S.) Hence the saying نَهْرٌ رَضْرَاضٌ A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رَضْرَاضٌ signifies Hard, smooth stones. (Kr, L.) And with ٥, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) — Land broken up (مَرَضُوضَةٌ) with stones. (IAqr, S, K.) = Small drops of rain. (AA, K.) = Fleishy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with ٥; applied to a woman. (S, K.) — كَفَلٌ رَضْرَاضٌ Buttocks that quiver (K, TA) in walking. (TA.)

رَضَارُضٌ Pasturing beasts that crush the herbage in eating: (TA:) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.)

أَرَضٌ Always sitting still, not quitting his place. (Ibn-'Abbād, K.)

مَرَضَةٌ: see رَضٌ. — Also Thick [milk such as is termed] رَثِيَّةٌ; i. e. fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or fresh milk drawn from the udder upon sour milk; or before it has become mature: (TA:) or fresh milk poured upon milk that has been collected in a skin: (A'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Amir, very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints. (TA.) — And A food, or a drink, that causes the sweat of him who has eaten it, or drunk it, to flow. (AZ, K, TA.) In this explanation, رَضَتْ is put in [some copies of] the K instead of ارَضَتْ in the explanation given by AZ. (TA.) = Also A mare that runs vehemently. (AO, TA.)

مَرَضَةٌ A thing with which one bruises, brays, pounds, or crushes; or with which one bruises, &c., coarsely. (TA.) [And particularly what is termed in Latin Tribulum; (Golius, on the authority of Meyd;) i. e. a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw; more commonly called نَوْزَجٌ (q. v.) and مَدْرَسٌ and جَرَجَرٌ.]

== See also رَضٌ.

رَضْرَاضٌ: see رَضِيضٌ; and مَرَضُوضٌ.

## رضب

1. رَضَبَ رِيْقًا, (A, K,) aor. ٢, (A, TA,) inf. n. رَضَبٌ, (TA,) *He sucked in, or gently sucked or drew in with his lips, her (a girl's, or young woman's, TA) saliva; (A, K, TA;) as also* رَضَبَهَا, (A,) or رِيْقًا رَضَبٌ, (K.) — And *The rain poured vehemently, or abundantly and extensively; (K, TA;) as also* رَضَبَ, inf. n. رَضَابٌ, (TA.) And رَضَبَتِ السَّمَاءُ *The sky poured incessantly with rain in large drops. (AA, TA.)* — رَضَبٌ is also used as a verb, [meaning an inf. n. of رَضَبٌ signifying *It (dew) fell, or formed, in distinct particles upon the trees,*] from رَضَابٌ applied to dew. (TA.) — رَضَبَتِ الشَّاةُ i. q. رَضَبَتْ, [q. v., app. formed from the latter by transposition,] (K,) but seldom used. (TA.)

4: see the preceding paragraph.

5: see 1, in two places.

رَضَبَةٌ: see رَضِبٌ.

رَضَابٌ *Saliva; syn. رِيْقٌ (S:) or saliva (ريق) that is sucked in, or gently sucked or drawn in with the lips; (L, K;) as when a man kisses a girl: (L:) or what one so sucks or draws in, of his own saliva: (L:) or what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled; what flows being termed* رِيْقٌ: (TA:) or *particles of saliva in the mouth: (K:) or, as some say, the separation of saliva into distinct particles, and abundance of the water of the teeth: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.)* — *Sweet water. (TA.)* — *Froth of honey. (K, TA.)* — *Particles of dew upon trees. (K.)* — *Particles of snow, of hail, and of sugar. (K.)* — *Particles of musk: (K:) or so رَضَابٌ مِنْكَ. (TA.)*

رَضَبٌ *Vehement, or abundant and extensive, rain: (S, K:) or rain pouring incessantly, in large drops. (AA, TA.)* — Also *A species of the [ lote-tree called] سِدْرٌ: (S, K:) one of which is called رَضَبَةٌ, [with respect to which it is a coll. gen. n.,] and رَضَبَةٌ, (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.)*

مَرَضِبٌ [in the TK مَرَضِبٌ] *Sweet saliva. (K, TA.)*

## رضخ

1. رَضَخَ, aor. ٢, (L, Mgh, K,) inf. n. رَضَخٌ, (S, L, Mgh,) *He broke, (S, L, Mgh, K,) and bruised, brayed, or crushed, (Mgh, TA,) pebbles, (S, K,) or date-stones, (S, L, Mgh, K,) &c., (Mgh,) with a stone [ &c.]; (L;) like رَضَخَ, (S, Mgh,) which is a dial. var. (Mgh.) And *He broke, (Mgh, TA,) or bruised, (TA,) a person's head (Mgh, TA) with a stone; (TA;) as also* رَضَخَ, (Mgh, TA.)*

5. رَضَخَ (S, K) and رَضَخَ (L) *It (a pebble, S, K, and a date-stone, L, K) became broken,*

(S, L, K,) [or *bruised, brayed, or crushed,*] with a stone [ &c.]. (L.) Jirán-el-'Owd says,

يَكَادُ الْحَصَى مِنْ وَطْئِهَا يَتَرَضَخُ

[The pebbles almost became broken by her tread]. (S.)

8: see the next preceding paragraph. — رَضَخَ *He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear thereof. (K.)*

نَوَى رَضَخَ inf. n. of 1. (S, L, Mgh.) [Hence,] *نَوَى الرَضَخِ Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K.)* And رَضَخَةٌ *A date-stone that flies from beneath the stone [called مِرَضَاخٌ]. (TA.)* — Also, [or perhaps more properly with رخ] *A small gift. (TA.)* — And *A little of news or tidings. (TA.)*

رَضَخٌ is a subst. from رَضَخَ; and [as such, as is implied, or rather indicated, in the S,] signifies *Broken [or bruised, brayed, or crushed,] date-stones; i. q. نَوَى مِرَضُوحٌ; (S, K;) as also* رَضِخٌ [i. e. نَوَى رَضِخٌ. (K.)] [See also رَضِخٌ, with رخ.]

رَضَخَةٌ: see رَضَخٌ.

رَضِخٌ: see رَضَخٌ.

رَضَاخٌ [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says,

بِكَلِّ رَأْبٍ لِلْحَصَى رَضَاخٌ

لَيْسَ بِمُضْطَرٍّ وَلَا فِرْشَاخٌ

[With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading]. (S.)

مِرَضَخَةٌ *The thing with which date-stones are broken, or bruised, brayed, or crushed, to serve as provender [for camels]. (R, TA.)* [See also what next follows.]

مِرَضَاخٌ *The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]: (S, K:) [q. v.] is a dial. var. of weak authority. (TA.)* [See also what next precedes.]

مِرَضُوحٌ: see رَضَخٌ.

See what is said at the end of the next art.

## رضخ

1. رَضَخَ, (S, A, Mgh, K,) aor. ٢, (A, Mgh, K) and ٢, (K,) inf. n. رَضَخٌ, (JK, S, Mgh,) *He broke, (JK, S, Mgh, K,) and bruised, brayed, or crushed, (Mgh, TA,) pebbles, (S, K,) and date-stones, (S, Mgh, TA,) and a bone, (TA,) and other things, (Mgh, TA,) of such as were dry, (TA,) or date-stones and the like; (JK;) like رَضَخَ, (S, Mgh;)*

as also رَضَخَ [app. in an intensive sense]. (A.) *He broke (S, A, Mgh, Mgh) another's head, (Mgh, Mgh,) or the head of a serpent, (S, TA,) &c., (TA,) with stones; (S, TA;) as also* رَضَخَ [app.

in an intensive sense]. (A.) And رَضَخَتِ الثِّيُوسُ *The he-goats betook themselves to striking one another with their horns, (JK, K, TA,) so that some of them broke the heads of others. (TA.)* And رَأَيْتُهُمْ يَرَضَخُونَ الْخُبْزَ and يَرَضَخُونَهُ *I saw them breaking in pieces the bread and eating it: (A:) and* ظَلُّوا يَتَرَضَخُونَ [i. e. *They passed the time, or the day-time,] breaking in pieces bread and eating it and taking it with their hands: (TA:) and* كُنَّا نَتَرَضَخُ *We were eating. (JK.)*

— جَلَدَهُ بِهَا رَضَخَ بِهِ الْأَرْضَ [app. for رَضَخَ, i. e. *He threw him, or it, down upon the ground]. (JK, K.)* — رَضَخَ لَهُ, (S, A, Mgh, Mgh, K,) and رَضَخَهُ, (S, Mgh,) aor. ٢, (Mgh,) inf. n. رَضَخٌ, (S, Mgh,) *He gave him what was not much; (S, Mgh, K;) he gave him little; (A, Mgh, TA;) of his property: (TA:) and* رَضَخْتُ لَهُ مِنْ مَالِي رَضَخَةً [I gave them, of my property, a small gift]: (A:) and رَضَخْتُ لِلرَّجُلِ [if not a mistranscription for رَضَخْتُ] *I gave the man a little out of much. (TA.)* [I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift] occurs in a tradition. (S.)

2: see above, in three places.

3. مِرَضَاخَةٌ, (S, L, K,) inf. n. رَضَاخَةٌ, (L,) *He engaged with him in throwing stones, each at the other; (AAF, S, L, K;) so that each broke the other's head: (AAF, L:) or, accord. to El-Khattābee and IATH and others, he engaged with him in the shooting of arrows, each at the other: but AAF questions the correctness of this latter explanation, preferring the former. (L.)* [See, however, 6.] — And رَضَاخَ شَيْئًا, (JK, L, K,) inf. n. as above, (L,) *He gave a thing unwillingly. (JK, L, K.)* — And رَضَاخَنَا مِنْهُ شَيْئًا *We obtained of him, or it, something. (JK, L.)*

4: see 1, last sentence but one.

5: see 1, in two places. — You say also, هُمْ يَتَرَضَخُونَ الْخَبْرَ [They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly]: from رَضَخَ in the last of the senses explained below. (K, TA.)

6. تَرَضَاخْنَا *We cast, or shot, one at another; syn. تَرَامَيْنَا: (S, K:) or تَرَاخُنَا signifies a people's shooting arrows, one at another: (JK, TA:) and* تَرَضَاخْنَا بِالسَّهَامِ *We shot, one at another, with arrows: (TA:) and* هُمْ يَتَرَاخُونَ بِالنَّشَابِ *They shoot, one at another, with arrows. (A.)*

8. هُوَ يَتَرَضَخُ لَكِنَّةً عَجَمِيَّةً [He has a foreign vitiousness of speech; or] he, having grown up among foreigners, (K, TA,) a little while, (TA,)



and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strive [to do otherwise, or to speak correctly]. (K, TA.)

رَضَعَ, (S, Mgh, Māb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure *فَعْلٌ* in the sense of the measure *مَفْعُولٌ*, like *ضَرْبُ الْإِمِيرِ* [applied to a dirhem]; (Māb;) [app., in its primary acceptation when thus used, *A fragment: for* you say, *عِنْدَهُ رَضْعٌ مِنْ خُبْزٍ*, [He has a fragment of bread]: (A: [so in a copy of that work; and this is agreeable with significations of رَضَعَ: or the right reading may be خُبْر: (see the last sentence in this paragraph:) or it may be that which here next follows:)] *عِنْدَهُ رَضْعٌ خَيْرٌ* He has somewhat of good, or of good things. (Māb.) Also *A small gift*; (S, \* L, Māb, TA;) and so رَضْعَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضْعَةٌ,]) and رَضِيعَةٌ (Mgh, L) and رَضَاعَةٌ: (L:) or a moderate gift, neither good nor bad; and so رَضِيعَةٌ: (L:) and a small gift, less than one's share, of booty. (Mgh, \* MF.) — Also, [or *رَضْعٌ مِنْ خَبْرٍ*,] *News, or tidings*, (K,) or a little thereof, (TA,) which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted: (K, accord. to different copies, and TA:) in some copies of the K, in the place of *تَسْتَبِينُهُ*, we find *تَسْتَبِينُهُ*. (TA.)

رَضْعَةٌ: see the next preceding paragraph. — One says also, *وَقَعَتْ رَضْعَةٌ مِنْ مَطَرٍ* (JK, A) *A small quantity of rain fell*: (JK:) pl. رَضَاخٌ. (JK, A, \*.)

مَرَضُوعٌ [or رَضِيعٌ] and رَضِيعٌ *Bruised, or crushed, date-stones*, [with which camels are fed, and] which are first moistened with water. (L in art. حَفَد.) [See also رَضْعٌ, with ح.]

رَضَاخَةٌ: see رَضْعٌ.

رَضِيعَةٌ: see رَضْعٌ, in two places.

مَرَضُوعَةٌ: see what next follows.

مَرَضَاخٌ *A stone with which*, (K, and Ham p. 615,) or *upon which*, (Ham,) *date-stones are broken* [or bruised or crushed; to serve as food for camels]; (K, Ham;) as also مَرَضُوعَةٌ: pl. مَرَاضِعُ: (TA:) but مَرَضَاخٌ is [said to be] a dial. var. of weak authority, of مَرَضَاخٌ. (TA in art. رَضَعَ.)

مَرَضُوعٌ: see رَضِيعٌ.

It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.)

## رَضَعَ

1. رَضَعَ أُمَّهُ, aor. -; and رَضَعَ, aor. -; (S, Māb, \* K;) the former of the dial. of Tihāmeh; (O, L;)

the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihāmeh, and used by the people of Mekkeh; (Māb;) and رَضَعَ, (Māb,) i. e. رَضَعَ, (IKt, TA,) aor. -; (IKt, Māb;) inf. n. رَضَاعٌ, (S, Māb, K,) of the first, (S, TA,) or of the third, (Māb,) and رَضَاعٌ, (K,) [which is also an inf. n. of 3,] and رَضَعَ, (Māb, K,) of the first, (Māb, TA,) and رَضَعَ, (S, Māb, K,) of the second, (S, Māb,) and رَضَعَ, (Māb, K,) said by some to be the original form of the inf. n. of the second, (Māb,) and رَضَاعَةٌ, (Māb, K,) of the third, (Māb,) and رَضَاعَةٌ; (K;) or the last two are simple substs. from رَضَاعٌ; (IAth;) said of a child; (S, Māb;) *He sucked the breast of his mother*; (K;) and رَضَعَ signifies the same. (Māb, TA.) You say, *هَذَا أَحْيَى مِنَ الرَضَاعَةِ* [This is my foster-brother]; and *هَذَا رَضِيعِي*. (S, K, \*.) The saying, in a trad., *الرَضَاعَةُ مِنَ الْجَاعَةِ*, and *الرَضَاعَةُ*, means *The sucking which occasions interdiction of marriage* [with the woman whose milk is sucked and certain of her relations] *is that of an infant when hungry*; not of a child that is grown up: (IAth:) or *that consequent upon hunger which is stopped by the milk in the time of infancy of the child*; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جَوَعَ.) You also say, of a man, *يَرْضَعُ إِبْنَهُ* (S, K) and غَنَمَهُ (S) [He sucks the teats of his camels and of his ewes or she-goats, by reason of his sordidness: see رَاضِعٌ]. — رَضَعَ اللَّؤْمُ مِنْ ثَدْيِ أُمِّهِ [He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (K;) i. e. *he was born in meanness, sordidness, or ignobleness*. (TA.) — *يَرْضَعُ النَّاسُ* [He begs of men]; (K, TA;) *asks gifts of them*. (TA.) So, accord. to IAar, in the saying of Jereer,

\* وَيَرْضَعُ مَنْ لَاقَى وَإِنْ يَرِ مَقْعَدًا \*  
\* يَقُودُ بِأَعْمَى فَالْفَرَزْدَقُ سَائِلُهُ \*

[And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdaq asks of him]: but [properly speaking] the مَقْعَدُ is one who cannot stand, so as to lead the blind. (TA.) — *هُوَ يَرْضَعُ الدُّنْيَا وَيَذْمُهَا* [He sucks the sweets of the present world, and dispraises it]. (TA.) = رَضَعَ, (S, Z, K,) with damm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. -; and رَضَعَ, aor. -; (Ibn-'Abbād, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) رَضَاعَةٌ, (Z, K,) with fet-h only; (IAth, TA;) *He* (a man, S) *was, or became, mean, sordid, or ignoble*: (S, \* K, TA:) or *he was, or became, very mean, &c.*: (Z, TA:) [see رَاضِعٌ:] or one says, *لَوْ لَمْ يَرْضَعْ*, for the sake of mutual resemblance; and the meaning is, [he was, or became, mean, sordid, or ignoble, and] *he sucked from the teat of the she-camel, fearing lest, if he*

milked, any one should know of his doing so, and demand of him somewhat. (Māb.) = رَضَعَتْ أَلْبَانَهَا [Their milk became little in quantity; said in reference to milch-camels abounding with milk. (TA.) [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضَعَتْ أَلْبَانَهَا; and the meaning, *It rendered their milk little in quantity.*)]

3. رَضَاعَةٌ, (Māb, TA,) inf. n. مَرَضَاعَةٌ and رَضَاعٌ (Māb, K, TA) and also رَضَاعَةٌ, (Māb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] *He sucked with him; or had him sucking with him*; (Māb, \* K, \* TA;) *he had him as his رَضِيع* [or foster-brother]. (Māb.) —

[Hence,] *بَيْنَهُمَا رَضَاعٌ الْكَاسِ* [Between them two is the sipping of the wine-cup, or cup of wine]. (TA.) — مَرَضَاعَةٌ also signifies *An infant's sucking the breast of his mother while she has a child in her belly*. (K.) = رَاضِعٌ أَبْنَهُ *He gave, or delivered, his son to the woman who should suckle him*. (S, K.) [See also 4.]

4. أَرْضَعَتْ *She* (a woman) *had a child which she suckled*. (K.) — *ذَاتُ إِرْضَاعٍ*, also, signifies *Having milk, though not having a child that is suckled*. (IB.) = أَرْضَعَتْهُ أُمُّهُ *His mother suckled him*. (S, Māb, K, \*.) — You say also, *أَرْضَعَ الْوَلَدَ* [app. meaning *He caused the child to be suckled*: or, perhaps, *he suckled the child, by means of his wife or a female slave*; because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لِقَاحٌ or لِقَاحٌ. (K voce مَلَحَ, q. v.) [See also 3.]

6. تَرَضَعَا *They both sucked the breast of a woman together; each with the other*. (TA.)

8. ارْتَضَعَ: see 1; first sentence. — ارْتَضَعَتْ *The she-goat drank* [or sucked] *her own milk* [from her udder]. (S, K.) — Hence *ارْتَضَاعُ الْكَاسِ* [The drinking [of the cup] of wine. (Har p. 284: [See also 3.]

10. اسْتَرْضَعَ *He sought, or demanded, a wet-nurse*. (K.) It is said in the Kur [ii. 233], *وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ* *And if ye desire to seek, or demand, wet-nurses for your children*; i. e., *ان تَسْتَرْضِعُوا أَوْلَادَكُمْ مَرَضَاعٍ*; the second objective complement [accord. to this order of the words], but the first in reality because the wet-nurse is the agent with respect to the child, being suppressed; for you say, *اسْتَرْضَعْتُ الْمَرْأَةَ وَلَدِي*, meaning *I sought, or demanded, of the woman that she should suckle my child*: (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Kur; the meaning being *لِأَوْلَادِكُمْ*. (El-Howfee, in the "Burhān fee tefseer-el-Kur-ān.")

رَضْعٌ *A kind of trees upon which camels feed*. (O, K.)

**رَضَعُ** The young ones [or suckers] of palm-trees; (IAar, K;) as also **رَضَعُ**, (K,) accord. to Lth and IDrd and the S; (TA in art. رَضَعُ:) or the latter, accord. to Az, is a mistranscription: (K\* and TA in that art.): n. un. with ة. (TA.) — **رَضَعٌ** Meanness, sordidness, or ignobleness; a subst. from **رَضَعُ**; as also **رَضَعٌ**. (K.)

**رَضَعُ**: see **رَضَعُ**, in two places: — and see **رَضَعُ**.

**رَضِيعٌ** A foster-brother; syn. **مُرَاضِعٌ**: pl. **رَضِيعَاتٌ**. (TA.) You say, **هَذَا رَضِيعِي**, (S, Mgh, K,\*) i. e. **هَذَا أُخِي مِنْ الرِّضَاعَةِ** [This is my foster-brother]. (S, K,\*) — [A child while it is a suckling;] a child before it is termed **فَطِيمٌ** [i. e. weaned]. (IAar, TA in art. طَبَخَ. [See also **رَضِيعٌ**].) [In explanations of the words **وَطْبٌ** and **شَكْوَةٌ** in the S, it is applied as an epithet to a kid, evidently as meaning *Suckling*; or a suckling; like **رَضِيعٌ**, q. v., and **رَضَعٌ**.] — See two other significations, voce **رَضِيعٌ**, in two places.

**رَضَاعَةٌ**, said in the K to be an inf. n. of **رَضَعُ** in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — [It is a regular inf. n. of **رَضَعُ**, q. v.] — **الرِّضَاعَةُ** also signifies **دُبُورٌ** [The west wind, or westerly wind, called] **دُبُورٌ** or a wind between that and the [south wind, or southerly wind, called] **جَنُوبٌ**: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.)

**رَضَاعَةٌ**, said in the K to be an inf. n. of **رَضَعُ** in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — [It is also said, in the Mgh, to be an inf. n. of **رَضَعَهُ**, q. v.]

**رَضُوعَةٌ** A female that suckles her young: (TA:) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.)

**رَضَاعٌ**: see the next paragraph.

**رَضِيعٌ** Suckling the breast of his mother; a suckling; as also **رَضَعٌ**: pl. of the former **رَضِيعٌ**; and of the latter **رَضَعٌ**. (K. [See also **رَضِيعٌ**, which signifies the same; as is shown below, voce **مُرَضِعٌ**; and by Bq in xxii. 2; &c.]) — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Mgh:) or a pastor who does not take with him a milking-vessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milch-beast: (TA:) pl. **رَضِيعٌ**. (Mgh.) The phrase **لَتَيْمٍ رَضِيعٌ** [i. e. *Mean, sordid, or ignoble; who sucks the teats of his she-camels, &c.*] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the coming of a guest by night to

a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says **رَضِيعٌ**. (Mgh. [See, however, what follows.]) — [Hence,] **رَضِيعٌ** *Mean, sordid, or ignoble*; (K, TA;) as also **رَضِيعٌ** and **رَضِيعٌ**: pl. **رَضِيعٌ** and **رَضِيعٌ**: (K:) and **رَضِيعٌ**, as a pl., [i. e. pl. of **رَضِيعٌ**,] has the same signification, of *mean, &c.* (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', **الْيَوْمَ يَوْمَ الرِّضَاعِ**, meaning **† To-day is the day of the destruction of the mean, &c.** (TA.) — Also **رَضِيعٌ**, *sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother*; (El-Yemamee, K, TA;) i. e. *born in meanness, sordidness, or ignobleness.* (TA.) — **رَضِيعٌ** *A beggar*: (TA:) one who begs of men: (K:) thus Ibn-'Abbād explains **رَضِيعٌ**. (TA.) — **رَضِيعٌ** *One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him*: (K:) or such is termed **رَضِيعٌ**. (TA.) — **رَضِيعٌ** *A possessor of milk*: after the usual manner of a possessive epithet [like **لَابِنٌ**]. (TA.)

**رَضَاعَةٌ** A central incisor when it falls out: (Mgh:) or the **رَضَاعَتَانِ** are the two central incisors (S, Mgh, K, TA) of a child, (S, K, TA,) over which the milk is drunk [or sucked]: (Mgh, TA:) pl. **رَضَاعَةٌ**: (S, Mgh, K:) or the **رَضَاعَةُ** are the teeth of a child that grow and then fall out in the period of suckling; (Mgh, TA;) and they are said to be six in the upper part of the mouth and six in its lower part: (TA:) [the pl. is applied to all the milk-teeth of a child, and of a horse &c.; it applies to the teeth called **رَبَاعِيَّاتٌ** that fall out, as well as to the **ثَنَائِيَّاتِ**, or central incisors, accord. to AO, in a passage relating to a colt, in his **كِتَابُ الْخَيْلِ** quoted in the TA in art. **حَفَرٌ**; and to the teeth called **قَوَارِجٌ** that fall out, accord. to a passage in the S, voce **أَحْفَرٌ**, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.]

**مُرَضِعٌ** The breast, as being the place of suckling: pl. **مُرَاضِعٌ**. (Ksh and Bq in xxviii. 11.) — And [as an inf. n.] The act of suckling the breast: pl. as above. (Ksh and Bq ibid.)

**مُرَضِعٌ** Suckled: pl. **مُرَاضِعٌ**; which is opposed to **فَطِيمٌ**, pl. of **فَطِيمٌ**. (Mgh.)

**مُرَضِعَةٌ** and **مُرَضِعَةٌ** A mother [or other woman] suckling: (Mgh:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets **طَامِثٌ** and **حَائِضٌ** are applied to a woman; and if **مُرَضِعَةٌ** were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. *having a رَضِيعٌ*;

(Kh, IB;) like **إِمْرَأَةٌ مُطِيلٌ** "a woman having a طفل"; (Kh;) or **ظَبْيَةٌ مُشْدِنٌ** "a doe-gazelle having a شَادَنٌ"; though **مُرَضِعٌ** has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning *having milk, though not having a child that is suckled*: (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying *suckling a child*: (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (**الصَّبِيُّ الرَضِيعُ**): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the Kur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst.: (TA:) Fr and some others say that it is without ة when the proper signification of suckling is meant: and with ة when the tropical signification of a subject of the attribute of suckling in time past or future is meant: (Mgh:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is **مُرَاضِعٌ** (Mgh, Mgh, TA) and **مُرَاضِعٌ**. (Mgh, TA.) The saying in the Kur [xxii. 2], **يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرَضِعَةٍ عَنْهَا**, **أُرْضِعَتْ** means [On the day when ye shall see it,] every woman that is suckling, (AZ, Kh,) in the act of doing so, (Kh,) with her teat in the mouth of her child; (AZ,) [shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or **مُرَضِعَةٌ** here has the last signification explained in the preceding sentence [so that the meaning is *every woman who shall have been suckling or shall be going to suckle*]. (Mgh.) — It is said in a trad., **نِعِمَّتِ الْمُرَضِعَةُ وَبُسَّتِ الْفَاطِمَةُ**, meaning **† Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office.** (TA.) — The pl. **مُرَاضِعٌ** is metaphorically applied as an epithet to bees (**جَوَارِسُ**, i. e. **نَحْلٌ**). (TA.)

**مُرَاضِعٌ**: see **رَضِيعٌ**. — Also **مُرَاضِعٌ** *An unborn child of a woman who is suckling another child*: such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.)

**مُسْتَرْضِعٌ** [for **مُسْتَرْضِعٌ لَهُ**, agreeably with an opinion mentioned by El-Howfee, (see 10,)] One for whom a wet-nurse has been sought, or demanded]. You say, **فُلَانٌ الْمُسْتَرْضِعُ فِي بَنِي تَيْمِيمٍ** [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benou-Temeem]. (TA.)

## رضف

1. رَضَفَ, aor. َ , (S, Mṣb, K,) inf. n. رَضْفٌ (Mṣb,) *He cauterized him, or it, (namely, a thing, Mṣb,) with a heated stone.* (S, Mṣb, K.) — And *He roasted it* (namely, flesh-meat,) *upon heated stones.* (Mṣb.) And Az says, رَضَفَتِ الْعَرَبُ الْيَمَاءَ بِالرَّضْفِ لِلْخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) = رَضَفَ بَسَلَجِهِ *He ejected his excrement, or thin excrement.* (Ibn-'Abbād, O, K.) = رَضَفَ الْوِسَادَةَ *He folded the pillow.* (1Drd, O, K.)

رَضَفَ *Heated stones* (S, O, Mgh, Mṣb, K) *with which milk is made hot, or is made to boil;* (S, O, K;) [and *with which one cauterizes; and upon which flesh-meat is roasted; as shown above;*] as also مِرْضَافَةٌ (O, K:) n. un. with ة. (S, O, Mgh, Mṣb.) It is said in a prov., خُذْ مِنَ الرُّضْفَةِ [Take thou from the heated stone what is upon it]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْفِئَةُ الرُّضْفِ *A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguishes their fire:* (O, K:) and *a lean sheep or goat, that puts out the fire and does not become thoroughly cooked:* (M, L, K, all in art. حُدِسَ:) or *a fat sheep or goat, that slakes the heated stones by its fat:* (T and TA in that art.:) and *† a calamity that makes one to forget that which was before it:* (AO, O, K:) or simply *† a calamity.* (K in art. طَفَأَ [q. v.]) — Also *Certain bones in the knee, like fingers put together, holding together one another;* (O, K;) *above which is the دَاغَصَةُ* [or *patella*]: (TA in art. دَغَصَ:) in a horse, *what are between the shank and the arm:* (En-Naḍr, O, K:) they are *certain small bones, placed together, at the head of the upper part of the ذِرَاعِ* [app. a mistranscription for ذِرَاعِ, i. e. *shank*]: (En-Naḍr, O:) one thereof is termed رَضْفَةٌ and رَضْفَةٌ. (O, K.)

رَضْفَةٌ n. un. of رَضَفَ [q. v.]. (S, O, Mgh, Mṣb.) — [Hence, app.] رَضَفَاتُ الْعَرَبِ an appellation of four [tribes of the Arabs], *Sheyhbān and Teghlib and Bahrā and Iyād.* (O, K.)

رَضْفَةٌ *A certain brand, or mark, made by burning the skin with [heated] stones.* (Lth, O, K.) — See also رَضَفَ, last sentence.

رَضِيفٌ *Milk that is boiled by means of the heated stone [or stones].* (S, O, K.)

مَرَضُوفٌ *Roast meat roasted by means of heated stones:* (S, O, K:\*) and *thoroughly cooked thereby.* (K.)

مِرْضَافَةٌ: see رَضَفَ, first sentence.

مَرَضُوفَةٌ *A cooking-pot [in which the food is] thoroughly cooked by means of heated stones:* (S:)

or the *stomach, or maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or maw.* (O, K.) It occurs in the saying of El-Kumeyt,

\* وَمَرَضُوفَةٌ لَمْ تَوْنِ فِي الطَّبْخِ طَاهِيًا \*

\* عَجَلْتُ إِلَى مَحْوَرَةٍ حِينَ غَرَّغَا \*

(S, O, K,) i. e. [Many a cooking-pot &c, or many a stomach, or maw, &c., has there been,] *that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling].* (S.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رضو

1. رَضِيَ is originally رَضُو; the و being changed into ي because of the kesreh: (S:) the tribe of Teiyi said رَضَا for رَضِيَ. (1Drd in his lex., cited by Freytag; and Mughnee voce إِلَى, there said to be a dial. var. of رَضِيَ.) You say, رَضِيَ عَنْهُ (S, M, Mṣb, K,) and عَلَيْهِ (M, Mṣb, K,) which is of the dial. of the people of El-Hijáz, (Mṣb,) the verb being thus made trans. by means of عَلِيَ, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخَطَ, (M, TA,) aor. يَرْضَى (K,) inf. n. رَضَى (S, M, Mṣb, K) and رَضَى (M, K) and رَضَوَانٌ and رَضَوَانٌ (S,\* M, Mṣb,\* K,) the last of the dial. of Keys and Temeem, (Mṣb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Kur read to have read it with damm, (T, TA,) and مَرَضَا (S,\* M, K,) originally مَرَضُوهَ, (TA,) *He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him;* (MA;) [i. e., as said above,] *contr. of سَخَطَ;* (M, Mṣb, K;) the object being a person: (Mṣb:) and Sb states that they also said رَضُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Kur [v. last verse but one, and ix. 101, &c.] رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ [God is well pleased with them and they are well pleased with Him] means *God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them:* (M, TA:) or, accord. to Er-Rāghib, رَضِيَ الْعَبْدُ means *The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رَضِيَ اللَّهُ عَنِ الْعَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden.* (TA.) You say also, رَضِيَتْهُ (S, Mṣb, K,) and رَضِيْتُ بِهِ (M,

Mṣb,) inf. n. رَضَى (Mṣb, TA) [and رَضَى and رَضِيَتْهُ &c., as above]; and ارْتَضَيْتُهُ (S, Mṣb;) *I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it:* (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضِيَ بِهِ as it has in رَضِيَ رَضِيًى]; and عَلَيْهِ and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:] or *he chose it, or preferred it:* (Mṣb, TA:) the object being a thing: (S, Mṣb, TA:) or (accord. to explanations of تَرْضَاهَا in the Kur ii. 139) *I loved it, or liked it;* (Ksh, Bd, Jel;) *inclined to it;* (Ksh;) *had a desire for it.* (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] رَضَاهَا يُشَدُّ عَلَى رَضَاهَا means *It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رَضَى.* (Mṣb.) You say also, رَضِيْتُ بِهِ صَاحِبًا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And رَضِيَهُ لِدَلَالِكَ الْأَمْرِ, and ارتضاهُ, [which may be well rendered *He approved him for that thing, or affair,*] meaning *he saw him, or judged him, to be fit for that thing, or affair.* (M.) And ارتضاهُ لِمُصْحَبِهِ وَخِدْمَتِهِ (K, TA) *He [approved him, or] chose him, or preferred him; and saw him, or judged him, to be fit; for his companionship, and his service.* (TA.) And رَضِيَتْ مَعِيشَتُهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيْتُ [in this case]. (S, K.) — رَضُوهُ (S, M, K,) aor. رَضَوْهُ (S, K,) signifies *I surpassed him in رَضَى* [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]: (S,\* M, K:\*) so in the saying, رَضَانِي فَرَضُوهُ [He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K:) the inf. n. of رَضَانِي thus used is مَرَضَاةٌ and رَضَاً; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.)

2: see 4.

3: see 1, last sentence. — مَرَضَاةٌ, inf. n. رَضَاةٌ, and رَضَاً, signifies [also] *I agreed, consented, accorded, or was of one mind or opinion, with him.* (Mṣb.)

4. ارْضَاهُ (M, MA, Mṣb, K,) inf. n. ارْضَاً (Mṣb,) *He, or it, made him to be pleased, well pleased, content, contented, or satisfied;* (MA;) [he, or it, pleased, contented, or satisfied, him:] or *he gave him that with which he would be pleased, well pleased, content, contented, or satisfied.* (M, K:\*) in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يَرْضِيهِ. Hence, in the Kur [ix. 8], يَرْضَوْنَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incontinent]. (TA.) And ارْضَيْتُهُ, and ارْضَيْتُهُ with tesheed, [I made





frequent handling of which thy hands have become supple]; meaning, what thou hast found to be profitable, or useful. (A.) — See also 4, in two places. = رَطْبٌ, aor. ٤, He spoke what he had in his mind, right and wrong, or correct and erroneous. (K, TA.) = رَطْبٌ, (aor. ٤, A,) inf. n. رَطْبٌ (A'Obeyd, S, A, K) and رَطْبٌ (A'Obeyd, S, K,) He fed a horse (or similar beast, K) with [the trefoil called] رَطْبَةٌ [q. v.] (A'Obeyd, S, A, K.) — See also 2.

2. رَطْبٌ, inf. n. رَطْبٌ, He [or it] made, or rendered, a thing such as is termed رَطْبٌ and رَطْبٌ; i. e. [moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green: and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.:] contr. of يَابَسُ: (S:) he moistened a garment, or piece of cloth, (A, K, TA,) &c.; (TA;) as also رَطْبٌ. (K, TA.) — [Hence,] one says, مَا زِلْتُ أَرَطِبُ لِسَانِي بِذِكْرِكَ [I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or مَا زِلْتُ أَرَطِبُ الله: for] one says also مَا زِلْتُ أَرَطِبُ لِسَانِي بِذِكْرِكَ إِلَّا مَا بَلَّلْتَنِي بِهِ مِنْ بَرِّكَ [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) = Also رَطْبٌ, (S, A, K,) inf. n. as above, (S,) He fed people with رَطْبٌ [or fresh ripe dates]; (S, A, K;) and so رَطْبٌ. (K.) You say, رَطْبٌ مَنْ أَرَطِبَ نَخْلَهُ وَتَرِ يَرَطِبُ غَيْثَ فَعَلَهُ وَتَرِ يَرَطِبُ [He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) = See also the next paragraph, in two places.

4. رَطْبٌ as a trans. v.: see the next preceding paragraph, in two places. = رَطْبٌ البُسْرُ The full-grown unripe dates became رَطْبٌ [i. e. freshly ripe dates]: (S, A:) or so رَطْبٌ, and رَطْبٌ, and رَطْبٌ, (K,) of which last the inf. n. is رَطْبٌ: or all signify, attained to the time of ripening: (TA:) or رَطْبٌ البُسْرُ signifies the full-grown unripe date had ripening (رَطْبٌ) beginning in it. (Mgh.) — And رَطْبٌ النَخْلُ The palm-trees had upon them, (S,) or produced, (A,) or attained to the time of having, (K,) dates such as are termed رَطْبٌ. (S, A, K.) See an ex. in the next preceding paragraph. — And رَطْبٌ القَوْمُ The people had palm-trees that had attained to the time of having such dates: (K:) or رَطْبٌ signifies he had abundance of such dates. (A.) — [Also] The people became amid fresh green herbage. (Mgh.) — And رَطْبٌ الأَرْضُ, inf. n. رَطْبٌ, The land had such herbage: (Mgh:) or abounded therewith. (A.)

5: see 1, in two places.

رَطْبٌ and رَطْبٌ Contr. of يَابَسُ (S, Mgh, K) and جَافٌ; i. e. (Mgh) moist, humid, succulent, sappy, or juicy: (A, MA, Mgh:) or soft, or tender, to chew: (A:) and [fresh, agreeably with the Pers. explanation, تَر, in the MA,) or] green;

applied to herbage: (TA:) or they signify, (Mgh,) or signify also, (S, K,) soft, or tender; (S, Mgh, K;) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] supple, pliant, or flexible. (Mgh.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, I Ath says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) — [Hence,] رَطْبَةٌ ١ A soft, or tender, [or a sappy, or supple,] girl, or young woman. (A, K, TA.) And رَطْبٌ ١ A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K.) And رَطْبٌ ١ A soft, or supple, man. (A.) — [Hence also,] رَطْبٌ ١ بِذِكْرِكَ [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee]. (A. [See also 1 and 2.]) — And رَطْبَةٌ ١ [A pliant, or] a vitious, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يَا أَبْنُ الرُّطْبَةِ [O son of the fornicatress or adulteress]. (A.) And رَطْبٌ ١ قَطَامٌ, like رَطَابٌ, [meaning O fornicatress or adulteress, رَطَابٌ being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) — [And رَطْبٌ الرُّطْبُ ١: see 1 in art. حَمَل.] — And رَطْبٌ ١ عَيْشٌ ١ A soft, a delicate, or an easy, life. (A.) — And رَطْبٌ ١ قَرَأَ ١ He read, or recited, the Kur-án softly, or gently; not with a loud voice. (TA from a trad.) — رَطْبٌ ١ is a metonymical expression, meaning ١ Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness: it does not denote the رَطْبَةُ that is the contr. of يَبُوسَةٌ: and similar to this is the expression المَنْدَلُ الرُّطْبُ [app. meaning ١ Fresh and fragrant, or fine, aloes-wood]. (TA.)

رَطْبٌ (S, A, Mgh, Mgh, K, &c.) and رَطْبٌ (S, K) Herbage, or pasture, (S, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Mgh, K, TA,) of the [season called] رَبِيع, (Mgh, TA,) and of trees [or shrubs]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (K, TA:) accord. to the Kifāyet el-Mutahaffidh, رَطْبٌ signifies fresh, or juicy, herbage or pasture; (TA;) or, as some say, رَطْبَةٌ, like غُرْفَةٌ, [though this seems to be the n. un. of رَطْبٌ,] has this last meaning; (Mgh;) what is dry being called حَشِيش. (TA.)

رَطْبٌ [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Mgh, K) before they become dry; (Mgh, TA;) also called رَطْبٌ ١ and رَطْبٌ ١ (K, TA) and رَطْبٌ ١ (TA:) the dates so called are

well known: (S:) [it is a coll. gen. n.:] n. un. with ٤: (S, Mgh, Mgh, K:) it is not a broken pl. of رَطْبَةٌ, being masc. [as well as fem.] like تَمْرٌ: you say, هَذَا رَطْبٌ [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is رَطَابٌ (S, Mgh) and [of mult.] رَطَابٌ; and the pl. of the n. un. is رَطَابٌ. (S.) There are two sorts of رَطْبٌ: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجُوة [q. v.]. (Mgh.) [See also رَطْبٌ.]

رَطْبٌ: see رَطْبٌ.

رَطْبَةٌ i. q. رَقْصٌ (S, [in my copy of the Mgh] رَقْصٌ, but this is the n. un. of رَقْصٌ,) or رَقْصٌ (A,) or رَقْصٌ [in Pers. رَقِصْتُ or رَقِصْتُ], (Mgh,) or رَقْصَةٌ (K,) [all which signify A species of trefoil, or clover,] specially (S) while juicy, or fresh, or green, (S, A, Mgh, TA,) before it is dried: (Mgh:) or, as some say, a meadow of رَقْصَةٌ, while continuing green: and رَقْصَةٌ signifies the same: (TA:) pl. رَطَابٌ: (S, Mgh, Mgh:) which is also said to be applied to the cucumber and melon and بادِجَان [q. v.] and the like: but [Mtr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.)

رَطْبَةٌ: see رَطْبٌ: — and رَطْبَةٌ.

رَطْبٌ ١ [A seller of رَطْبٌ, or fresh ripe dates: mentioned in the K only as a surname].

رَطَابٌ: see رَطْبٌ.

رَطْبٌ: see رَطْبٌ, in two places: and رَطْبٌ.

رَطْبٌ ١ أرضٌ مَرُطْبَةٌ Land abounding with رَطْبٌ [q. v.]. (S, A, K.)

رَطْبَةٌ ١ رَكِيَّةٌ مَرُطْبَةٌ A well of sweet water among wells of salt water. (K.)

رَطْبٌ ١: see رَطْبٌ.

رَطْبٌ ١ A horse fed with [the trefoil called] رَطْبَةٌ. (A.) — [And A man fed with رَطْبٌ (or fresh ripe dates).] = Also ١ A man in whom is softness, or suppleness; رَطْبَةٌ ١: (K;) or رَطْبَةٌ ١. (S.)

## رطل

1. رَطْلٌ (O, Mgh, K,) aor. ٤, inf. n. رَطْلٌ, (Mgh, TA,) He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Mgh,) or tried a thing, (K,) in order that he might know its weight (IDrd, O, Mgh, K) nearly. (Mgh.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) = He ran; syn. عَدَا. (O, K.)

2. رَطْلٌ ١ The act of weighing by, or with, رَطْلٌ [or pound-weights]. (K.) [See also 1.] = Also The anointing of the hair, (S, O,) or making it soft, or smooth, (K,) with oil, or ointment, and

the *crimping* (تَكْسِير) thereof: (S, O, K:) and the *making it to be loose, and to hang down*: (IAqr, IAm, K:) accord. to IAm, رَطْلُ شَعْرَةٍ means *he made his hair to be loose, and to hang down*: (O:) but accord. to the T, the saying of the vulgar, رَطْلْتُ شَعْرِي, as meaning رَجَلْتُهُ, [i. e. *I made my hair to be wavy, or somewhat curly, or combed it; or combed it down; &c.*] is a mistake: for رَطْلٌ signifies the act of *making the hair soft, or smooth, with oil, or ointment; and wiping it so that it becomes soft, or smooth, and glossy*. (TA.)

3. رَاطِلٌ ذَهَبًا بِذَهَبٍ, inf. n. مُرَاطَلَةٌ, *He sold by counterpoising gold for gold, and بِوَرَقٍ بِوَرَقٍ coined dirhems for coined dirhems*: but [Mtr says] I have not found this except in the "Muwaṭṭa." (Mgh.) You say also, بَاعَ مُرَاطَلَةً [He sold by counterpoising]. (TA.)

4. رَطْلٌ *He had a child such as is termed رَطْلٌ* [q. v.]: (Ibn-'Abbād, O, K:) or *his ears became Rabby*. (Ibn-'Abbād, K.)

رَطْلٌ (S, O, K) and رَطْلٌ (K) A man soft, lax, or uncompact; (S, O, K, TA;) as also رَطْلٌ (K, TA;) and old and weak: or inclining to softness, and laxness, or uncompactness, and old age: (K:) and a boy slender, slim, or lean, (K, TA,) or, as some say, (TA,) near to attaining puberty, or virility: (K, TA:) or whose bones have not become strong: (K:) or the former, applied to a boy, whose strength has not become fully established; as also رَطْلٌ [thus written with fet-ḥ to the ط]: (O:) pl. رَطْلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (K;) fem. with ة: (TA:) one who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (O:) and, applied to a horse, (Ibn-'Abbād, O, K,) as also رَطْلٌ (K,) or, as some say, the latter only, (TA,) light, (Ibn-'Abbād, O, K, TA,) and weak: (TA:) fem. with ة, (O, K, TA,) in all the senses. (TA.) = [الرَطْلُ is also explained in the K as syn. with العَدُول: but perhaps this is a mistranscription for العَدُول, inf. n. of عَدَا: see 1, last sentence.] = See also the next paragraph.

رَطْلٌ and رَطْلٌ (S, Mgh, O, Mgh, K,) the former of which is the better known, (Mgh, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use,] *A certain thing with which one weighs, (Mgh, O, Mgh,) or which one uses as a measure of capacity*: (Mgh, Mgh:) [or rather both: a pound-weight: and a pint-measure: and also a pound of anything: and a pint of anything:] the half of what is termed مَنًا: (S:) accord. to the standard of Baghdād, اِشْتَارَ اَوْقِيَّةً being an اِشْتَارَ and two thirds of an اِشْتَارَ; and the اِشْتَارَ being four مَنَاقِيلَ and half of a مَنَاقِيلَ; and the مَنَاقِيلَ being a دُرْهَمٌ and three sevenths of a دُرْهَمٌ; and the دُرْهَمٌ being six دَوَاقِقَ; and the دَوَاقِقَ being eight حَبَاتٍ and two fifths of a حَبَّة; so that the رطل

is ninety مَنَاقِيلَ; i. e. a hundred and twenty-eight and four sevenths of a دُرْهَمٌ; (Mgh:) or, accord. to A'Obeyd, a hundred and twenty-eight دُرْهَمٌ of the weight of seven (وَزَنَ سَبْعَةَ) [explained voce دُرْهَمٌ]: (Mgh:) or twelve ounces; the ounce (اَوْقِيَّة, i. e. the ounce of the Arabs, TA,) being forty دُرْهَمٌ; (Mgh, K, TA;) so that the whole is four hundred and eighty دُرْهَمٌ: (Mgh, TA:) this is the Syrian رطل: (TA:) and thus it is, accord. to El-Harbee, in the saying, اَلنَّشَةُ فِي التَّكَاثُرِ [meaning *The usage of the Prophet in the case of marriage was to give a رطل of silver*]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance twelve ounces and a نَشٌ; the نَشٌ being twenty [دُرْهَمٌ] so that the whole is five hundred دُرْهَمٌ; as is related on the authority of 'Aīsheh: but in a trad. 'Omar, twelve ounces, without the mention of the نَشٌ: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghdād: (TA:) [as a measure of capacity, i. e. a pint,] it is said in the A [ &c.] to be the eighth part of the صَاع; the half of the مَد; (TA;) [i. e.] the half of the مَن: and hence applied to one of the vessels of the vintner [app. because it contains a pint]: (Har p. 650:) pl. اُرَطَالٌ. (Mgh.) = See also رَطْلٌ, in two places.

مُرَطْلٌ: see رَطْلٌ: — and see also what here follows.

مُحْسَنٌ [in measure], (K,) written by Sgh with fet-ḥ, (TA,) i. e. مُرَطْلٌ, (so in the O,) A tall man. (O, K.) — See also رَطْلٌ.

#### رطم

1. رَطْمٌ (S, K, TA,) aor. ٢, (TA,) inf. n. رَطْمٌ, (S, TA,) *He made him to stick fast* فِي الْوَحْلِ [in the mire]. (S, TA.) — And hence, (TA,) [or رَطْمٌ فِي أَمْرٍ,] † *He caused him to be involved in an affair, or a case, from which he could not extricate himself*. (K, TA.) — [And hence, app.,] رَطْمٌ, said of a camel, † *He had, or was affected with, a suppression of his excrement*: (K, TA:) and so, accord. to the K, اُرَطِمَ; but this is a mistake for اطم [i. e. اُطِمَ or اُطِمَ]. (TA.) — رَطْمٌ بِسَلْجِهٍ, expl. in the K as meaning *He ejected his excrement, is a mistake for اُطِمَ*. (TA.) — رَطْمٌ, (S, K, TA,) inf. n. as above, (TA,) also signifies *Inivit*: (S, TA;) said of a man: (S:) or, [said of a man, and of an ass,] *inivit toto veretro immisso*, (K, TA,) mulierem, et asinam. (TA.)

4. اُرَطِمَ † *He was silent*; (Sh, K;) said of a man. (Sh, TA.) — See also 1.

5: see 8, last sentence.

6: see the next paragraph.

8. اُرَطِمَ *He stuck fast* فِي الْوَحْلِ [in the mire]. (TA.) You say, اُرَطِمْتُ الدَّابَّةَ فِي الْوَحْلِ [The beast stuck fast in the mire], and فِي الْخَبَارِ [in the soft ground], (TA in art. رَتَعَ) and فِي الرَّمْلِ [in the sand]. (S and K in that art.) And

اُرَطِمَتْ بِهِنَّ *His mare's feet sank* [in the mire, or soft ground, or sand,] *with him*. (TA.)

— And hence, (TA,) اُرَطِمَ فِي أَمْرٍ † *He became involved in an affair, or a case, from which he could not extricate himself* (K, TA) unless with confusion, or perplexity, cleaving to him. (TA.)

— And اُرَطِمَ عَلَيْهِ أَمْرٌ, (S,) or الأَمْرُ, (K,) † *An affair, or a case, or the affair, or case, was such that he could not extricate himself from it*; (S, K;) it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) — And اُرَطِمَ

It (a thing) was, or became, pressed together, or compressed: and it was, or became, heaped up, piled up, or accumulated, one part upon another;

اُرَطِمَ السَّلْحُ (TA.) = تراطمُ (K;) as also تراطمُ (K.) He suppressed, or retained, the excrement; as also تراطمُ (K.)

رَطْمَةٌ † *An affair of which one knows not the end, or result, to which it leads, or tends*; (K, TA;) *an affair in which one struggles, or is agitated, or disturbed; and so رَطْمَةٌ* [app. رَطْمَةٌ]; as in the saying, رَطْمَةٌ وَقَعَ فِي رَطْمَةٍ [He fell into an affair in which one struggles, &c.]. (TA.)

رَطَامٌ † *Suppression of the excrement, in a camel*. (K.)

رَطُومٌ A woman wide in the vulva; (S, TA;) as in the saying of a rājiz,

يَا أَبْنُ رَطُومٍ ذَاتِ فَرْجٍ عَفْلَقٍ

for he means [O son of] a woman wide in the vulva, having [a vulva with] much moisture; though F says, (TA,) it does not signify thus, but narrow in the vulva: (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, *impericia coeunti*; syn. رَقَاءٌ [q. v.]. (K.) — Also Foolish; stupid; or unsound, or deficient, in intellect. (TA.) — And White; applied to a domestic hen. (AA, TA.)

رَطْمَةٌ [app. رَطْمَةٌ]: see رَطْمَةٌ.

رَاطِمٌ Keeping, cleaving, or adhering, to a thing. (S, K.)

مُرَطُومَةٌ *Inita*; applied to a young woman: or so applied, and also to a she-ass, *inita toto veretro immisso*. (TA.) = Also, applied to a woman, *Accused, or suspected, of evil*. (K, TA.)

#### رطن

1. رَطْنٌ لَهُ (S, K,) aor. ٢, (MS, JM,) inf. n. رَطْنَةٌ and رَطَانَةٌ; (S, K, MA, MS, JM, TA;) and رَاطِنُهُ (S, K,) inf. n. مُرَاطِنَةٌ; (TK;) *He spoke to him بِاللَّعْجَمِيَّةِ* [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Aboo-Zekereyyā, بِاللَّعْجَمِيَّةِ [i. e. in a language foreign to the Arabs]: (TA: [and in like manner expl. in the MA and PS and TK:]) or, [as sometimes used,] in a language not generally understood, conventionally formed between two, or several, persons: (JM, TA:) [or he gibbered,

or uttered gibberish or jargon, to him: (see R. Q. 1 in art. زمر:) and **فِيمَا بَيْنَهُمْ** (S, K) **تَرَاطَبُوا** (S, K) *They so spoke* [&c.] (S, K) *among themselves*. (S.) A poet says, (S,) namely, Tarafch, (TA,)

• أَصْوَاتُهُمْ كَتَرَا طُنْ ۖ الْفُرْسِ •

[*Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians*]. (S.) — You say also, رَوَّنَ بَشَى, meaning *He alluded to a thing, not mentioning its name explicitly, or unequivocally*. (J.M.)

**3:** see above, first sentence.

**6: see 1, in two places.**

**رَطُونُ**: see the next paragraph.

رَطَانَةٌ, (so in my copies of the S, [like the former of the two inf. na. of رَطَنَ,] and so in copies of the K,) رَطَانَةٌ, (so accord. to the TA, as from the K,) and رَطُونٌ, (S, K,) accord. to Aṣ, *Camels when they are many*, (TA,) or, accord. to Fr, *camels when they are such as are termed رِفَاق* [pl. of رُفْقَةٌ], and have their owners with them : (S, TA :) or *camels when they are many, and are such as are termed رِفَاق*, and have their owners with them : (K :) and accord. to Aṣ, they are also termed طَحُونٌ and طَحَانَةٌ by رِفَاق being meant *those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being رُفْقَةٌ*. (TA.)

مَا الَّذِي تَرْطُنُ بِهِ رَطْنًا and مَا رَطْنًا [i. e. *What is that to which thou alludest, not mentioning it explicitly?*]: (JM:) or مَا رَطْنًا هَذِهِ, and sometimes without tesheed, means *What is [this] thy speech?* (K.)

رطبی

4. **أَرْطَتِ الْأَرْضُ** *The land produced the kind of*  
*tree called* **أَرْطَى** [or **أَرْطَى**; as also **أَرْطَتِ**, belong-  
ing to art. **أَرْط**, q. v.]. (S.)

رَوَاطُ Sands producing the trees called اَرْطَى or اَرْطَى. (M.)

أَرَطَى [or, as some say, أَرَطِي]: see art. ارط: (K:) it is of the measure أَعْلَل [or أَعْلَل] for one reason, and فَعْلَى [or فَعْلَى] for another reason: for they say أَدِيمَ مَارُوطٍ as well as مَرِطَى, meaning *A hide tanned with the leaves of the tree called ارط*.

مُرْطَى: see اُرْطَى, above.

## ع

1. رَغَ The *being still*, syn. سَكُنَ, [a signification contr. to one borne by two other words in this art.,] (IAqr, K,) is the inf. n. of رَعَتَ الرَّيحُ, aor. رَعَتْ, [probably a mistake for رَغَتْ, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] *The wind was, or became, still.* (TK.)

Bk. I.

R. Q. 1. رَعَرَعَهُ *He* (God) *caused him* [a child, or boy, as is implied in the S.] *to grow.* (S, Z, K.) — رَعَرَ دَابَّتَهُ *He* (a horseman) *rode his beast to train it when it was in the first stage of training and as yet refractory.* (O, TS, K.) In the L we find إِذَا لَمْ تَكُن رِيضًا, [meaning *when it was not trained*, رِيضًا being here used in the sense of مَرْوُضَةٌ,] in the place of إِذَا كَانَتْ رِيضًا, which is the reading in the O and TS and K. (TA.) — [See also رَعَرَعَهُ, below.]

R. Q. 2. **تَرَعَّرَ** *He* (a child, or boy,) *became active* (**تَحَرَّكَ**), and *grew, grew up, or became a young man*, (**سَ، كَ،**) and some add, **وَكَبُرَ** [and *became big, or attained to full growth*]. (TA.) [See its part. n., below.] — **تَرَعَّرَتِ السِّنُّ** *The tooth became loose, and wobbled, or moved about.* (**كَ.**) — **الْمَاءُ يَتَرَعَّرُ فِي وَجْهِ الْأَرْضِ** — (**كَ.**) [**عَلَى وَجْهِ الْأَرْضِ**] *The water is in a state of commotion, or agitation, upon the surface of the ground.* (TK.) And **تَرَعَّرَ السَّرَابُ** † *The mirage was in a state of commotion, or agitation: being likened to water.* (TA.)

رَعَاً Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind; or low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies: (S, K:) or the lowest, basest, or meanest, sort, or refuse, of mankind, or people: or a medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, thereof: (Mṣb:) and رَعَاً النَّاسُ the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people; the medley of men, or of such men: (TA:) n. un. with ḍ: (Mṣb, TA:) Az mentions his having read in the handwriting of Sh الرعاع من الناس, like الزجاج [in form, app. meaning الرعاع, like الزجاج, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning *the refuse, and weak, of mankind, or of the people, who, when frightened, fly.* (TA.) — [The n. un.] رَعَاعَةٌ signifies [also] *One without heart and without intellect or intelligence.* (AA, K.) — And *An ostrich;* (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.)

رَعَا: see رَعَا.

رَعَاةٌ n. un. of رَعَا [q. v.].

$\left. \begin{array}{l} \text{رَعْرَع} \\ \text{رَعْرَع} \end{array} \right\}$  see رَعْرَاع; each in three places.

وَعُرَّةٌ [originally an inf. n. of R. Q. 1] *A state of beautiful youthfulness, and activity, of a boy.*  
(A.) — *A state of commotion, or agitation,*  
(Drd, K,) *of clear water, (K,) or of clear shallow*  
*water, (1Drd,) upon the surface of the ground.*  
(Drd, K.)

**رُعْرَعَة**: see the next paragraph.

رشاع The tall reed or cane, or tall reeds or  
 canes, (K, TA,) in the place of growth thereof,  
 while fresh: so accord. to Az, as heard by him

from the Arabs. (TA.) — And hence, as some say, or, accord. to others, from رَغْرَغَةٌ in the latter of the two senses assigned to it above, A boy who has attained to youthful vigour, and justness of stature; as also رَغْرَغٌ: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also رَغْرَغٌ (S, K) and رَغْرَغٌ: (Ibn-'Abbád, K:) or arriving at the age of puberty; (TA;) as also رَغْرَغٌ and رَغْرَغَةٌ: (Kr:) or who has become active, (تَحَرَّكٌ,) and big, or of full growth: (TA:) [see also مُتَرَغْرِغٌ:] the pl., (S, TA,) i. e. of رَغْرَغٌ [and رَغْرَغٌ] and رَغْرَافٌ, (TA,) is رَغْرَافٌ. (S, TA.) — A coward. (El-Muärrij, K.) — A certain plant: [perhaps the *inula Arabica*; now called رَغْرَافٌ أَيوب; or, as Forskål (in his *Flora Aegypt. Arab.*, pp. lxxiii. and 150,) designates the plant now thus called, *inula dysenterica*:] some say that this word is formed by transposition from رَغْرَافٌ. (TA.)

**مُتَرَعِّعٌ** applied to a boy, (Mgh, TA,) *Almost, or quite, past the age of ten years:* (Mgh:) or *active*; syn. **مُتَحَرِّكٌ**. (TA.) [See its verb, R. Q. 2; and see also **رَعْرَعٌ**.]

رعب

1. رَعِبَ, aor. ʿ, (Mṣb, K,) inf. n. رَعِبٌ (K, TA) and رَعِبٌ, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Mṣb, TA,) and the inf. n. is رَعِبٌ; (Mṣb;) and رَعِبٌ; and رَعِبٌ, like عَنِى; both mentioned by 'Iyād and Ibn-Kurḳool, and the last by ISk also; (TA;) and ارْتَعَبَ; (K;) *He feared; he was afraid or frightened or terrified*: (Mṣb, K, TA:) or *his bosom and heart were filled with fear*: or *he feared in the utmost degree; was in a state of the utmost terror*. (TA.) — رَعِبَ said of a valley, [like رَعِبَ,] aor. ʿ, † *It became filled with water*. (L.) — رَعَبَتِ الْحَمَامَةُ, aor. ʿ; and رَعِبَتْ, (K,) inf. n. تَرَعِبٌ; (A, TA;) † *The pigeon raised, and poured forth loudly, or vehemently, its cooing cry*. (A,\* K, TA.) You say رَعِبَتْ تَرَعِبٌ † *Pigeons, or a pigeon, having a loud, or vehement, cooing*. (A.) — And رَعِبَ, aor. ʿ, [inf. n. رَعِبٌ,] † *He composed, or uttered, rhyming prose*. (K.) — رَعِبَ, (S, A, Mṣb, K,) aor. ʿ, (A, K,) inf. n. رَعِبٌ (A, MA) and رَعِبَ, (MA,) *He caused him, or made him, to fear, or be afraid; frightened, or terrified, him*: (S, A, Mṣb, K:) or *he filled his bosom and heart with fear*: or *he put him in the utmost fear, or terror*: (TA:) and رَعِبَ signifies the same, (Lb, K,) inf. n. تَرَعِبٌ and تَرَعَابٌ; (K;) and so does رَاعِبٌ, accord. to Ibn-Talhah El-Ishbeelee, and Ibn-Hishām El-Lakhmee, and Fei in the Mṣb; but this is disallowed by IʿAq and Th and J. (TA.) — [Hence,] رَعِبَ, aor. ʿ, [inf. n. رَعِبٌ,] signifies also *He threatened*. (K,\* TA.) — Also, aor. ʿ, (K,) inf. n. رَعِبٌ, (TA,) *He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise*. (K,\* TA.) — Also, [like رَعِبَ,] (S, A, Mṣb, K,) aor. ʿ, (K,)









thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّلْتُ عَلَى أَرْعَاطِ النَّبْلِ [I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me]. (O, K.)

**رَعْظٌ** An arrow having its رَعْظٌ broken: (S:) and [in like manner,] **مَرَعُوطٌ** an arrow having its رَعْظٌ broken, and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Abou-Kheyreh El-'Adawee, Ibn-'Abbād.)

**رَعِظٌ** and **مَرَعُوطٌ** An arrow [having a رَعْظٌ made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.)

**رَعِظٌ**: see **رَعْظٌ** — and **رَعِظٌ**.

### رَعَفٌ

1. **رَعَفٌ**, aor.  $\epsilon$  and  $\epsilon$ , (S, K,) inf. n. **رَعَفٌ**, (TK,) He (a horse) preceded; went, or got, before; outwent, outran, or outstripped; as also **استَرَعَفَ**, (S, K,) and **ارتَعَفَ**. (K.) [This is held by some, and is said in the O, to be the primary signification: see **رَعَفٌ**.] — **رَعَفَ الدَّمُ**, aor.  $\epsilon$ , The blood flowed. (K.) And **رَعَفَ أَنْفُهُ** His nose bled; blood flowed from his nose: this is the chaste form of the verb: **رَعِفَ**, from which is formed the part. n. **مَرَعُوفٌ**, is incorrect; (Mgh;) unknown to Aq: (O:) [or] **رَعَفَ** alone, aor.  $\epsilon$  and  $\epsilon$ , has this last signification; as also **رَعَفَ**, (S, O,\* Mgh, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Mgh;) and **رَعَفَ**, aor.  $\epsilon$ ; and **رَعَفَ** [mentioned above as incorrect]; (K;) and the inf. n. is **رَعَفَ** (Mgh, K) and **رَعَفَ**, (K,) or the latter is a simple subst. (Mgh.) [And hence **رَعَفَ** signifies also † It (a vessel, such as a skin,) overflowed:] see 4, in two places. — **رَعَفَ بِهِ** **رَعَفَ** He entered with him the door. (O, K.)

2: see the next paragraph, in two places.

4. **ارْعَفَهُ** He incited him, or urged him, to hasten, or be quick: (S, O, K:) but this is said to be not of established authority. (O.) — [And He, or it, made his nose to bleed, or flow with blood: often used in this sense; as in the S and A and K voce **أَنْتَرُ**, and in the L and K voce **رَعَفَ**: and so **رَعَفَهُ**: accord. to Ibn-Maaroof,] the inf. ns. **ارْعَافٌ** and **تَرْعِيفٌ** signify the bringing blood from the nose. (KL.) — And **ارْعَفَ الْقِرْبَةَ** He filled the skin (S, O, K) so that it overflowed († **حَتَّى تَرْعِفَ**): (S, O:) whence the saying of a rājiz, ['Amr Ibn-Leja, so in a copy of the S,]

\* **يَرْعِفُ** **أَعْلَاهَا مِنْ أَمْتَلَانِهَا** \*

[Its upper part overflows, or overflowing, by reason of its fulness]. (S.)

8: see 1, first sentence.

10: see 1, first sentence. — **اسْتَرَعَفَ** also signifies The drawing forth blood from the nose. (KL. [Golius, as on this authority, explains the verb as signifying "Nasum prehendit:" but the inf. n. is explained in the KL by the words **خَوْنٌ**

برأوردن از بینی; which I have rendered above.]) — [Hence,] **استَرَعَفَ الْحَصَى مَنَسِمَ الْبَعِيرِ** † The pebbles made the toe, or sole, or foot, of the camel to bleed. (S.) — And **استَرَعَفَ** [or **استَرَعَفَ**] † He endeavoured to make the piece of fat to drip, and took what became melted thereof. (Th, O, K.)

**رَعَافٌ** an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The act of preceding; going, or getting, before; outgoing, outrunning, or outstripping. (Mgh.) — And hence, The issuing of blood from the nose: (O,\* Mgh:) or, accord. to some, (Mgh,) blood itself, issuing, or that issues, from the nose: (S, O,\* Mgh, K:) because it issues before one knows it. (Mgh.)

**رَعُوفٌ** [a pl. of which the sing. is not mentioned,] † Light rains. (IAar, O, K.)

**رَعِيفٌ** Clouds (**سَحَابٌ**) preceding another cloud. (AA, O, K.)

**رَعَائِفٌ** One who gives many gifts. (Fr, O, K.)

**رَعَافٌ** Emitting much blood: mentioned by Freytag, but without any indication of the authority.]

**رَاعِفٌ** A horse that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them; (S, O, Mgh, K;) as also **مُسْتَرَعِفٌ**. (O, K.) — Having blood flowing from his nose: (Mgh:) or having a continual bleeding of the nose. (PS and TK voce **مُدِيرٌ**, in art. **دُومِر**.) And **أَنْوَفٌ رَوَاعِفٌ** [Noses bleeding]. (O.) — The extremity of the **أَرْبَةِ** [or lower portion, or lobule, of the nose]; (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) — And [hence,] † A prominence, or projecting part, of a mountain. (S, O, K.) — **رَوَاعِفٌ رِمَاحٌ** Spears that are the first to thrust, or pierce: or from which blood is dropping: (S:) or spears are termed **رَوَاعِفٌ** because thrust forward to pierce, or because blood drops from them. (IDrd, O.)

**رَاعُوفَةٌ بَثْرٌ** and **أَرْعُوفَتُهُ**, (S, O, K,) both mentioned by A'Obeyd, (S, O,) A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drawer of water stands. (S, O, K.) It is said in a trad., "When he (Mohammad) was enchanted, his charm was put into the spathe (**جَفٌّ**) of a palm-tree, and buried beneath the رَاعُوفَةِ of the well." (S, O.)

**أَرْعُوفَةُ الْبَثْرِ**: see the next preceding paragraph.

**الْمُرْعِفُ**: see **الرْمُفُ**.

**مَرَعُوفٌ**, as part n. of **رَعِفَ**, is [said to be] incorrect. (Mgh.)

**مَرَاعِفٌ** [a pl. of which the sing. is not mentioned,] The nose and the parts around it. (O, K.) One says, ذَاكَ عَلَى الرَّغْرِ مِنْ مَرَاعِفِهِ, like مَرَاغِبِهِ. (S, O.\* [See art. رَغْر.]])

**رَاعِفٌ**: see **مُسْتَرَعِفٌ**.

[This art. is wanting in the copies of the L and TA to which I have had access.]

### رَعَنٌ

1. **رَعَنٌ**, (S, K,) and **رَعَنٌ**, and **رَعَنٌ**, (K,) [aor. of the first  $\epsilon$ , and of the second and third  $\epsilon$ ,] inf. n. [of the first] **رَعُونَةٌ**, and [of the second, or second and third,] **رَعَنٌ**, (S,\* K,) He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or **رَعُونَةٌ** and **رَعَنٌ** signify the being foolish, or stupid: and also the being soft, weak, relaxed, or languid. (KL.) — And **رَعَنٌ** also signifies [simply] The being slack, or loose; or slackness, or looseness; as in the saying of a rājiz, (S, TA,) namely, **Khīfām El-Mujāshī'ee**, (TA,) describing a sho-camel,

\* **وَرَحَلُوهَا رَحْلَةً فِيهَا رَعَنٌ** \*

[And they saddled her in a manner of saddling in which was a slackness, or looseness]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The being unsteady, or in a state of commotion or agitation: and quickly changing or altering. (Meyd, in explanation of a prov. cited below, voce **أَرْعَنٌ**.) [And accord. to Freytag, as on the authority of Meyd, Haste of pace.] — And **رَعُونَةٌ** signifies also The being beautified, and adorned: and **رَعَنٌ**, the displaying oneself adorned. (KL.) — **رَعَنَ الشَّمْسُ**, (S, K,) inf. n. **رَعَنٌ**, (KL,) The sun rendered him relaxed, (S, KL,) or weak, or languid: (KL:) or pained his brain, so that he became relaxed thereby, and swooned. (K.) And **رَعَنَ** He (a man) became thus affected by the sun. (TA.) Pass. part. n. **مَرَعُونٌ**, signifying Thus affected by the sun; (S, TA;) applied to a man. (TA.)

4. **مَا أَرَعَنَهُ** How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid, (see 1,)] is he! (S, K.)

**رَعَنٌ** A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain: (S, K:) pl. **رَعُونٌ** and **رَعَانٌ**. (S, K.) And A long mountain: (K:) or, accord. to Lth, a mountain that is not long: pl. **رَعُونٌ**. (TA.)

**رَعَنَكَ** a dial. var. of **نَعَلَكَ**. (Lh, K.)

**رَعُونٌ** Having much motion; or moving itself much. (K.) — And Hard, or strong. (K.) — And (as some say, TA) The darkness of night: (K, TA:) or [simply] darkness. (TA.)

**رَاعِنًا** in the phrase **لَا تَقُولُوا رَاعِنًا رَاعِنًا**, in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] **الرْعُونَةُ**: El-Hasan read **رَاعِنًا**, with tenween: and Th says that the phrase means Say not ye a lie, and mockery, and foolishness. (TA.) [See also 4 in art. رَعِي.]

أَرَعَنَ (S, K,) applied to a man, (S,) *Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid*: (S, K:) or, so applied, *foolish, or stupid*: (K, L:) [and also *soft, weak, relaxed, or languid*: (see 1:)] and *foolish, or stupid, and hasty, in speech*: (K:) fem., applied to a woman, رَعْنَةٌ: (S:) [pl. رَعْنٌ.] — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning *Having a رَعْن*, or *prominence, or projecting part*: accord. to Freytag, "is qui habet رَعْن": and then poetically used, in the Deewán of Jerceer, as signifying a mountain. — And hence,] also, applied to a man, † *Having a long nose* [likened to a رَعْن]. (TA.) — Also † *An army having redundant parts, or portions*, (K, TA,) like the رَعْن of mountains: (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerousness. (S.) — El-Basrah is termed الرَعْنَاء, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) — And الرَعْنَاء is also a name of *A sort of grapes, of Et-Táif*, (K, TA,) *white, and long in the berries*. (TA.) — أَرَعَنَ مِنْ هَوَاءِ الْبَصْرَةِ is a prov., meaning *More unsteady and changeable than the air of El-Basrah*. (Meyd.)

مَرَعُونُ: see 1, last sentence.

## رعو

1. رَعَا, aor. يَرَعُو (S, TA,) [*He refrained, forbore, or abstained*: or, used elliptically,] *he refrained, forbore, or abstained*, (S, TA,) *from things, or affairs*, (S,) or *from ignorance, and reverted therefrom in a good manner*; (TA:) [as also رَعَوَى (K);] [for رَعُو and رَعُو and رَعَوَى (K) are syn. with رَعَوَى (S, K) meaning the *refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner*, (K, TA,) [all app. as inf. ns.,] and so are رَعَوَى (S, K) and رَعَوَى (K) and رَعَوَى (S, K,) [in the last of which the radical و is changed into ي as it is in رَعَا and رَعَا and رَعَا,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple subst.: (S, TA:) you say, فَلَانٌ رَعَا, [such a one is good in respect of refraining, &c.], (S.) — And hence, as also رَعَا, The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it]. (Er-Rághib, TA.) You say, رَعَيْتُهُ I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people: (Msb:) and رَعَى الأميرُ رَعِيَّتَهُ [The prince ruled, or governed, his subjects], inf. n. رَعَاةٌ. (S.) And رَعَى لَكَ [I beg God's

frained, forbore, or abstained; and he repented: (Har p. 240:) [see also an ex. in a versé cited voce رَعَى:] accord. to AHei, it is quasi-pass. of رَعَوَى. (TA.) — [Hence, رَعَوَى app. signifies I caused him to refrain, forbear, or abstain, &c.]

9. رَعَوَى, inf. n. رَعَوَاةٌ: see the preceding paragraph, in five places.

رَعَوَى and رَعَوَى: see 1, in three places: — and see also art. رعى.

رَعَا: see 1: — and see also art. رعى.

رَعَوَى and رَعَوَى: see art. رعى.

رَعَاوِيَّةٌ (in some copies of the K رَعَاوِيَّةٌ, without teshdheed); and رَعَاوِيَّةٌ: see art. رعى.

رَعَوَى: } see art. رعى.  
رَعَاوِيَّةٌ: }

## رعى

1. رَعَى الْمَاشِيَةَ, aor. تَرَعَى (Msb, K,) inf. n. مَرَعَى (S, \*Msb, K) and رَعَاةٌ (K) and مَرَعَى (S, \*K, \*JM;) and تَرَعَتْ, and تَرَعَتْ; (K;) The cattle [pastured, or] pastured by themselves. (Msb.) And رَعَى الْمَاشِيَةَ الْكَلًّا, inf. n. رَعَى (Mgh, TA) and رَعَاةٌ [and مَرَعَى]; and تَرَعَتْ, and تَرَعَتْ; [The cattle pastured upon, or depastured, the herbage;] all signifying the same: (TA:) and of a camel you say, رَعَى الْكَلًّا بِنَفْسِهِ, inf. n. رَعَى [&c., He pastured upon, or depastured, the herbage by himself]; and in like manner تَرَعَى. (S.) — The saying of 'Aisheh

رَعَى الْكَلًّا بِنَفْسِهِ is an allusion to the feeling, or touching, of the فَرْج itself. (Mgh.) — رَعَى also signifies The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy. (Er-Rághib, TA.) You say, رَعَيْتُ الْإِبِلَ, (S,) or الْمَاشِيَةَ, (Msb, K,) or الْغَنَمَ, (MA,) aor. أَرَعَاهَا (S, Msb,) inf. n. رَعَى (S, MA) [and رَعَاةٌ, as appears from a phrase mentioned below,] and رَعَاةٌ, (MA,) or this last is a simple subst. from this verb, (K,) I [kept, or tended, or] pastured, (MA, Msb,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Msb, K,) or the sheep or goats; (MA;) and رَعَاهَا signifies the same as أَرَعَاهَا. (K.) And رَعَاةُ رَعَاةِ الْإِبِلِ [His habitual work, or occupation, is the tending, or pasturing, of camels]. (ISd, K.) And فَلَانٌ يَرَعَى عَلَى أَبِيهِ [Such a one tends, or pastures, for his father;] i. e. يَرَعَى غَنَمَهُ [tends, or pastures, his father's sheep or goats]. (S.) — And hence, as also رَعَاةٌ, The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it]. (Er-Rághib, TA.) You say, رَعَيْتُهُ I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people: (Msb:) and رَعَى الأميرُ رَعِيَّتَهُ [The prince ruled, or governed, his subjects], inf. n. رَعَاةٌ. (S.) And رَعَى لَكَ [I beg God's

keeping, or guarding, for thee]; meaning رَعَاكَ اللَّهُ May God keep thee, or guard thee. (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعَى (TA) [and رَعَاةٌ], He was mindful, or regardful, of his affair, or case; as also رَعَى أَمْرَهُ, (K, TA,) inf. n. رَعَاةٌ. (TA.) And رَعَا [app. as an inf. n. of رَعَى] signifies The guarding of palm-trees. (TA.) رَعَا رَعَوَاهَا حَقَّ رَعَايَتِهَا, in the Kur [lvii. 27], means But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner of being so. (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رَعَاةٌ, (ISk, S,) i. e. I was mindful, regardful, or observant, of his حرمة [meaning of what was entitled to reverence, respect, honour, or defence, in his character and appertinances]: and in like manner, رَعَاةُ الْحَقُوقِ, mentioned in the S, means The being mindful, regardful, or observant, of rights, or dues. (PS.) This last phrase is from رَعَيْتُهُ, inf. n. رَعَاةٌ, (TA,) which means I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him; (S, Msb, K, TA;) acting, or behaving, well to him; doing good to him; or conferring a benefit, or benefits, upon him. (K, TA.) [Hence also, رَعَاةٌ فِيهِ كَذَا, Regard is had, in it, (the meaning of a word or phrase,) to such a thing, as alluded to therein.] And رَعَاةُ الْأُمُورِ, (S, K,) inf. n. رَعَاةٌ, (TA,) signifies also I looked to see what would be the issue, or result, of the affair, or case. (S, Msb, K.) Hence, accord. to Er-Rághib, رَعَاةُ النَّجُومِ: (TA:) you say, رَعَى النَّجُومَ, (S, K;) and رَعَاهَا, (K,) inf. n. رَعَاةٌ; (TA;) He watched the stars, (S, K, TA,) waiting for the time when they would disappear. (K, TA.) El-Khansà says,

\* أَرَعَى النَّجُومَ وَمَا كَلَفْتُ رَعِيَّتَهَا \*  
\* وَتَارَةً أَتَغْفَى فُضْلَ أَطْمَارِي \*

[I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments]. (S.) — رَعَاةٌ also signifies The being faithful to an engagement, or promise; syn. وَفَاءٌ. (Mgh. [See راع, below; last sentence.]])

2. رَعَاهُ, inf. n. تَرَعَاةٌ, He said [of him], رَعَاهُ اللَّهُ [May God keep him, or guard him: or he said to him, رَعَاكَ اللَّهُ May God keep thee, or guard thee]. (TA.)

3. رَعَى الْحَبَارَ الْحَمْرَ The ass pastured with the [other] asses: (S, K:) and in like manner one says of camels with wild animals. (TA.) — رَاعَتْ, a reading required by the context in the K, is wrong; the correct phrase being رَاعَتْ الْأَرْضَ [q. v.]. (TA.) — See also 1, in the latter half of the paragraph, in eight places. — الرَعَاةُ is also syn. with الْمُنَاطَرَةُ [app. as meaning The looking towards, or facing, a person or thing: a signification nearly like the last referred to in the



sentence here immediately preceding]. (TA.) — See also 4, in three places. — وَرَعَ اللَّصَّ وَلَا تُرَاعِهِ, in a trad. of 'Omar, means *Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him*: so says Lth: or the meaning is, *and do not wait for him*. (TA.)

4. ارعى الماشية i. q. رَعَاهَا: see 1, in the former half of the paragraph. Said of God, it means *He caused to grow, for the cattle, that upon which they might pasture*. (S.) One says also ارعت الأرض, [as though the الماشية or the like were understood] *The land abounded [as though it fed abundantly] with herbage*: (Zj, K:) راعت الأرض, in this sense [as stated above, see 3,] is wrong. (TA.) And ارعاه المكان *He made the place to be a pasturage for him*. (ISd, K.) — ارعيت سبعى means *I made my ear, or ears, to be mindful of his speech*: (Er-Rāghib, TA:) or *I gave ear, hearkened, or listened, to him*. (S, Mgh.) You say, ارعني سبعا, (Mgh, K,) and راعني, i. e. *Hearken thou, or listen thou, to my speech*. (K.) Hence راعنا in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form فاعلنا from المرعاة, and means *أرعننا سمعك*; the ي having gone away because it is an imperative: he says also that it is read راعنا, as an objective complement, from الرعونة: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kur-ān is راعونا. (TA.) You say also, He will not pay any regard, or attention, to the saying of any one. (TA.) — And أرعيت عليه *I showed mercy to him [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him*; syn. أرعيت عليه and أرعيت عليه. (S, K.) Abou-Dahbal says,

\* إِنَّ كَانَ هَذَا السِّحْرُ مِنْكَ فَلَا \*  
\* تُرْعِي عَلَيَّ وَجَدِي سِحْرًا \*

[app. meaning *If this enchantment be from thee, then spare me not, but renew enchantment*]. (TA.) [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, أرعني عليه كذا, signifying *ابقى*; and that the verb is made trans. by means of على as properly meaning *متطلعا* عليه: but I doubt not that the correct reading is عليه: *He showed mercy to him, coming to him, or getting sight and knowledge of him*.) المرعاة also, [or الرعى:] signifies *الإبقاء على الشيء*. (TA.)

5: see 1, first and second sentences.

8: see 1, in three places, first two sentences.

10. استرعى [app. signifies *He desired cattle to pasture*: and hence, *he left them to pasture alone*]. You say, استرعت مالى القمَر, meaning *I left my cattle to pasture without a pastor, to take care of them in the night*: and [in like manner,] استرعت الشمس, in the day. (TA in

art. قمر.) — استرعت الشيء (S, K\*) *I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing*. (K, TA.) Hence the prov., مَنْ اسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [He who asks, or desires, the wolf to keep guard does wrong]; (S, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] استرعى الأسماع لخطبته *He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration*. (Har p. 361.)

مرعى and مرعى Pasture, or herbage; (S, Mgh, K;) the food of beasts: (Mgh:) pl. of the former أرعا [meaning kinds, or sorts, of pasture or herbage]: (K:) and of the latter مراع. (Mgh.) It is said in a prov., وَلَا كَالسَّعْدَانِ [Pasture, but not like the سعدان: see art. سعد:]. (S.) — رعى الحمار والإبل *A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to [venomous or noxious reptiles or the like, such as are termed] هوام: the decoction thereof blackens the hair*. (Ibn-Seena, book ii. p. 252.)

رعية a subst. from 1 in the first of the senses mentioned in this art.; i. e. [The act of cattle's pasturing, or their pasturing alone,] from رعت رعية. (K.) — [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals.] You say [of a man], رعى الإبل [He performs well the act of keeping or tending, or of pasturing or feeding, camels]. (S, K.) — [And The act of watching, and waiting for the time of the disappearance, of the stars.] See a verse cited near the end of the first paragraph. — Also Land in which are projecting stones that impede the plough. (K, TA.)

رعوى and رعوى: see the next paragraph. — أرعيت عليه; [Both seem to be also substs. from رعى: and thus to be syn. with رعوى and رعوى; and in like manner, رعى is probably syn. with رعى: the radical ي being changed into و as it is in رعوى.] You say, مَا لِي عَلَيْهِ رَعْوَى وَلَا بَقْوَى [I have no mercy nor pity to bestow upon him]. (JK in art. بقى. [See رعى:]) See also 1 in art. رعو [from which رعوى in this phrase may also with reason be regarded as derivable].

رعى a subst. from رعى as used in the phrase رعى امره [expl. in the first paragraph; thus signifying *Mindfulness, regardfulness, or observance, of an affair, or a case*]; as also رعوى and رعوى. (K.) — See also the next preceding paragraph. And see art. رعو.

راع Pastured: ruled, or governed: and kept, or guarded: so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مرعى: and from it is formed the subst. next following.]

رعية [with ة affixed للنقل, i. e., to transfer the word from the category of epithets to that of substantives,] *Cattle pasturing, or pasturing by*

themselves: and cattle kept, tended, or pastured: (K, TA:) pl. رعايا: (TA:) this latter (the pl.) signifies *cattle kept, tended, or pastured, for any one*; (K, TA;) for the subjects and for the Sultān; (TA;) as also رعاوية: (K, TA: in some copies of the K رعاوية, without tesheed:) and رعاوية signifies *cattle kept, tended, or pastured, for the Sultān, (K, TA,) especially, and upon which are his brands and marks*. (TA.) Hence the trad., كُلُّ رَاعٍ مَسْئُولٌ عَنْ رَعِيَّتِهِ [Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects; agreeably with what follows]. (TA.) — The people ruled or governed; the subjects of a ruler or governor: (Mgh, K:) the community; the people in common or in general; or the common people: (S:) [any persons or person, and things or thing, in the keeping, or under the guardianship or rule or government, of a man or woman:] see راع, in the latter half of the paragraph: pl. as above. (TA.)

رعية: see رعية.

رعاوى and رعاوى Camels that pasture around the people and their dwellings (S, K) because they are those upon which they work [or perform their business]: (S:) but in the Tekmileh it is written رعاوية, as meaning *cattle that pasture around the dwellings of the people*. (TA.)

رعية: see رعية.

رعاوى: see رعاوى.

ماشية رعية [act. part. n. of 1]. You say راع راع cattle [pasturing, or] pasturing by themselves: (Mgh:) pl. رواعى [a mistranscription for رواع]. (TA.) — راعية and الائن راعى البستان are names of Two species of جنادب [or locusts]; (K;) the latter mentioned by ISd: Sgh says that the former is a large جنذب: and the latter is another species, that does not fly. (TA.) — راع also signifies *A keeper, or guarder, (TA,) or pastor, (Mgh,) of cattle*: (Mgh, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رعاة, (S, Mgh, TA,) but this is said to be mostly used as pl. of راع in another sense as will be shown below, (TA,) and رعاة [and app. رعاة (mentioned below)] and رعيان; (S, Mgh, TA;) and رعاة has a pl., namely, رعى. (TA.) — [Hence,] الراعى is the name of The star [α] that is upon the head of الحواء [i. e. Ophiuchus]: that which is upon the head of الحواى [a mistranscription in my MS. for الجانى, i. e. Hercules, the star α,]

being called الراعى. (Kzw.) Also The star [γ] that is upon the left leg of Cepheus: between whose legs is a star [app. κ] that is called كلب الراعى: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] كلب الراعى [or كلب الدلو] is a certain star over against الدلو [or Aquarius, which latter is] below; in the path of which is a



and desirous of much. (TA.) Accord. to the T, رَغْبُ البَطْنِ signifies †Voracity: and رَغْبٌ alone, as occurring in a trad., is explained as meaning *capaciousness of the belly, and voracity.* (TA.) And رَغْبٌ رَأْيُهُ, inf. n. رَغْبٌ, †He was, or became, liberal, or bountiful, and large in opinion or judgment. (A.)

2. رَغْبُهُ فِي شَيْءٍ, [inf. n. تَرَغَّبَ,] He made him to desire, or wish for, a thing; (S, \* MA, K, \*) as also ارْغَبْهُ فِيهِ. (S, \* K, \*) both signify the same. (S.) You say, رَغْبَتُهُ فِي صُحْبَتِهِ [I made him to desire, or wish for, his companionship]. (A.) — And رَغْبُهُ, inf. n. تَرَغَّبَ; (IAar, TA;) and رَغْبٌ إِلَيْهِ; (TA;) He gave him what he desired, or wished for. (IAar, TA.) — [رَغْبٌ is also said by Golius to signify *Cupiditatem avidam et expetivit*; as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.]

[3. رَغْبٌ is said by Golius, as on the authority of the KL, and by Freytag after him, to signify *Cupiditatem monstravit*: but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.]

4: see 2. — ارْغَبْ app. signifies also He made it wide, or ample. — And hence, ارْغَبَ اللَّهُ قَدْرَكَ means †May God enlarge thy power, and make its steps to extend far. (A, TA.)

6. تَرَاغَبُوا فِيهِ They vied, one with another, in desiring it; or they desired it with emulation; syn. تَنَافَسُوا فِيهِ. (A and TA in art. نَفَس.) — تَرَاغَبَ الْمَكَانُ †The place was, or became, wide, or ample. (TA. [See also رَغْبٌ.])

8: see 1, third sentence.

رَغْبٌ: see رَغْبٌ, second sentence.

رَغْبٌ: see رَغَابٌ, and رَغِيبٌ; with both of which it is synonymous. — It is also a pl. of the latter, (L in art. أَسَد.) and of رَغْبٌ. (TA.)

رَغْبَةٌ A desire, or wish: pl. رَغَابٌ. (Mgh, Mṣb.) Hence, قَلَّتْ رَغَابَاتُ النَّاسِ [The desires, or wishes, of the people, or of mankind, became few]. (Mgh.) — See also رَغِيبَةٌ.

رَغِيبٌ: see رَغِيبَةٌ.

رَغْبُوتٌ, an epithet applied to a man, [signifying One who makes petition; who asks, petitions, seeks, or demands: or who prays, or supplicates, with humility or abasement, or with sincerity or earnestness or energy: or who humbles, or abases, himself, and makes petition: originally an inf. n. of رَغْبٌ إِلَيْهِ; or] from الرَغْبَةُ. (S, TA. [In one copy of the former erroneously written رَغْبُوتٌ; in another, رَغْبُوتٌ; and in another, omitted.])

رَغْبَانَةٌ The [knot called] سَعْدَانَةٌ of a sandal; (K;) i. e. the knot beneath the [appertenance called] شُعْ [which passes through the sole and between two of the toes, and to which the شِرَاكُ, also called زِمَامٌ, is attached]. (TA.)

Bk. I.

رَغْبٌ أَرْضٌ رَغَابٌ (A'Obeyd, ISk, S, K) and رَغْبٌ (K) †Land that is soft, (A'Obeyd, S, K, TA,) and wide, with even, or sandy, soil: (K, TA:) or (S, K, TA) that takes much water; (TA;) that will not flow unless in consequence of much rain. (ISk, S, K, TA.)

رَغِيبٌ †Wide, or ample; applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رَغَابٌ (TA) and رَغْبٌ. (L in art. أَسَد.) You say also رَغْبٌ طَرِيقٌ †A wide road: pl. رَغَابٌ. (TA.) And مَكَانٌ رَغِيبٌ †A wide, or an ample, place. (TA.)

And رَغْبٌ وَادٍ †A wide valley; (TA;) [and] so رَغِيبٌ وَادٍ (JK:) or †a wide valley, that takes much water; as also رَغِيبٌ; (AHn, K;) contr. of رَغْبٌ وَادٍ. (TA.) And طَعْنَةٌ رَغِيبَةٌ †A wide wound inflicted with a spear or the like. (TA.)

And سَيْفٌ رَغِيبٌ †A wide sword, that inflicts a large wound. (TA.) — †A man, or other animal, (K,) having a capacious inside, or belly: (S, K:) pl. رَغَابٌ. (TA.) — †Voracious; a great eater:

(A, K: [but accord. to the former, not tropical in this sense:]) desirous of much eating: (Mṣb:) very greedy, or gluttonous: (S, K: [see also رَغِيبٌ:]) vehemently, excessively, or culpably,

desirous of worldly goods; and one who makes himself to be large, or abundant, therein: or large in his hopes, and desirous of much: (TA:) and رَغِيبُ الْجَوْفِ a man who is a great eater;

(TA;) or capacious in the inside, or belly, and a great eater: (JK:) and رَغِيبٌ بَطْنٌ a belly that devours much. (Ham p. 418.) — هُوَ رَغِيبُ الْعَيْنِ (T and A and TA in art. زَهْد) and لَهُ عَيْنٌ رَغِيبَةٌ (A in that art.) †He is not content but with much; contr. of هُوَ زَهِيدُ الْعَيْنِ (T and A in that art.) and لَهُ عَيْنٌ زَهِيدَةٌ (A in that art.)

رَغِيبٌ has a different meaning: see art. قَرَسٌ رَغِيبُ الشَّوَةِ (S, in a copy of the A and in the TA الشَّوَةُ) †A horse of wide step, that takes a large space of ground (A, TA) with his legs: pl. رَغَابٌ. (TA.) — اِبِلٌ رَغَابٌ, the latter word being the pl. form, †Camels yielding a copious supply of milk, and very profitable. (IAth, TA) And †Many camels. (TA.) — حِمْلٌ رَغِيبٌ †A heavy load. (TA.)

رَغِيبَةٌ A thing desired, or wished for; (K;) as also رَغْبَةٌ: (Ham p. 501:) a thing of high account or estimation; that is desired, or wished for: pl. رَغَابٌ. (A, Mgh.) You say, إِنَّهُ لَوْهَوْبٌ, i. e. [Verily he is a liberal giver] of everything that is desired. (TA.) [And رَغِيبٌ has a similar meaning; for] you say also, أَصَبْتُ مِنْهُ الرِّغْبِيَّ, i. e. I obtained from him abundance of what I desired. (TA.) — A large gift: (S, Mgh, Mṣb, K:) pl. as above. (S, Mgh, Mṣb.) A poet (En-Nemir Ibn-Towlab, TA) says,

وَمَتَى تُصَبِّكَ خَصَاصَةً فَارْجُ الْغَنَى  
وَإِلَى الَّذِي يُعْطِي الرِّغَابَ فَارْغَبْ

رَغِيبٌ: see رَغِيبَةٌ. — See also رَغِيبٌ, last sentence. — Also †A large, big, bulky, or corpulent, man. (JK.)

رَغِيبٌ: see رَغِيبَةٌ. — See also رَغِيبٌ, last sentence. — Also †A large, big, bulky, or corpulent, man. (JK.)

رَغِيبٌ: see رَغِيبَةٌ. — See also رَغِيبٌ, last sentence. — Also †A large, big, bulky, or corpulent, man. (JK.)

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رَغِيبٌ: see رَغِيبَةٌ. — See also رَغِيبٌ, last sentence. — Also †A large, big, bulky, or corpulent, man. (JK.)

[And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition]. (S, \* TA.) — And A large recompense that one desires to obtain [in the world to come] by prayer: (El-Kilabee, TA:) or that which is wished for by one who has large hope and who desires much: whence the prayer called الرِّغَابُ [generally said to be a supererogatory prayer]. (TA.)

الرُّغَامِيُّ, like الرُّغَامِيُّ (JK, K) and الرُّغَامِيُّ (TA,) What is called the زِيَادَةُ of the liver. (JK, K.)

رَغِيبٌ Very, or intensely, or exceedingly, desirous of much eating. (Mṣb.) [See also رَغِيبٌ.]

رَاغِبٌ Desiring, or wishing; (K;) [as in the phrase رَاغِبٌ فِي كَذَا desiring, or wishing for, such a thing;] and so مُرْتَغِبٌ. (TA.)

مَرْغَبٌ [A place, or time, of desire or wish: and hence, an object thereof]. You say, خَطَبَ فَاَصَابَ الْمَرْغَبَ [app. meaning He demanded a woman in marriage, and attained the object of desire]. (A.)

مَرْغَبٌ †Possessing competence or sufficiency; rich, or wealthy; (K, TA;) possessing much property. (JK, TA.)

مَرْغَبَةٌ: see مَرْغَبٌ.

مَرْغُوبٌ Desired, or wished for. — مَرْغُوبٌ فِيهِ Not desired, &c. — مَرْغُوبٌ إِلَيْهِ Petitioned, &c.: see an ex. voce مَرْهُوبٌ.]

هُوَ مَرْغَبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things; like مَسْعَبٌ and مَسْقَبٌ. (TA in art. سَعَب.)

مَرَاغِبٌ [lit. Causes of desire; sing., if used, مَرْغَبَةٌ, a word of the same class as مَبْخَلَةٌ and مَجْنِبَةٌ &c.: and hence.] things that are eagerly desired, or coveted; syn. أَطْيَاعٌ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) things that are desired to be gained for subsistence, or sustenance; i. q. مَضْطَرِبَاتُ الْمَعَاشِ.

(K, TA. [In the CK, the former of the two nouns in this explanation is مَضْطَرِبَاتُ: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِبَاتُ, syn. with مَكْتَسِبَاتُ: Freytag renders the explanation *personae quae in rebus quae spectant ad victum perturbatae et anxiae sunt*; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it *res ad sustentandam vitam necessariae*; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبٌ for مَرَاغِبٌ.]

مَرَاغِبٌ [lit. Causes of desire; sing., if used, مَرْغَبَةٌ, a word of the same class as مَبْخَلَةٌ and مَجْنِبَةٌ &c.: and hence.] things that are eagerly desired, or coveted; syn. أَطْيَاعٌ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) things that are desired to be gained for subsistence, or sustenance; i. q. مَضْطَرِبَاتُ الْمَعَاشِ.

(K, TA. [In the CK, the former of the two nouns in this explanation is مَضْطَرِبَاتُ: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِبَاتُ, syn. with مَكْتَسِبَاتُ: Freytag renders the explanation *personae quae in rebus quae spectant ad victum perturbatae et anxiae sunt*; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it *res ad sustentandam vitam necessariae*; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبٌ for مَرَاغِبٌ.]

مَرَاغِبٌ [lit. Causes of desire; sing., if used, مَرْغَبَةٌ, a word of the same class as مَبْخَلَةٌ and مَجْنِبَةٌ &c.: and hence.] things that are eagerly desired, or coveted; syn. أَطْيَاعٌ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) things that are desired to be gained for subsistence, or sustenance; i. q. مَضْطَرِبَاتُ الْمَعَاشِ.

(K, TA. [In the CK, the former of the two nouns in this explanation is مَضْطَرِبَاتُ: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مَضْطَرِبَاتُ, syn. with مَكْتَسِبَاتُ: Freytag renders the explanation *personae quae in rebus quae spectant ad victum perturbatae et anxiae sunt*; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it *res ad sustentandam vitam necessariae*; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبٌ for مَرَاغِبٌ.]

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## رَغَد

1. رَغَبًا, (S, A, K,) aor. رَغَبَ, (K,) inf. n. رَغَبٌ; (TK;) and رَغَبًا (K;) said of a kid, (S, A,) [and app. of a lamb, (see 4,) or of any young animal,] *He sucked her*; (S, A, K;) namely, his mother. (S, A.) — Hence, in a trad., ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَمَّ تَرْغُوبَهَا + [The Apostle of God (may God bless and save him) has departed from the world, and ye suck the sweets of it]; meaning the world; i. e. تَرْغُوبَهَا. (TA.) — [Hence also,] رَغَبَ النَّاسُ + *The people, or men, asked, or begged, of him so much that all that he had passed away.* (TA.) And رَغَبَ, (El-Ahmar, JK, S, K,) inf. n. رَغَبٌ, (JK,) + *He (a man) was asked of, or begged of, so much that all that he had became exhausted.* (El-Ahmar, JK, S, K.) — رَغَبَ, (K,) or رَغَبَتْ said of a woman, (TA,) *He, (K,) or she, (TA,) had a complaint of, or a pain in, the breast.* (K, TA.) — رَغَبَ *He thrust, pierced, stuck, or stabbed, him time after time*; and so رَغَبَهُ. (K.) [See also the latter below.]

4. ارغته, said of a ewe, (S,) [and app. of a she-goat also, (see 1,) or of any female,] *She suckled him*; (S, K;) namely, her young one. (S.) See also رَغَوْتُ. — ارغته *He thrust, pierced, stuck, or stabbed, him in his breast.* (K.) — See also 1, last signification.

8: see 1, first signification.

رَغَاءٌ: see what next follows.

رَغَاءٌ *A certain duct (عَرَقٌ) in the breast, or mamma, (S, K,) that emits the milk: (S:) or a certain sinew, or tendon, (عَصَبَةٌ) beneath the breast, or mamma: (ISK, T, S, K:) sometimes written رَغَاءٌ: (Fr, T, TA:) or the رَغَائَانُ [dual of رَغَاءٌ] are the two sinews, or tendons, that are beneath the two breasts, or mammae: or what are between the two shoulder-joints and the two breasts, next the arm-pit: (TA:) or two portions of flesh, (JK,) or two small portions of flesh, (TA,) between the ثَنَدَوَةٌ [q. v.], and the shoulder-joint, (JK, TA,) on either side of the chest: (TA:) or the blackness [app. meaning the areola] of each of the two breasts. (TA.)*

أَرْضٌ رَغَاتٌ *Land that does not flow with water except (إِلَّا) [but this word is omitted in the TA] from much rain: (JK, K:) [i. e., that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.]*

رَغَوْتُ Any female suckling; (JK, S, K;) as also رَغَوْتُ: (K:) or one says رَغَوْتُ شاةً and رَغَوْتُ, meaning particularly a ewe suckling: but [the inf. n.] رَغَاتٌ has been used in relation to the she-camel: or رَغَوْتُ applied to a شاة means only that has brought forth: (TA:) and one says رَغَوْتُ بِرَدْوَةٍ, meaning [a hackney-mare] that is sucked, i. q. رَغَوْتُ: (S, TA;) and that scarcely ever raises her head from the manger: [whence] it is said in a prov., أَكَلُ الدَّوَابِّ بِرَدْوَةٍ, رَغَوْتُ [The most voracious of beasts is a hackney-mare that is sucked]: or, as J gives it [in the S,

and Z in the A], thus, as verse:

\* أَكَلُ مِنْ بِرَدْوَةٍ رَغَوْتُ \*

[More voracious than a hackney-mare that is sucked]: and رَغَوْتُ is applied to a woman as meaning suckling: the pl. of رَغَوْتُ is رَغَاتٌ. (TA.) — Also A child, or young one, that is suckled; a suckling. (TA.)

رَغَوْتُ: see the next preceding paragraph, in two places. — Also + Possessing much property. (JK.)

رَغَوْتُ [written in the JK رَغَوْتُ, but said in the K to be like رَغَوْتُ,] The part, of the finger, which is the place of the signet-ring. (K.)

رَغَوْتُ: see its fem. above, voce رَغَوْتُ. — [Hence,] + A man asked of, or begged of, so much that all that he had is exhausted. (El-Ahmar, JK, S, A, K.) And + Possessing little property. (JK.) And رَغَوْتُ أَمْوَالَهُ + [His possessions are exhausted. (A.)]

## رَغَد

1. رَغَدَ, (S, Mṣb, K,) aor. رَغَدَ, (Mṣb, K,) inf. n. رَغَدٌ (Mṣb) [and رَغَدٌ, as seems to be indicated in the K by its being said that the verb is like سَعَجَ]; and رَغَدَ, (S, Mṣb, K,) aor. رَغَدَ, (Mṣb, K,) inf. n. رَغَادَةٌ; (Mṣb;) *It (one's life) was, or became, ample in its means or circumstances, untraitened, or plentiful, (S, Mṣb, K,) and easy, (Mṣb,) and pleasant. (S, K.)* — [Hence, app.,] فَلَانٌ دَائِبٌ رَغَدٌ [Such a one is striving, labouring, or toiling, in his affair:] *he will not flag, or be remiss. (JK.)* — [In the JK, رَغَدْنَا, aor. رَغَدْنَا, is mentioned immediately after an explanation of رَغِيدَةٌ, app. to indicate that it signifies *We prepared, or we ate, رَغِيدَةٌ.*]

4. ارغدوا *They became in a state of life ample in its means or circumstances, untraitened, or plentiful; (S, A;) they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K.)* — ارغد الله عيشهم *God made their life to be ample in its means or circumstances, untraitened, or plentiful, [and easy,] and pleasant. (A.)* — And ارغدوا مواشيهم *They left their cattle to pasture by themselves, where they pleased. (S, K.)*

10. ارغد العيش *He found life to be ample in its means or circumstances, untraitened, or plentiful, [and easy,] and pleasant. (Har p. 657.)* One says, ارغد حيث يسترغد العيش [Alight thou where life is found to be ample in its means &c.]. (A.)

11. ارغاد, (S, TA,) inf. n. ارغاد, (S, K, TA,) *It (milk) became commingled, one part with another, but not yet completely thickened. (S, TA.)* And in like manner, *It (anything) became commingled, or confused, one part with another. (S, K, TA.)* — + *He became [confused, or] in doubt, in his opinion, or judgment, not knowing how to utter it. (K.)* — + *He slept without fully satisfying his drowsiness, (K, TA,) so that he awoke heavy. (TA.)* — + *He was angry, and changed in colour by reason of anger: (TA:) or*

*he was angry, and would not answer. (K.)* — + *He was sick, not severely affected (لَمْ يَجْهَدْ) [in the CK لَمْ يَجْهَدْ], (L, K,) but suffering depression: (K:) or he showed himself to be depressed, (JK, L,) without emaciation, (JK,) or by emaciation: (L:) and he was oppressed by sickness beyond his power of endurance: (L:) or he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor. (En-Nadr.)* — ارغيداد also signifies + *Languidness, or weakness, in the eye, and the ear, and the sight. (JK.)*

Q. Q. 3. ارغلد [a verb app. syn. with رَغَدَ in an intensive sense;] of the measure اِفْعَلَل from الرَغْدُ [inf. n. of رَغَدَ]. (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.)

رَغَدٌ, applied to property, or water, or life, or herbage, *Plentiful; that does not cause one fatigue. (L.)* [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also رَغْدٌ.] You say رَغِيدٌ and رَغْدٌ and رَغِيدٌ and رَغْدٌ (A, Mṣb) and رَغْدٌ (Lh, TA,) and رَغِيدَةٌ (A,) *Life that is ample in its means or circumstances, untraitened, or plentiful, (Lh, A, Mṣb,) and easy, (Lh, Mṣb,) and pleasant. (A, Mṣb.)* And رَغِيدَةٌ and رَغْدٌ *A mode of life ample in its means or circumstances, untraitened, or plentiful, [and easy,] and pleasant. (S, A, K.)* And رَغْدٌ رَغْدٌ (A, L, K,) or رَغْدٌ (JK,) and رَغْدٌ رَغْدٌ (A, L, K,) or رَغْدٌ رَغْدٌ (JK,) *People, and women, in a state of life ample in its means or circumstances, &c.; (JK, A, K;) or having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk. (L.)*

رَغْدٌ an inf. n. of رَغَدَ. (Mṣb.) You say, هُوَ رَغْدٌ *He is in a state of life ample in its means or circumstances, untraitened, or plentiful, (A, Mṣb,) [and easy,] and pleasant. (A.)* — See also رَغْدٌ, in five places.

رَغْدٌ, and its fem., with ة: see رَغْدٌ.

رَغِيدَةٌ *Fresh milk, which is boiled, and upon which some flour is sprinkled, (JK, S, K,) then dates are mixed therewith, (JK,) or then it is mixed and stirred about, (S,) and it is licked up: (S, K:) and also remains of milk: (JK:) or fresh butter: (Mṣb:) or a piece, or portion, of fresh butter: (A:) pl. رَغَائِدُ. (JK, A.)* You say, الْأَمْنُ فِي الْمَعِيشَةِ الرَّغِيدَةِ أَطْيَبُ مِنَ الْبَرْنِيِّ بِالرَّغِيدَةِ, meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called بَرْنِي] with some fresh butter. (A.)

رَغِيدَةٌ i. q. رَغِيدَةٌ [q. v.]; (K;) [i. e.] *What is taken forth from wheat, and thrown away. (JK.)*

رَغِيدٌ } see رَغْدٌ.  
رَغْدٌ }



**مَرْدَعَةٌ** [*A place abounding with herbage; a meadow, or a garden; syn. رَوْضَةٌ.* (L.) See also **مَرْدَعَةٌ**.

**مُرْغَادٌ** part. n. of **لِ**. (L, K.) Milk [*that has become commingled, one part with another, but not yet completely thickened.* (L.) [And in like manner, Anything that has become commingled, or confused, one part with another.] — † One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K.) — [For its other meanings, see the verb.]

## رغس

1. **رَغَسَهُ اللَّهُ**, aor. **رَغَسَ**, inf. n. **رَغَسٌ**, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, **كَانُوا قَلِيلًا فَرَغَسَهُمُ اللَّهُ**, They were few, and God multiplied and increased them: and in like manner one says of **حَسَبٍ** [or grounds of pretension to respect], &c. (S, TA.) And **رَغَسَهُ اللَّهُ مَالًا**, (El-Umawee, S, K,) and **وَلَدًا**, (TA,) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA,) and blessed him therein; (El-Umawee, S, K,\*) as also **أَرغَسَهُ**, (K,) and **وَلَدًا**. (TA.)

4: see the last sentence above.

**رَغْسٌ** Increase: (S, K:) abundance: (TA:) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. **خَيْرٌ**. (S, K.) El-'Ajjaz says,

\* خَلِيفَةُ سَاسٍ بِغَيْرِ تَعَسٍ \*

\* إِمَامٌ رَغْسٌ فِي نِصَابٍ رَغْسٍ \*

[app. meaning, *A khalifeh who ruled without evil, a prosperous prince, of prosperous origin*]: **نِصَابٌ** is syn. with **أَصْلٌ**. (S.) — Also *A benefit, favour, boon, or blessing; syn. نِعْمَةٌ*: (K:) or *ampleness, or largeness, therein*: (TA:) pl. **أَرْغَاسٌ**. (K.)

**مُرْغَسٌ**: see the next paragraph.

**مُرْغَسٌ** One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbād, Sgh, K;) as also with **ش**. (TA.) — *A plentiful state of life; as also مُرْغَسٌ*, (K,) in the saying **هُمْ فِي مُرْغَسٍ مِنْ عَيْشِهِمْ** [They are in a plentiful state of life]. (TA.)

**مُرْغُوسٌ** Blessed; prospered; fortunate: (K,\* TA:) applied to a man, blessed, or prospered; (TA:) abounding in wealth or property; (K, TA;) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, **هُوَ مُرْغُوسٌ النَّاصِيَةِ** † He has a blessed, or fortunate, forelock. (TA.) — And with **ة**, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) Prolific; having numerous offspring. (Lth, K, TA.)

## رغف

1. **رَغَفَ**, (JK, O, Mgh,) aor. **رَغَفَ**, (O, Mgh,) inf. n. **رَغَفٌ**, (JK, O, Mgh, K,) He collected together (JK, O, Mgh, K) clay, (JK, O, K,) or dough, (Mgh, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Mgh) [and flat, but not thin, or not very thin], with his hand. (Mgh, O, K.) — **رَغَفَ الْبَعِيرُ**, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds (بُزْرٌ), and flour, (JK, O, K,) and the like. (O, K.)

4. **أَرغَفَ** He looked sharply, or intently, or attentively; (JK, O, K;) **إِنَّهُ** [at him, or it]; (TK;) said of a man and of a lion. (O.) — And He hastened, made haste, or sped, in going, journeying, or pace. (K.)

**رَغِيفٌ** A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed **رَقِيقٌ**; (Mgh;) [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, (Mgh,) from **رَغَفَ** as expl. in the first sentence above: (JK, O, Mgh, K:) pl. [of pauc.] **أَرْغِفَةٌ** (S, O, Mgh, K) and [of mult.] **رَغَفَانٌ** (JK, S, MA, Mgh, Mgh, K) and **رَغَفٌ** (JK, S, O, Mgh) and **رَغَفٌ** and **تَرَاغِيفٌ**; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbād. (O.)

**تَرَاغِيفٌ**: see what next precedes.

[This art. is wanting in the copies of the L and TA to which I have had access.]

## Quasi رغد

**إِرْغَدٌ**: see Q. Q. 3 in art. رغد.

## رغم

1. **رَغِمَ الْأَنْفُ**, [and, as will be seen from what follows, **رَغِمَ**, and **رَغِمَ**, inf. n. **رَغِمٌ** and **رَغِمٌ** and **رَغِمٌ**,] His nose clave to the **رَغَامُ** [i. e. earth, or dust]. (TA.) — [Hence,] **رَغِمَ أَنْفُهُ**, aor. **رَغِمَ**, inf. n. **رَغِمٌ** [&c. as above]; and **رَغِمَ**, aor. **رَغِمَ**; [and **رَغِمَ**, aor. **رَغِمَ**]; † He was, or became, abased, or humble, or submissive; as though his nose clave to the **رَغَامُ** by reason of abasement &c. (Mgh.) And **رَغِمَ أَنْفِي** and **رَغِمَ**, (S, K,) and **رَغِمَ**, (El-Hejeree, K,) inf. n. **رَغِمٌ** and **رَغِمٌ** and **رَغِمٌ**, (S,) [and app. **مَرغِمَةٌ** also, as seems to be indicated in the S and TA,] † My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA;) i. e. **لِأَمْرِهِ** [to his command]. (TA.)

And **غَرِمَ أَنْفًا** and **فُلَانٌ رَغِمَ أَنْفًا** [Such a one is, or has been, abased, or humbled]. (TA.) — And **رَغِمَ فُلَانٌ**, (S, TA,) or **رَغِمَ**, aor. **رَغِمَ**, inf. n. **رَغِمٌ** [&c. as above], (JK,) † Such a one was unable to obtain his right, or due; (JK, S, TA;) as also **رَغِمَ أَنْفُهُ**: the part. n. is **رَاغِمٌ**. (Har p. 369.) — **رَغِمَ** as a trans v.: see 4, [with which it is app.

syn. properly as well as tropically,] in three places. — [Hence,] **رَغِمَتْهُ**, (K,) inf. n. **رَغِمٌ**; (JK, TA;) and **تَرغِمَتْهُ**; (so in the JK; [perhaps a mistranscription for **رَغِمَتْهُ**];) † I did a thing against his will: (JK, K, TA:) or, so as to anger him; and vexed him. (TA.) — [And † I made him to do a thing against his will; forced him to do a thing: for] **الرَّغِمُ** is also syn. with **الْقَسْرُ**; (IAar, K, TA;) in some copies of the K erroneously written **القَسْرُ**. (TA.) — And **رَغِمَهُ** and **رَغِمَهُ**, aor. **رَغِمَ**, (K,) inf. n. **رَغِمٌ** (TA) [and app. **رَغِمَ** and **رَغِمَ** and **مَرغِمَةٌ**, as seems to be indicated in the K], † He disliked it, disapproved it, or hated it. (K, TA.) You say, **مَا أَرغِمُ مِنْهُ شَيْئًا** † I dislike not, &c., of it, anything. (JK, TA.) And **رَغِمَتِ النَّاسِيَةُ الْمَرْعَى** † The pasturing beasts disliked, &c., the pasture. (TA.) — See also 2. — [And see **رَغِمَ**, below.]

2: see 4, in three places. — **رَغِمَهُ**, (JK, M, K,) inf. n. **تَرغِمٌ**, (K,) also signifies He said to him **رَغِمًا**; (JK; [see **رَغِمَ**, below;]) or **رَغِمًا**; so in the K; but in the M, **رَغِمًا** and **وَدَغِمًا**: (TA:) and **رَغِمَهُ**, inf. n. **رَغِمٌ**, [in like manner,] he said to him **رَغِمًا**: or he did with him that which made his nose to cleave to the earth, or dust, (**مَا يَرغِمُ أَنْفَهُ**), and that which abased him. (Ham p. 97.)

3. **مُرَاغِمَةٌ** signifies † The breaking off from, or quitting, another in anger: (S, K, TA:) and the cutting off another from friendly, or loving, communion; cutting one, or ceasing to speak to him; or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] **رَاغِمَةٌ** signifies † He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh:) or he broke off from him, or quitted him, in anger: (Mgh:) and **أَرغِمَ أَهْلَهُ** † He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., **لَيَرَاغِمَنَّ رَبُّهُ إِنْ أَدْخَلَ أَبُوهُ النَّارَ**, i. e. † He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, **رَاغِمَ فُلَانٌ** † Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K,\* TA;) and went forth from them; (S, TA;) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — And **فُلَانٌ لَا يَرَاغِمُ شَيْئًا** † Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.)

4. **أَرغِمَهُ** [He cast it upon the **رَغَامُ**, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, **أَرغِمَ اللُّقْمَةَ مِنْ فِيهِ** He cast the morsel from his mouth upon the earth, or dust. (TA.) And it is said in a trad. of 'A'ishah, respecting the material for dyeing the hair, and the hands of women, **أَسْلَيْتِهِ وَأَرغِمِيهِ** [Wipe thou it off

from thy hand, or hands, and cast it upon the earth, or dust]. (S. [There said to be from the phrase here next following.]) You say also, ارغو *He*, (i. e. God, JK, S,) or *it*, (i. e. abasement, or humility, or submissiveness, K, TA,\*) made his nose to cleave to the earth, or dust; (JK, S, TA;) [or may *He* (i. e. God) make his nose to cleave to the earth, or dust;] and رغو signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — And [hence] the former of these two phrases means † *He* (i. e. God, Mgh) abased him, humbled him, or rendered him submissive, (Mgh, TA,) against his will; (TA;) [or may *He* abase him, &c.;] and so † the latter of the same two phrases: and the former, † *He* angered him; likewise said of God; (Ham p. 551;) and so ارغو alone; (K, TA;) like ادغى; (TA;) or both signify † he did evil to him, and angered him: (TA in art. دغى:) and ارغو † *He* was abased, or humbled, or rendered submissive: (Ham p. 617:) and رغو الله به الأنوف, inf. n. رغو, † *God* abased, or may *God* abase, the noses by means of him, or it. (Har p. 369.) [رغو, also, signifies † *He* abased him, humbled him, or rendered him submissive: you say,] هَذَا تَرْغِيْلُهُ † *This is an abusing, or a humbling, to him*: (Mgh:) and تَرْغِيْلُهُ لِلشَّيْطَانِ (occurring in a trad., TA) means † *For the abusing, or humbling, of the devil*. (Mgh.) — And ارغو † *He* urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do, or that which he could not resist doing. (JK, TA, and Ham p. 97, from Kh.) — See also 3.

5. تَرْغَمُ † *He* became angered, or angry, (S, K, TA,) with speech, and otherwise: (TA:) and sometimes it occurs with ز [i. e. تَرْغَمُ]. (S, TA.) Hence the saying of El-Hotei-ah, [app. describing a she-camel,]

\* تَرَى بَيْنَ لَحْيَيْهَا إِذَا مَا تَرْغَمَتْ \*  
\* لَغَامًا كَبَيْتِ الْعَنْكَبُوتِ الْمَدْدِ \*

[Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out]. (TA.) — See also 1.

رغو and رغو and رغو are inf. ns. of رَغَمَ and رَغَمَ said of the nose; and رَغَمَةٌ is syn. therewith; (S;) as is also رَغَمٌ. (TA.) One says to another, [by way of imprecation,] رَغْمًا [for رَغْمًا أَنْفُكَ May thy nose cleave fast to the earth, or dust; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] رَغْمًا is added, (M,) which is an imitative sequent to رَغْمًا. (K in art. دغى.) And رَغْمَةُ الرِّغْمِ and رَغْمَةُ [May cleaving to the earth, or dust, befall his nose; which may likewise be meant to be understood properly, or tropically]. (TA.) — [Hence,] the first also signifies, (IAqr, K, TA,) and so † the second, (Mgh,) and رَغْمَةٌ also, (TA,) † *Abasement*. (IAqr, Mgh, K, TA.) The Prophet said, رَغِمَتْ رَغْمَةً, (S,) i. e. † *I* was

sent for abasement to the believers in a plurality of gods, [or] by reason of dislike or disapproval [of their state; agreeably with the explanation next following]. (TA.) — رَغِمَ and رَغِمَ (Mgh, K, TA) and رَغِمَ and رَغِمَةٌ (K, TA) also signify † *Dislike, disapproval, or hatred*. (Mgh, K, TA.) You say, رَغِمًا or رَغِمًا or رَغِمًا, (TA,) and عَلَى رَغِمٍ, (ISH, TA,) and عَلَى رَغِمٍ أَنْفِهِ, (TA,) and عَلَى الرِّغْمِ مِنْهُ رَغِمَهُ, and عَلَى الرِّغْمِ مِنْ أَنْفِهِ, (Mgh,) and عَلَى الرِّغْمِ مِنْ أَنْفِهِ, (S,) i. e. † [He did it against his wish; in spite of him; or] notwithstanding his dislike, or disapproval, or hatred. (Mgh, TA.) — حَتَّى يَخْرُجَ رَغِمًا, [or رَغِمًا, in the TA without the vowel-sign,] occurring in a trad., means † *In order that he may become humble and abased, and the pride of the Devil may go forth from him*. (Mgh, TA.) — See also رَغَمَ.

رَغِمَ: see the next paragraph above, in six places.

رَغِمَ: see رَغِمَ, in three places.

رَغْمًا شاةٌ A sheep, or goat, having upon the extremity of its nose a whiteness, (JK, K,) or a colour different from that of the rest of its body. (K.)

رَغْمَانٌ: see the next following paragraph.

رَغَامٌ Earth, or dust; (S, Mgh, K;) as also رَغَامٌ: (IAqr, K;) [or] soft earth or dust, (K, TA,) but not fine: (TA:) or fine earth or dust: (AA, TA:) or sand mixed with earth or dust: (K:) or sand such as does not flow from the hand: (As, TA:) or, as IB says on the authority of AA, sand that dazzles the sight; as also رَغْمَانٌ; which latter, accord. to the K, is the name of a certain tract of sands. (TA.)

رَغَامَةٌ A thing that one desires, or seeks; (JK, K;) as also رَغْمَةٌ: (TA:) so in the saying, رَغْمَةً لِي عِنْدَهُ رَغَامَةٌ (JK, TA) and رَغْمَةً (TA) [I have a thing that I desire, or seek, to obtain from such a one].

رَغَامِي The nose; as also رَغْمِي and رَغْمِي, (K,) of which the pl. is رَغَامِي: (TA:) or رَغَامِي signifies the nose with what is around it: (IKoot, TA:) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطْأَنَّ مَرَاغِمَكَ [I will assuredly trample upon thy nose with the parts around it]. (TA.) — And The [appertenance called the] زِيَادَةُ [q. v.] of the liver; as also رَغَامِي: (S, K;) but the former is the more approved. (TA.) — And, (K,) some say, (S, TA,) [The bronchi, or the windpipe; i. e.] the tubes, (قَصَبٌ, S,) or the tube, (قَصْبَةٌ, K,) of the lungs. (S, K.) — Also A certain plant: a dial. var. of رَغَامِي [q. v.]. (K.)

رَاغِمُ الْأَنْفِ هُوَ رَاغِمٌ and هُوَ رَاغِمٌ [He has the nose cleaving to the dust: and hence,] † he is abased, or humble, or submissive: and † he is unable to obtain his right, or due: and [رَغِمَ] is

its pl.:] you say, هُمُ رَغِمُ الْأَنْفِ. (Har p. 369.) And رَاغِمٌ is used as an imitative sequent thereto. (K.) — Also † *Angry*. (TA.) — And † *Disliking, disapproving, or hating*. (TA.) — And † *Fleeing*. (TA.)

رَغِمَ: see رَغِمَ, first sentence: — and see also رَغَامِي: — and رَغَامِي.

رَغِمَ: see رَغَامِي, first sentence.

رَغْمَةٌ: see رَغِمَ, in five places: — and see also رَغَامَةٌ. — Also A certain game of the Arabs. (K.)

رَغِمَ: see the next paragraph but one.

رَغَامَةٌ † A woman who angers her husband. (K, TA.)

رَاغِمٌ (S, Mgh, K, TA) and مُرَغِمٌ (JK, TA) and رَغِمٌ (JK,) thus accord. to one reading in the Kur iv. 101, (Ksh,) or رَغِمٌ, (TA, [perhaps a mistranscription,]) † *A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them*: (Ksh and Bd in iv. 101:) and a place to which one emigrates: (Zj and Ksh and Jel ibid.:) or a place to which one shifts, removes, or becomes transferred: (Bd ibid.:) or a way by which one goes or goes away: (Fr, JK, S, K:) and a place to which one flees; a place of refuge: (Fr, S, Mgh, K:) and i. q. مُضْطَرَبٌ [meaning a place in which one goes to and fro seeking the means of subsistence: see art. ضَرْب]: (Fr, JK, S, K:) and a fortress, or fortified place; syn. حَصْن. (IAqr, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدُ فِي الْأَرْضِ مَرَاغِمًا كَثِيرًا [He shall find in the earth many a road &c.]. (S, TA.) And a poet says,

\* إِلَى بَلَدٍ غَيْرِ دَانِيِ الْمَحَلِّ \*  
\* بَعِيدِ الْمَرَاغِمِ وَالْمُضْطَرَبِّ \*

[To a country not near in respect of the place of alighting, remote in respect of the road &c. and of the region in which people go to and fro seeking the means of subsistence]. (Zj, TA.)

مُرَغِمٌ: see the next preceding paragraph.

## رغو

1. رَغَا, (S, Mgh, K,) aor. يَرْغُو, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رَغَتْ, aor. تَرْغُو, said of a she-camel; (JK, Mgh;) inf. n. رَغَا, (JK, S, Mgh, Mgh, K,) with which رَاغَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) *He* grumbled, or uttered a grumbling cry; syn. ضَجَّ; (S;) or uttered a cry, (Mgh, K,) and grumbled; syn. صَوَّتَ فَضْجًا: (K:) or she uttered a cry [&c.]: (Mgh:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رَغَا signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Mgh) of the camel [when he is being laden, and on some other occasions of discontent], (Mgh,)

or of animals having the kind of foot called رَغْفٌ: (S:) also of the bird called رَغَاءٌ [&c.]. (TA.) It is said in a prov., كَفَى بِرَغَائِهَا مُنَادِيًا [Her grumbling cry suffices as a caller] i. e., the رَغَاءُ of his camel serves instead of his calling in presenting himself for entertainment as a guest: (S:) A'Obeyd says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, "Send him who shall ask permission for thee [to go in];" whereupon he replies, "His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission." (Meyd. [See also Freytag's Arab. Prov. ii. 328—9.]) And in another prov., كَانَتْ عَلَيْهِمْ كَرَاغِيَةٌ الْبَكْرُ (JK, Meyd.) or الشَّعْبُ, [i. e. There befell them the like of the grumbling cry of the young camel,] meaning, the رَغَاءُ of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the auguring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.]) — رَغَا said of a boy, or child, means † He wept most violently. (K, TA.) — [It is also, app., said of a man, as meaning † He shouted: and † he spoke with a loud voice. (See 6, and رَغَاءٌ.)] = See also 2.)

2. رَغَى (S, Mṣb, K,) inf. n. تَرَغِيَةٌ (S,) said of milk, (S, Mṣb, K,) It frothed; (S;) it had رَغْوَةٌ [or froth]; as also † ارغى (K,) inf. n. ارْغَاءٌ; (TA;) and † رَغَا (K,) aor. يَرْغُو, inf. n. رَغْوٌ: (TA:) or it had much froth; as also † ارغى (TA:) or its froth estuated. (Mṣb.) — [Hence,] رَغِيَتْ إِبِلُهُمْ تَرغى وتشف, i. e. [Their camels became, or became in the evening, so as that they yielded frothy milk; or so as that] they had رَغْوَةٌ and نُشَافَةٌ. (Yanḳoob, S.) = تَرغِيَةٌ also signifies † The act of angering [another]. (IAṣr, K, TA.)

4. ارغى He made his she-camel to utter the grumbling cry termed رَغَاءٌ: (S, K:) [and] he made his camel to do so in order that he might be entertained as a guest. (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Falḳasee says,

وَمَا يَرْغَى لِشَدَادِ فَصِيلٍ

[And a young camel belonging to the family of Sheddād is not made to utter its grumbling cry for the want of its mother]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (S.) And it is said in a prov.,

أَرْغُوا لَهَا حَوَارِمًا تَقَرُّ

[Make ye her (the camel's) young one to utter its grumbling cry, then she will be quiet]: for the she-camel when she hears the رَغَاءُ of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) أَرْغُوا لِلرَّحِيلِ means They made

their saddle-camels to utter the grumbling cry [for removal, or departure, or journeying]; camels being wont to do so when the loads are lifted upon them. (TA.) — Hence, ارْغَاهُ † He subdued, subjected, or oppressed, him; and abased him: because the camel [generally] does not utter the cry termed رَغَاءٌ except in consequence of abasement, or humiliation. (TA.) — [Hence also,] رَغَا هِيَ مَلِيكَةٌ الْإِرْعَاءِ † She is the slave (مَلِيكَةٌ meaning of noise and loquacity, so that she distresses the hearers: or it may mean [she is subject to] the frothing of her lips, by reason of her loquacity; from رَغْوَةٌ meaning "froth." (TA. [See رَغَاءٌ.]) — You say also, مَا أَتَغَى وَلَا أَرْغَى He gave not a sheep or goat, nor a she-camel; (S, K:) like as you say, مَا أَحْشَى وَلَا أَجَلَّ (S. [See 4 in art. ثَغُو.]) = See also 2, in two places. — [Hence,] ارغى said of him who is discharging his urine, † He had much froth to his urine. (K, TA.) — [Hence also,] تَرغينا سَقَاطٌ اَحْدِشًا, a phrase used by a poet, means † She feeds us with [or gives us] little discourse, [or the refuse of her discourse,] like froth. (TA.)

6. تَرَاغَوْا They uttered the cry termed رَغَاءٌ, [or rather † a cry, or cries, similar thereto,] one here and one here. (S, K.) It is said in a trad., تَرَاغَوْا عَلَيْهِ فَتَقَتْلُوهُ (S, IATH, TA) † They shouted, one to another, and called one another, against him, to slay him, and slew him. (IATH, TA.)

8. ارتغى He drank رَغْوَةٌ, i. e. froth: (S, Mṣb:) or ارتغى he took, and sipped, or supped, froth. (K.) It is said in a prov., يَسْرُ حَسَوًا فِي ارْتِغَاءٍ [He conceals a sipping, or supping, in drinking froth]: applied to him who pretends one thing when he means, or desires, another: (S:) accord. to AZ and As, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaabee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, "His wife has become unlawful to him." (S.)

رَغْوَةٌ A single uttering of the grumbling cry termed رَغَاءٌ. (TA.) = Also, and رَغْوَةٌ and رَغْوَةٌ, (JK, S, Mṣb, K,) the last mentioned by Lh and others, (S,) and رَغَائَةٌ (JK, S, Mṣb, K) and رَغَائَةٌ, (S, Mṣb, K,) the latter as heard by Abu-l-Mahdee, (S,) and رَغَاوَةٌ (JK, S, Mṣb, K) and رَغَاوَةٌ, (S, K,) the latter as heard by Abu-l-Mahdee, (S,) and رَغَاوَى, (AZ, TA,) The froth of milk [&c.]; (JK, S, K;) or the first three signify the froth that comes upon a thing when it estuates; and the next three, the froth of milk: (Mṣb:) pl. of the first رَغَاوَاتٌ, (Mṣb, TA,) and of the second رَغَاوَى, (S, Mṣb, TA,) and of the last رَغَاوَى. (TA.) = Also the first (رَغْوَةٌ), A rock, or a piece of rock. (IAṣr, K.)

رَغْوَةٌ [The grumbling cry termed رَغَائَةٌ;] a subst. from رَغَا [inf. n. of رَغَا]. (TA.) = See also the next preceding paragraph.

رَغْوَةٌ: see رَغْوَةٌ.

رَغَا: see رَغْوَانٌ.

رَغَا inf. n. of 1 as explained in the first sentence. (S, K, &c.) [It is often used as a simple subst. like its syn. رَغَائَةٌ.] — See also رَغَاءٌ.

رَغُو A she-camel that utters much, or often, the grumbling cry termed رَغَاءٌ. (S, K.)

رَغَاوَةٌ: }  
رَغَائَةٌ: } see رَغْوَةٌ.  
رَغَاوَى: }

رَغَا + Loquacious: or loud in voice: (TA:) and رَغْوَانٌ is [syn. therewith, or nearly so, being] a surname of Mujāshi' (K, TA) the son of Dārim, (TA,) because of his eloquence, (K, TA,) and the loudness of his voice. (TA.) — Also A certain bird, (K, TA,) that cries much and uninterruptedly; (TA;) of the kind called دُخُلٌ; dust-coloured: its crying is termed رَغَا: and the pl. is رَغَااتٌ. (En-Nadr, TA.)

رَغَا [part. n. of رَغَا]. You say نَاقَةٌ رَغَائَةٌ A she-camel that utters the cry termed رَغَاءٌ. (Mṣb.) — [Hence,] مَا لَهُ ثَاغٌ وَلَا رَاغٌ [He has not a sheep or goat, nor a camel]: (TA in art. ثَغُو:) and مَا لَهُ ثَاغِيَةٌ وَلَا رَاغِيَةٌ He has not a sheep or goat, nor a she-camel: (S:) and مَا بِالْبَادِرِ ثَاغٌ وَلَا رَاغٌ There is not in the house any one. (S and TA in art. ثَغُو.) — Also, رَاغٌ, A certain bird, begotten between the وَرْشَانِ [q. v.] and the حَمَامِ [or common pigeon]; an admirable variety: so says Kzw, but he has written the word with the unpointed ع: Es-Suyootī says that in the "Tib-yān" it is with the pointed غ: and El-Jāhīdh mentions its being prolific, long-lived, and having in its cooing a quality which its parents have not. (TA.) = Also Milk having froth. (JK.)

رَغَائَةٌ fem. of رَاغٌ [q. v.] — Also syn. with رَغَاءٌ [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like رَغْوَةٌ, it has for its pl. رَوَاغٌ:] you say, سَمِعْتُ رَوَاغِي الْإِبِلِ I heard the [grumbling] cries of the camels. (TA.)

مُرَغٌ [act. part. n. of 4]. — [Its fem.] مُرَغِيَةٌ is app. the sing. of مُرَاغِي [probably a mistranscription for مُرَاغٍ, the reg. pl.], (TA,) which is an epithet applied to camels, meaning Whose milk has much froth. (K, TA.)

مُرَغَةٌ A skimmer; i. e. a thing with which (or in which, as in one copy of the K,) froth is taken: (S, K:) or a wooden thing with which one takes off the froth of milk: pl. مُرَاغٌ. (JK.)

كَلَامٌ مُرَغٌ: Speech, or language, that does not clearly express its meaning. (S, K, TA.)

رف

1. رَفٌّ (T,) or رَفٌّ تَوْنُهُ (S, M, O, K,) aor. رَفَّ, inf. n. رَفٌّ and رَفَفٌ, Its colour shone, or glistened; (T, S, M, O, K;) said of a thing; (T;) as also

ارتَفَ (K.) Thus رَفَتْ أَسْنَانُهُ *His teeth shone, or glistened.* (M.) El-Aqshà says, describing the front teeth of a woman,

• وَمَا تَرَفَ غُرُوبُهُ • يَشْفِي الْمُتَمَرِّدَا الْحَرَارَةَ •

[And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning in his heart]. (T, O, S.) And one says also, رَفَ الْبَرْقُ, aor. 2 and 2, (M,) inf. n. رَفًى, (M, K,) *The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again.* (M, K.) — رَفَ الثَّيَابُ, aor. 2, inf. n. رَفًى, *The plant, or herbage, quivered, or became tall, (اهْتَزَّ,) being green and glistening; and رَفًى is a dial. var. of the inf. n. رَفًى in this sense: (Lth, T:) or quivered, or became tall, (اهْتَزَّ,) and was luxuriant, or flourishing, and fresh, or succulent: or, as AHn says, became glistening, or bright, in its sap: (M:) and رَفَ الشَّجَرُ, aor. and inf. n. as above, *The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also رَفَ, aor. 2, inf. n. رَفًى. (T in art. ورف.)**

— رَفَتْ عَيْنُهُ, aor. 2 and 2, inf. n. رَفًى, *His eye quivered, or throbbed: (M, K:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAqr, T, K;) as, for instance, of the eyebrow. (IAqr, T, M.)*

— رَفَ said of a bird: see R. Q. 1, in two places. — رَفَ, aor. 2, [said of a man,] *He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and self-conceited, gait. (M.) — رَفَ إِنْى كَذَا He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. ارتاح: (K:) and so said of the*

heart. (O.) — رَفَ لَهُ, (O, K,) aor. 2 and 2, inf. n. رَفًى, *He laboured for him with service, both honourable and mean. (O, K.) — رَفَ بِلَانٍ He treated such a one with honour: (O, K:) [and so, accord. to the TA, رَفَى فَلَانًا, as is shown in the first paragraph of art. حف.]*

— رَفَ الْقَوْمَ بِهِ *The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him. (O, K.) — رَفَتْ عَلَيْهِ Wealth became abundantly bestowed upon him; syn. صَفَتْ. (M.) — رَفَ, aor. 2 (IAqr, T, K) and 2, (K,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n. رَفًى, (O,) *He ate (IAqr, T, K) soundly, (IAqr, T, [see رَفَقَ, the inf. n. of unity,]) or much, or largely. (O, K.) — رَفَتْ الْإِبِلُ, (AHn, M, K,) and رَفَتْ الْغَنَمُ, (K,) رَفَتْ الْبَقَلُ, (TK,) aor. 2 and 2, inf. n. رَفًى, *The camels, (M, K,) and the sheep or goats, (K,) ate, (AHn, M, K,) or ate herbs, or leguminous plants, (TK,) in a certain manner, (K,) without filling the mouth therewith. (TK.)***

— رَفَتْ اللَّبَنُ, (TK,) inf. n. رَفًى, (K,) *He drank milk every day. (K, TK.) — [Hence, perhaps,]*

أَخَذَتْهُ الْحُمَى رَفًا *The fever attacked him every day. (O, K.) — رَفَ, aor. 2, (A'Obeyd, T, S, M,) inf. n. رَفًى (A'Obeyd, T, S, M, K) and رَفًى, (M,) also signifies *He sucked (A'Obeyd, T, S, M, K) a thing: (M:) and he sucked in [saliva &c.] with his lips. (A'Obeyd, T, S.) You say, رَفَ أُمُّهُ He (a young camel) sucked his mother. (K.) And رَفَ الْمَرْأَةُ, (M, O,) or الْجَارِيَةُ, (IAqr, L in art. مصد,) aor. 2, (M, O,) inf. n. رَفًى, (O,) *He sucked in the woman's, or the girl's, saliva from her mouth: (IAqr, M, and L ubi supra:) or he kissed her with the extremities of his lips. (M, O, K.)***

And hence, (M,) إِنْى لَأَرْفُ شَعْتِي وَأَنَا صَائِمٌ, in a trad. of Aboo-Hureyreh, (T, M, O, Mgh,) means *Verily I suck in her saliva [from her lips while I am fasting]: (A'Obeyd, T, M, O:) or I kiss [her lips], and suck [them], and suck in [her saliva from them]. (Mgh.) — رَفَقَهُ, (M, O, K,) aor. 2, (M,) inf. n. رَفًى, (M, O, K,) *He did good to him; conferred a benefit, or benefits, upon him. (M, O, K.) [And He gave to him.] You say, فَلَانٌ يَحْفُنَا وَيَرْفُنَا, meaning Such a one gives to us, and brings us corn or food. (M. [See also other explanations in art. حف.]) And فَلَانٌ يَرْفُنَا Such a one guards us, defends us, or takes care of us. (S.) [Hence,] it is said in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيُتَصَدَّقْ [explained in art. حف:] and one says, مَا لَهُ حَافٍ وَلَا رَافٍ [also explained in art. حف.]. (S.) — رَفَى الْبَيْتَ He made to the**

بيت [which here seems from the context to mean tent] what is termed a رَفَ [q. v.]. (M.) [And hence, app.,] رَفَى ثَوْبَهُ, aor. 2, inf. n. رَفًى, *He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part. (K.) — رَفَى He fed him [i. e. a beast] with رَفَى, i. e. straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof. (M.) — رَفَى الثَّوْبَ, (M,) inf. n. رَفًى, (M, O, K,) *The garment, or piece of cloth, became thin: (M, O, K:) but this is not of established authority. (M.)**

4. ارتَفَتْ عَلَى بَيْضَتِهَا *She (a hen) spread, or expanded, the wing over her egg. (O, K.)*

8: see 1, first sentence.

R. Q. 1. رَفَرَفَ, (T, S, M, K,) inf. n. رَفَرَفَةً, (T, K,) *He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place; (T, M;) as also رَفَرَفَ: (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art. فرش:) and he (a bird) expanded his wings; as also رَفَرَفَ; but this latter is not used. (O, K.) One says also, of an ostrich, يَرْفَرِفُ بِجَنَاحَيْهِ ثُمَّ يَرِيدُ [He flaps his wings, then runs]. (T, S, O.) — [See also R. Q. 1 in art. زف, last sentence.] — رَفَرَفَ He was, or became, affectionate, favourable, or kind, to the people, or party; syn. تَحَدَّبَ. (M.) — رَفَرَفَ also signifies *The making a sound: (K:) its verb, رَفَرَفَ, meaning It (a thing) made a sound. (TK.)**

4. ارتَفَتْ عَلَى بَيْضَتِهَا *She (a hen) spread, or expanded, the wing over her egg. (O, K.)*

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R. Q. 1. رَفَرَفَ, (T, S, M, K,) inf. n. رَفَرَفَةً, (T, K,) *He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place; (T, M;) as also رَفَرَفَ: (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art. فرش:) and he (a bird) expanded his wings; as also رَفَرَفَ; but this latter is not used. (O, K.) One says also, of an ostrich, يَرْفَرِفُ بِجَنَاحَيْهِ ثُمَّ يَرِيدُ [He flaps his wings, then runs]. (T, S, O.) — [See also R. Q. 1 in art. زف, last sentence.] — رَفَرَفَ He was, or became, affectionate, favourable, or kind, to the people, or party; syn. تَحَدَّبَ. (M.) — رَفَرَفَ also signifies *The making a sound: (K:) its verb, رَفَرَفَ, meaning It (a thing) made a sound. (TK.)**

4. ارتَفَتْ عَلَى بَيْضَتِهَا *She (a hen) spread, or expanded, the wing over her egg. (O, K.)*

8: see 1, first sentence.

رَفَ *A thing resembling a طاق, [i. e. a kind of arched construction, app. like the صَفَّة described and figured in the Introduction to my work on the Modern Egyptians,] (El-Farabee, S, Mgh, K,) upon which are placed the طَرَائِف [or choice articles, such as vessels and other utensils &c.,] of the house; as also رَفَرَفَ: (IAqr, T, K:) the رَفَ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room]: IDrd says that the word is Arabic: (Mgh:) the pl. is رَفُوفٌ (T, S, O, Mgh, Mgh, K) and رَفَائِف. (O, Mgh, Mgh.) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, أَمَا إِنَّ رَفَائِفِي تَقْصِفُ تَمَرًا *Verily my shelves are breaking with dates, by reason of the large quantity thereof. (Mgh.)* رَفُوفُ الْخَشَبِ, also, means *The planks of the نَحْد [or lateral hollow of a grave]. (Mgh.)* [And accord. to Golius, on the authority of a gloss. in the KL, رَفَ also signifies *A small arched window in a wall.*] = [When the رَفَ of a بَيْت is mentioned, by بَيْت may sometimes be meant a tent:] see رَفَرَفَ. = Also *A flock of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.) — A herd of oxen or cows. (Lh, O, K.) — A row of birds. (IAqr, T and TA in art. ابل.) — A company of men. (Fr, T.) — Large camels; (O, K;) as also رَفَ: (K:) [or] a large herd of camels. (M.) = An enclosure (حظيرة) for sheep or goats. (M, O, K.) = Any tract of sand elevated above what is adjacent to it or around it. (K.) = Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مَبْرُور. (M, K.) = A soft garment or piece of cloth. (K.) = And, as some say, (M,) Salira (M, K) itself [as well as the “sucking in of saliva:” see 1]. (M.)**

رَفَ: see رَفَقَ.

رَفَ *A daily شَرْب [i. e. drinking, or share of water]. = See also رَفَقَ.*

رَفَقَ [inf. n. of unity of رَفَ,] i. q. رَفَقَةً [app. as meaning *A flash of lightning*]: (IAqr, T:) or a shining, or glistening. (O.) — And *A quivering, or throbbing. (IAqr, T.) = Also A sound act of eating; syn. أَكَلَةٌ مُحْتَمَةٌ. (IAqr, T, O, K. [In the CK, in this sense, erroneously written رَفَقَةً]) — And A suck. (IAqr, T.)*

رَفَقَ i. q. تَبِنَ [i. e. *Straw; or straw that has been trodden or thrashed, and cut*]; and *what has been broken in pieces thereof*; [also written رَفَقَ and رَفَتْ and رَفَقَ]; (M, O, K;) as also. رَفَقَ. (K.) [See also رَفَقَ.]

رَفَقَ *What has fallen about of straw, and of dried leaves or branches of the سَمُر [or gum-acacia-tree]. (IAqr, M.)*

رَفًى *Shining, or glistening. (KL. [The meaning of “dispersed” assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is*



app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word درخشنده. One says also. ثَغْرٌ رَفَافٌ [app. رَفَافٌ] *Front teeth shining or glistening.* (Har p. 314.) — Applied to a garment, or piece of cloth, (S, O,) and to trees (شجر), (S, O,\* K,) and other things, (K,) *Moistened* [app. by dew or the like, so as to be rendered glossy]. (S, O, K.) — Also, applied to a garment, or piece of cloth, *Thin.* (O.) = *Abundance of herbage, or of the goods, conveniences, or comforts, of life.* (O, K.) = *The lily.* (O, K.) = *The roof* (Sh, M, O, K) of a [tent such as is called] فُسْطَاط. (Sh, O, M.) — See also رَفْرَفٌ. = *Boats upon which a river was crossed, consisting of two or three joined together, for the use of the king.* (O, K.)

رَفَافَةٌ *The thing that is put in the lower part of the helmet.* (AA, O. [See also رَفْرَفٌ])

رَفَافٌ: see the next preceding paragraph. — Also A plant, or herbage, *intensely green.* (TA in art. وُور.)

رَفْرَفٌ: see رَفٌّ, first sentence. — Also A window; or an aperture for the admission of light; syn. رَوْشَن. (IAar, T, K;) and so رَفِيفٌ. (AA, T, O, K.) = Also *Coverlets* (مَحَابِس, Katādeh, T) for beds: (T:) or beds [themselves]: (AO, T, O, K:) or carpets: (AO, T, K:) or green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour, ثِيَابٌ خَضِرٌ, [which may have either of these two meanings,] S, M, O, K,) that are spread, (M,) or of which مَحَابِس [see above] are made, (S, O, K,) and which are spread; (K;) n. un. with ة; (S, O, M;) but some make the former a sing.: (O:) pl. رَفَارِف. (M:) or it signifies, (T, O,) or signifies also, (K,) the *redundant parts* of مَحَابِس, (T, O, K,) and of beds; (K;) and anything that is redundant and that is folded: (O, K:) or pieces of thin دِيْبَاج [or silk brocade]: (M, K:) it occurs in the Kur lv. 76: and some say that it there means the meadows, or gardens, (رِيَابُ) of Paradise: (Fr, T:) or, as some say, pillows: (T:) or it signifies also a pillow: and meadows, or gardens; syn. رِيَابُ: (K:) also a carpet: (T:) and sometimes it is applied to any wide garment or piece of cloth. (Bd in lv. 76.) — Also The كُسر [app. as meaning the lowest piece of cloth, or the part of that piece that is folded upon the ground,] of a [tent of the kind called] حَبَاء: (Lth, T, S, M, O, K:) and a piece of cloth (خُرْقَة) that is sewed upon the lower part of a [tent of the kind called] فُسْطَاط (Lth, T, M, K,) and of a سُرَادِق (M, K,) and the like; as also رَفٌّ, of which the pl. is رَفُوفٌ (M: [in the CK, الفُسْطَاط is erroneously put for الفُسْطَاط]) or the skirt of a tent: (Bd in lv. 76:) and, accord. to IAar, the extremity, edge, or border, of a فُسْطَاط. (T.) — Also The redundant portion of the skirt of a coat of mail: (A'Obeyd, T, O:) or the sides of a coat of mail, (S, K,) and the pendent portions thereof: (S, O, K:) n. un. with ة. (S.) And the رَفْرَف of a coat of mail is [The تَبِيغَة, q. v.: or] a piece of mail (زُرَّة) which is

fastened to the helmet, and which the man makes to fall down upon his back. (M, K.) — The pendent branches of the [tree called] أَيْكَة. (T, O, K.) — Soft, or tender, and drooping trees. (M, K.) And Certain trees, (K,) certain drooping trees, (As, T, O,) growing in El-Yemen. (As, T, O, K.) — Also, [because pendent,] The [caruncle, in the vulva of a girl or woman, called] بَطْر [q. v.]. (Lh, M, K.) — And A species of fish (Lth, T, M, O, K) of the sea. (M, K.)

رَفْرَفٌ *The bird called ظَلَّة.* (Ibn-Selemeh, S, O, K. [See art. خَطَفٌ]) And sometimes, (S,) *The male ostrich:* (T, S, M, O, K:) because (S) he flaps his wings (يُرفِف بِجَنَاحِهِ) and then runs. (T, S, O.) — Also *The wing* of an ostrich and of any bird. (M.)

رَفْرَفٌ *Quick, or swift.* (O.)

رَفٌّ: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph.

مَأْكَلٌ i. q. مَرْتٌ [A place, or time, of eating]. (O.)

[This art. is wanting in the copies of the L and TA to which I have had access.]

## رفا

1. رَفًّا السَّيْفَةِ (M, Mgh, K,) aor. َ , inf. n. رَفٌّ, (M,) *He brought the ship near to the bank of a river;* (M, K;) as also رَفَّاهَا: (S, TA:) or both signify he brought the ship near to the bank of a river and made her still, or motionless: (Mgh:) or the latter, he brought her near to the land; or to the part of the land that was near; or so the former accord. to AZ; (T;) and so the latter: but in the K, رَفًّا is expl. as signifying simply he made, or drew, or brought, near. (TA.) رَفَّوْا occurs in a trad. [as meaning They brought the ship near to an island]: and some say رَفَّاتٌ for رَفَّاتٌ; which latter is the original. (TA.) — [Hence, accord. to ISd in the M, but this I think doubtful,] رَفًّا التَّوْبِ, (AZ, T, S, M, Mgh, Msh, K,) aor. as above, (AZ, T, S, Mgh, Msh,) and so the inf. n., (AZ, T, S, Mgh,) *He repaired, or mended, [or darned,] the garment, (S, Msh,) where it was rent; (S;) or he closed up what was rent in the garment, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]:* (Mgh:) and sometimes it is pronounced without َ ; (S;) [i. e.,] one says also رَفَّوْا التَّوْبِ, and رَفَّقُوْهُ, aor. َ , (Msh,) inf. n. رَفَّقُوْهُ, (IAar, T, Msh;) and رَفَّقْتَهُ, aor. َ , inf. n. رَفَّقُوْهُ, which is of the dial. of Benoo-Kaab; (Msh;) but this last is strange. (TA.) [See 1 in art. رَفُو.] One says, رَفَّقَ أَغْثَابَ حَرَقٍ وَمِنْ أَغْثَابِ رَفَّقَ [He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs]: (S, M:) i. e., by الإغْثَابِ he rends his religion, and by الإِسْتِغْفَارِ he repairs it. (M.) — And [hence,] رَفَّقَ بَيْنَهُم *He effected a reconciliation, or made peace, between them;* (M, K;) like رَفَّقَ. (TA.) — And رَفَّقَ الرَّجُلَ (M, K,) aor. and inf. n. as above, (M,) *He appeased, quieted, or calmed, the man,* (M, K, TA, [like

رَفَّقَ, without َ , see art. رَفُو.] *stilling his fear, or terror, and treated him with gentleness.* (TA.) — See also 3. — رَفًّا is also said to signify تَزَوُّج [He married; or took a wife]; (TA;) or so رَفَّا [without َ ]. (T.)

2. رَفَّاهُ (T, S, M, K,) inf. n. تَرَفَّاهُ and تَرَفَّاهُ (T, S, K,) *He said to him, (namely, a man who had had a wife given to him, T, S, M,) بِالرَّوْقَةِ وَالْبَيْنِ* (T, S, M, K; [see رَفَّاهُ, below;]) as also رَفَّاهُ, without َ . (TA.)

3. رَفَّاهُ (AZ, T, S, M,) inf. n. مُرَفَّاهُ; (AZ, T;) and رَفَّاهُ (K, but there without any objective complement,) and رَفَّاهُ; (TA;) *He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. حَبَّاهُ; (AZ, T, S, M, K;\*)* فِي الْبَيْعِ [in selling]: (AZ, T, S;) or رَفَّاهُ signifies دَارَاهُ [he treated him with gentleness, or blundishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: (IAar, M:) or رَفَّاهُ is also syn. with دَارَى; and so is رَفَّاهُ. (K.)

4. رَفَّاهُ *He, or it, drew near, or approached.* (K.) You say, رَفَّاهُ السَّيْفَةِ *The ship drew near, or approached,* (T, TA,) to the land, (T,) or to the part of the land that was near, or to the bank of a river. (TA.) — رَفَّاهُ إِيَّاهُ *He inclined to, or towards, him, or it;* (Fr, T, K;\*) as also رَفَّاهُ. (Fr, T.) And (K) *He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging;* (S, M, K;) as also رَفَّاهُ. (TA in art. رَفُو.) — *He combed, or combed and dressed, his hair.* (K,\* TA.) = As a trans. v.: see 1, in two places: — and see also 3, in two places.

6. تَرَفَّوْا *They agreed together; or were of one mind or opinion:* (S, K;) and they aided, or assisted, one another; or leagued together, and aided one another. (S.) And تَرَفَّوْا عَلَى الْأَمْرِ *They agreed together to do the thing:* (M:) they agreed together, or conspired, to do the thing, their stratagem and their affair being one. (T, TA.)

رَفًّا *Close union; coalescence;* (ISk, T, S, M, K;) consociation; these being the meanings if the root be with َ : (ISk, T:) good consociation: (T:) and composure of disunited circumstances or affairs: (K:) or reparation: (Msh:) and concord, or agreement; (T, S, M;) like مُرَفَّاتٌ; [if the root be] without َ : (T:) or, if the root be without َ , the meaning is tranquillity; or freedom from disturbance, or agitation. (ISk, T, S.) Such are said to be the meanings in the saying, بِالرَّوْقَةِ وَالْبَيْنِ; (ISk, T, S, M, Msh, K; [see 2;]) i. e. [May it (the marriage) be] with close union, &c., (K, TA,) and increase (TA) [or rather the begetting of sons, not daughters]: or with reparation [of circumstances or condition, and the begetting of sons]. (Msh.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T,\* TA:) and some relate that he used to say, in its stead, بَارَكَ فِيكَ and بَارَكَ اللَّهُ عَلَيْكَ [May God

فَفَّ, said by some to be a simple subst., but by others to be an inf. n., (TA,) *Foul, unseemly, immodest, lewd, or obscene, speech*, (Lth, T, S, M, Mgh, Mṣb, K,) *in relation to women*; (T;) this being the primary signification: (Lth, T:) and *talk to women in, or respecting, coition*: (S, K, TA:) and the *speaking plainly of what should be indicated allusively, relating to coition*: (Mgh:) or *allusion to coition*: (M:) or *foul, unseemly, immodest, lewd, or obscene, speech addressed to women*; (T, S, Mgh, K;) so accord., to l'Ab: (T, S, Mgh:) and *coition*: (Lth, T, S, M, Mgh, Mṣb, K:) and *hissing*; and *amatory and enticing talk, or conversation*; and *any other similar act, of such acts as occur in the case of coition*: (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Mṣb,) it is *coition*: (A, Mgh, Mṣb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Mṣb,) the *making an appointment for coition*: (A, Mgh, Mṣb:) and with the eye, (A, Mgh,) or with respect to the eye, (Mṣb,) the *making a signal of a desire for coition*: (A, Mgh, Mṣb:) or it is a word comprehending everything that a man desires of his wife. (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means *Coition*: (Zj, T, Mgh, Mṣb:) and *speech that may be a means of inducing coition*: (Zj, T:) or *foul, unseemly, immodest, lewd, or obscene, speech*: (M, Mgh, Mṣb:) or, accord. to Th, the *removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like*. (M. [In the L and TA, the explanation

of Th is so given as to relate, not to رَفَث, but, to رَفَثَ. (J.) And in the same, ii. 183, where it is allowed in the night of fasting, it means Coition: (Mgh:) or the going in to one's wife; syn. إِفْضَاء; wherefore it is made trans. by means of إِلَى, like as is إِفْضَاء. (M, Mgh.)

## رفد

1. رَفَدَهُ, aor. -, inf. n. رَفَدَ, He gave him, or gave him a gift: (T, S, M, A, \* Mgh, K:) or it signifies, (Mgh,) or signifies also, (S, M, A,) he aided, helped, or assisted, him: (T, S, M, A, Mgh:) and رَفَدَهُ, (M, A, Mgh,) inf. n. رَفَدَ, (S, K,) signifies the same (S, M, A, Mgh, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify he aided, helped, or assisted, him, by a gift or by a saying or by some other thing: (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also رَفَدَهُ; (A:) [meaning he aided him; or he aided with him; or he aided him, being aided by him; for] رَفَادَةٌ is syn. with مَعَاوَنَةٌ. (S, L.) One says, لَا أَقُومُ إِلَّا رَفَدًا I will not stand unless I be helped to do so. (TA.) — [Hence,] He propped it up; namely, a wall: (Zj, T, A:) and رَفَدْتُهُ I propped it up, or supported it, namely, a thing, with it, meaning any other thing used for such a purpose. (Zj, T.) — And [hence,] رَفَدَهُ, (M, L,) or رَفَدَ عَلَيْهِ, aor. -, inf. n. رَفَدَ, (AZ, T, S, M,) He made for him, (AZ, S, M,\*) or put upon him, (T, M,\*) namely, a camel, (AZ, S,) an appertenance of the saddle, called a رَفَادَةٌ: (AZ, T, S, M:) [and رَفَدَهُ, or رَفَدَ عَلَيْهِ, signifies the same; for] رَفَادٌ is syn. with رَفَدَ as meaning the putting to a beast, or furnishing him with, a رَفَادَةٌ. (K.) [Hence,] يَرْفُدُ بِخَرْقَةٍ [meaning It is furnished with a piece of rag, as a compress,] is said of a wound (S, K) &c. (S.) — And رَفَدَهُ signifies also It held it fast; namely, any one thing, another thing. (M.)

2. رَفَدُوا فَلَانًا, (M, A,) inf. n. رَفَدَ, (S, K,) † They made such a one a lord, or chief; (S, M, A, K;) made him great, or magnified him, or honoured him; (K,\*) and set him over their affairs; (M;) [lit. made him to give gifts;] as also رَفَقُوا: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إذا سَادَ رَفَدَ وَرَقَلَ). (A.) And رَفَدَ فَلَانٌ † Such a one was made a lord, or chief; and was made great, or magnified, or honoured. (S, TA.) — رَفَدَ, (T, L,) inf. n. as above, (T, L, K,) also signifies He went a pace like that called مَرْوَنَةٌ, (T, L,) or like that called مَرْوَنَةٌ. (K.) [See 2 in art. رَفَدَ.]

3: see 1.

4: see 1, in two places.

6. They aided, helped, or assisted, one another [by gifts or otherwise]. (S, \* M, A, Mgh, K,\*)

8. He gained, acquired, or earned, (T, S, M, A, K,) property. (T, M, A.) And ارْتَفَدْتُ مِنْهُ I obtained a gift, or aid, from him. (A.)

Bk. I.

10. استرفده He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise]. (S, \* A, Mgh, K,\*)

رفد: see the next paragraph.

رفد A gift; (S, A, Mgh, \* K;) [and so, app., رَفَدٌ or مَرَفَدٌ;] a gratuity: (T, S, A, K:) pl. أَرْفَادٌ (Ham p. 128) [and مَرَفَادٌ is pl. of مَرَفَدٌ or مَرَفَدٌ]. You say, هُوَ كَثِيرُ الْأَرْفَادِ and المَرَفَادِ [He is a person of many gifts]. (A.) It is said in a trad., رَفْدًا أَنْ يَكُونَ الْغَيُّ رَفْدًا [One of the signs] of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity bestowed according to men's natural desires, and not according to right, or desert. (T, L.) — Aid, help, or assistance; (T, M, L, Mgh;) as also مَرَفَدٌ and مَرَفَدٌ [app. مَرَفَدٌ and مَرَفَدٌ;] (M;) by a gift, and by giving milk to drink, and by a saying, and by anything. (T.) — A lot, share, or portion. (M, L.) — Also, (IAqr, Ibn-El-Mubarak, T, S, M, A, L, K,) and رَفْدٌ, (El-Muarrif, T, S, M, L, K,) and مَرَفَدٌ, (S, M, L, K,) and مَرَفَدٌ, (M, L,) A large [drinking-cup, or bowl, of the kind called] قَدَحٌ (T, S, A, L, K,) in which a guest is given to drink: (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. مَرَفَدٌ: (T:) or a large عَسَ, (M, L,) larger than the common عَسَ, which latter is a large قَدَحٌ that holds enough to satisfy the thirst of three men, or four, or more; larger than the عَمَرُ: (L:) or a قَدَحٌ, (Ibn-El-Mubarak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a قَدَحٌ a she-camel is milked: (T:) or a vessel in which one milks. (El-Muarrif, T.) One says, هَرِيقَ رَفْدِهِ [His drinking-cup, or bowl, was emptied], meaning † he was slain; a phrase similar to كَفَفَتْ جَفَنَتُهُ, and صَفَرَتْ وَطَانُهُ, or he died. (K.) And مَدَّ فَلَانٌ بِأَرْفَادِي [app. Such a one drew water with my bowls], meaning † such a one aided me, or assisted me. (A, TA.) [In my copy of the former, بِأَرْفَادِي; which I think a mistranscription: in the latter, بِأَرْفَادِي.]

رفدة A company such as is termed غُصْبَةٌ of men, (M, L,) [aiding one another: pl. رَفَدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.]

رفود A she-camel that fills the [vessel called] رَفْدٌ or رَفْدٌ at one milking: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAqr, L:) or that aids her owners by the abundance of her milk: (TA in art. رَفَدَ:) pl. رَفْدٌ. (L.)

رفادة [A kind of pad, or stuffed thing, beneath a saddle;] a thing like the جَدِيَّة of a horse's saddle, (S, Mgh, K,) for a beast: (K:) a support for the saddle of a horse or camel &c.: (M, L:) it is put beneath a horse's saddle in order that it may become raised thereby. (Lth, T.) — A piece of rag with which a wound, (S, K,) &c., (S,) is furnished as a compress (يَرْفُدُ بِهَا). (S, K.) —

A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins (S, M, K) for [the beverage called] نَبِيذ: (S, M:) each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) the رَفَادَةُ and سَقَايَةُ [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Hāshim; and the سِدَانَةُ [or service of the Ka'abah], and the لَوَا [or banner], to the Benoo-'Abd-ed-Dār: (S:) the term رَفَادَةُ used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying "he aided him by a gift" &c.: (Mgh:) the first who performed this custom was Hāshim Ibn-'Abd-Menāf. (T.) — One says also, هُوَ رَفِيدَةٌ, رَفِيدَةٌ صَدِيقِي and رَفَادَةٌ صَدِيقِي لِي [He is an excellent] aider, or helper, or assistant, to me. (A.)

رفيدة: see what next precedes.

رافد [act. part n. of رَفَدَ; Giving, or giving a gift: and aiding, &c.]: pl. رَافِدُونَ and رَافِدُونَ. (TA.) You say, فُلَانٌ نَعْمَ الرَّافِدُ إِذَا حَلَّ بِهِ الْوَأَفِدُ [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A, TA.) And أَعْطَى زَكَاةً مَالَهُ طَيِّبَةً بِهَا He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so. (L.) — One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place. (IB.) — † A river that flows into, and augments, another river: you say نَهْرٌ لَهُ رَافِدَانِ † A river that has two rivers flowing into it, and augmenting it. (A.) Hence, (A,) الرَّافِدَانِ is an appellation applied to † The Tigris and Euphrates. (S, M, A, K.) — [Hence,] one says also, فُلَانٌ يَمُدُّ الْبَرِيَّةَ رَافِدًا † Such a one's two hands or arms [afford aid, or succour, to mankind]. (A.)

رافدة a word of the measure فَاعِلَةٌ [app. as meaning A thing that aids, helps, or assists,] from الرَفْدُ signifying "the act of aiding, helping, or assisting." (TA.) رَوَافِدُ [is its pl., and] signifies The rafters, or beams, or timbers, (خَشَبٌ, S, Mgh, K, or خَشَبٌ, M,) of a roof, (IAqr, S, M, Mgh, K,) over which are laid [planks, or only] the bundles of reeds, or canes, called حَرَادِي; (IAqr, L in art. حَرَدَ;) as also رَافِدَاتُ. (S, M.) A poet says, (describing a house, S in art. بَيْتُ) رَوَافِدُهُ أَكْثَرُ الرَافِدَاتِ

[Its rafters are the most excellent of rafters]. (S, M.)

أرفدة, (S, K,) or أَرْفَدَةٌ, which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) A class of the Abyssinians, (S, K,) who danced: (S:) or a surname of them: or they were so called from the name of their chief ancestor, (TA.)



تَرْفِيدٌ, a subst., like تَمْنِينٌ, and تَنْبِيْتٌ, The posteriors of a woman. (IAar, M.)

مَرْفَدٌ, and its pl. مَرَايِدُ: see رَفَدٌ, in four places.

مَرْفَدٌ, and its pl. مَرَايِدُ: see رَفَدٌ, in four places.

— Also A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large. (S, K.)\*

مَرَايِدُ [a pl. of which the sing. (probably مَرَفَادٌ, like مَغْرَارٌ and مَذْرَارٌ &c.) is not mentioned,] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter. (S.)

## رَفَسَ

1. رَفَسَهُ, (S, M, Mgh, K,\*) or رَفَسَهُ بِرِجْلِهِ, (M,) aor. = (S, M, Mgh, K) and رَفَسَ, (M, K,) inf. n. رَفَسٌ (S, M, &c.) and رَفَسًا, (Jm, K,) or this is a simple subst., (M,) and رَفَسًا, (Jm,) [or this also is a simple subst.,] He kicked him, or struck him with his foot or leg, (S, M, Mgh, K,\*) in an absolute sense, (M, Mgh,) or in, or upon, the breast. (Kb, M, Mgh.) — رَفَسَهُ, inf. n. رَفَسٌ, He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) — رَفَسَ الْبَعِيرَ, (K,) aor. =, inf. n. رَفَسٌ, (TA,) He bound the camel with the رَفَاسَ [q. v.]. (K.)

رَفَسَةً A kick, or blow with the foot or leg, [in an absolute sense, or] in, or upon, the breast. (Lth, K.)

رَفَاسٌ The act, or habit, of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast; as also رَفَاسٌ and رَفُوسٌ. (M, TA.) — Also The [cord, or rope, called] إِبَاضُ [q. v.]: (K:) or the bond with which the hind legs of the camel, when lying down, are bound to his thighs. (Ibn-'Abbád, TA.)

دَابَّةٌ رَفُوسٌ A beast that has a habit of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast. (M, TA.)

رَفُوسٌ } see رَفَاسٌ.  
رَفَاسٌ }

مَرْفَسٌ An instrument with which flesh-meat is pounded. (M, TA.)

## رَفَضَ

1. رَفَضَهُ, aor. = and رَفَضَ, inf. n. رَفَضٌ (S, Mgh, Mgh, K) and رَفَضٌ, (S, K,) He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Mgh, K.) — He separated, dispersed, or scattered, it. (L.) — رَفَضَ also signifies The act of breaking [a thing]. (TA.) — And The act of driving away. (TA.) — And رَفَضَ He threw, cast, or shot: (K:) whence رَفَاضٌ as explained below. (TA.) — And رَفَضَ إِبْنَهُ, (S, A, Mgh, K,) aor. = (S) and رَفَضَ also, (O,) inf. n. رَفَضٌ and رَفَضٌ, (as in one copy of the S, but the former only in another copy,) He left his camels

to separate, or disperse themselves, in their place of pasture, (S, A, Mgh, K,) wherever they pleased, not turning them away from what they desired; (S;) as also رَفَضَهَا, (Mgh, K,) inf. n. رَفَاضٌ: (TA:) or, as the latter is explained by Fr, he sent them away without a pastor. (TA.) — رَفَضَتِ الْإِبِلُ, (Fr, S, A, Mgh, K,) aor. =, (Fr, S,) inf. n. رَفُوضٌ, (S,) or رَفَضٌ, (Fr,) The camels separated, or dispersed themselves, (Fr, A, Mgh,) in the place of pasture: (Mgh:) or pastured by themselves, (Fr, S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off, (S,) not fatiguing them, nor collecting them together. (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] — رَفَضَ النَّخْلُ قَيْعًا The palm-tree expanded its raceme, and the قَيْعَاءُ [or envelope] thereof fell off. (S, Sgh, K.) — رَفَضَ الْوَادِي The valley widened; became wide; as also رَفَضَ, (O, K,) and رَفَضَ. (Ibn-'Abbád and K.) — رَفَضَ فُؤُهُ He shed his [or front teeth]. (AA, TA.)

2. رَفَضَ فِي الْقِرْبَةِ, inf. n. تَرْفِيضٌ, He left a small quantity of water remaining in the skin. (AZ, S, K.) [See رَفَضٌ.] — رَفَضَ said of a horse, He put forth his veretrum without being vigorously lustful. (K.)

4. ارْفَضَ إِبْنَهُ: see 1. = ارْفَضَ الْوَادِي: see 1, last sentence but one.

5. تَرَفَضَ It (a thing, TA) broke, or became broken, in pieces. (O, K.) — See also 9, in three places.

9. ارْفَضَ It (a thing) became dispersed, (S, A, K,) and departed, or went away; (S, K, TA;) as also تَرَفَضَ. (A, K, TA.) It (a company of men) separated, or became dispersed; or dispersed themselves; as also the latter verb. (Lth.) — ارْفَضَ الدَّمْعُ, (S, TA,) or الدَّمْعُ, (K,) The tears became scattered in drops: (S, K:) [in one copy of the S, ارْفَضَ الدَّمْعُ is explained by تَرَفِيشُهُ; but the right reading is تَرَفِيشُهُ, which I find in two copies; as in the K:] or flowed and became scattered; and flowed and dropped continuously: or flowed in a scattered manner: (L:) and تَرَفِيشُهُ signifies the same. (TA.) You say also, ارْفَضَ السَّيْلُ [The torrent dispersed itself]. (S, K.) And ارْفَضَ جُرْحُهُ The thick purulent matter of his wound flowed, and became dispersed. (TA.) And ارْفَضَ عَرَقًا His sweat ran; and flowed. (TA.) — ارْفَضَ الْوَجَعُ + The pain ceased, or went away. (TA.) And ارْفَضَ مِنْهُ صَبْرِي [My patience departed in consequence of it]. (A, TA.)

10: see 1, last sentence but one.

رَفَضٌ Camels in a state of separation, or dispersion; and in like manner, men, and goods, and plants or herbage: (A:) or camels pasturing by themselves, (S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off: (S:) you say, رَفَضٌ, (S, K,) and رَفَضٌ also, and رَفَاضَةٌ: (S, A, K:) and the pl. of رَفَضٌ is رَفَاضٌ: (S, K:) [and رَفُوضٌ seems to be a pl. of رَفَضٌ.] Also A herd of gazelles in a state of separation,

or dispersion: pl. رَفَاضٌ. (TA.) You say also رَفَضَ نَعَامٌ Ostriches in separate flocks. (S.) And النَّاسُ ارْفَاضٌ فِي السَّفَرِ The men are in a state of separation, or dispersion, in journeying. (TA.) And رَفُوضٌ النَّاسِ The different parties of men. (S, K.) And رَفُوضٌ مِنْ كَلَامٍ Scattered pieces of herbage or pasturage, (Jm, S, K,) distant one from another. (Jm, S, O.) And الرِّضُ رَفُوضٌ Land which is deserted after having been prohibited to the public: (S:) or which has no possessor: (O, L, K:) so says IDrd; but he adds, or, accord. to some, deserted land (L, TA) between two cultivated pieces of land, (L,) or between two pieces of land belonging to two tribes. (TA.) رَفَضٌ also signifies What is large, and in a state of separation or dispersion, of a thing: pl. ارْفَاضٌ. (TA.) — And رَفَضٌ, A side, or a part, or portion, (syn. جَانِبٌ,) of a thing. (TA.) — Also رَفَضٌ, (IAar, ISk, Az, Z,) or رَفَضٌ, (AZ, Fr, A'Obeid, S,) the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) A small quantity of water; (S, A, K:) and of milk; (A, TA;) remaining in the bottom of a skin or of a مزَادَةٌ; like a جُرْعَةٌ: (TA:) or a little less than is sufficient to fill a skin: (IAar:) pl. رَفَاضٌ. (Lth.) — And hence, the former, † Food that is sufficient to sustain life; syn. فُؤْتُ. (TA.)

رَفَضٌ The persuasion, or creed, or a tenet, of the رَفَاضَةُ; as in the saying attributed to the Imám Esh-Sháfi'ee,

\* إِنَّ كَانَ رَفَضًا حُبُّ آلِ مُحَمَّدٍ \*  
\* فَلْيَشْهَدِ الثَّقَلَانِ أَتَى رَافِضِي \*

[If the love of the family of Mohammad be a tenet of the Ráfidees, let men and genii bear witness that I am a Ráfidee]. (TA.)

رَفَضٌ: and its pl. ارْفَاضٌ: see رَفَضٌ, in six places.

رَجُلٌ رَفَضَةٌ, (A, L,) or رَجُلٌ قَبْضَةٌ رَفَضَةٌ, (S, K,) A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L.) And رَاعٍ قَبْضَةٌ رَفَضَةٌ A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will. (ISk, S, A.)\* [See also art. قَبَضَ.]

رَفَضَاتٌ, in the following saying, is from رَفَضْتُ لِنُفُوسِي إِلَيْكَ فِي قَلْبِي explained above: رَفَضَاتٌ وَلِحَبِكَ فِي مَفَاصِلِي رَفَضَاتٌ [app. meaning By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses]. (A, TA.)

رَفُوضٌ القَوْمُ رَفَضِي فِي بُيُوتِهِمْ The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses: heard by Az from an Arab of the desert. (TA.) [رَفَضِي seems to be a pl. of رَفَضٌ; like as هَلَكِي is of هَلَكَ. See also رَفَضٌ.]



**رَفَاضٌ** *What is broken in pieces, and scattered, or dispersed, of a thing.* (IDrd, S, K.)

**رَفَاضٌ** *Tracks in a road differing one from another: (S:) or furrows in the middle, or main part, of a road, separating, one from another; or separating to the right and left.* (TA.)

**رَفُوضٌ**: see **رَفَضٌ**, in four places.

**رَفِضٌ** i. q. **مَرْفُوضٌ**, applied to a thing; (S, K;) i. e. *Left; forsaken; relinquished; abandoned; deserted*: (S, TA:) *cast away; separated; dispersed; scattered*: (TA:) and, applied to a spear, *broken in pieces*. (K.) = *Sweat*; (O, K;) because of its flowing. (TA.)

**رَفَاضَةٌ** *Men who pasture their beasts upon land such as is termed رَفُوضٌ*: (S, K:) or, as in the O, *who sow such land*. (TA.)

**رَافِضٌ** in the following saying of 'Amr Ibn-Ahmar El-Bahilee means *A thrower*: he says,

\* إِذَا مَا الْحِجَارِيَّاتِ أَعْلَقْنَ طَبَّتْ \*  
\* بِمِثْلَةِ لَا يَأْتُونَكَ رَافِضًا صَخْرًا \*

meaning, *When the women of El-Hijaz hang their goods and utensils upon the trees, they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee, because of the not finding it.* (O, L, K, TA.) = **رَفَضَى**.

**رَافِضَةٌ** *A party of رَوَافِضُ*: (K:) whence the rel. n. **رَافِضِيٌّ** [signifying *of, or belonging to, رَوَافِضُ*]. (TA.) **رَوَافِضُ** [is pl. of **رَافِضَةٌ**, and] signifies *An army, or a military force*, (S, O,) or *any army or military force*, (K,) which has deserted its leader: (S, O, K:) or *armies which have deserted their leader*. (L.) — Also **الرَّافِضَةُ**, *A certain sect of the شِيعَةُ* (S, Mgh, K) of *El-Koofeh*; (Mgh;) so called because they deserted Zeyd the son of 'Alee, (As, S, Mgh, Mgh,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Mgh;) for they had promised allegiance to Zeyd the son of 'Alee (As, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Abou-Talib, (As, O, L,) and then desired him to renounce the two elders, [Abou-Bekr and 'Omar, (TK,)] and on his refusing to do so they deserted him: (As, O, L, K:) **الرَّافِضُ** is also applied to this sect, as though it were pl. of **رَافِضٌ**, like as **الرَّافِضُ** is of **رَافِضٌ**; (TA;) and **الرَّافِضُ** also; but not **الرَّافِضُ**: (TA:) and the rel. n. [which serves as a n. un.] is **رَافِضِيٌّ** [as above]. (K.) Afterwards, this appellation became applied to *All persons transgressing in this way, [i. e. all apostates, or schismatics,] speaking against the Companions of the Prophet*. (Mgh.) — **رَافِضَةٌ**: see **رَفَضٌ**.

**رَافِضِيٌّ**: see **رَافِضَةٌ**, in two places.

**مَرْفُوضٌ** and **مَرْفُوضَةٌ** *sings. of مَرَايِضُ*: the former is explained as *A place in which water flows, and where it remains*: (TA:) or **مَرَايِضُ** signifies

*the parts of a valley into which the torrent disperses itself*. (S, A, \* K.) — **مَرَايِضُ الْأَرْضِ** *The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like*. (So in some copies of the S and in the TA.)

**مَرْفُوضَةٌ**: see **مَرْفُوضٌ**.

**مَرْفُوضٌ** *Anything becoming dispersed, and departing, or going away*. (S.)

**مَرْفُوضٌ**: see **رَفِضٌ**.

## رفع

1. **رَفَعَهُ**, (S, Mgh, K,) aor. **رَفَعُ**, (K, TA,) inf. n. **رَفْعٌ**, (S, Mgh, Mgh,) *He raised it*: [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] *he elevated it; upraised it; uplifted it: he took it up: contr. of خَفَضَهُ*: (Mgh:) or *of وَضَعَهُ*: (S, Mgh, K:) as also **رَفَعَهُ**, (K,) inf. n. **رَفْعٌ**; (TA;) and **ارْتَفَعَهُ**; (K;) for accord. to the "Nawadir," you say, **رَفَعَهُ** and **ارْتَفَعَهُ** [he raised it, lifted it, heaved it, or took it up, with his hand]; but Az says that **ارتفع** is intrans., and that he has heard no authority for its being trans., in the sense of **رَفَعٌ**, except that which he had read in the "Nawadir el-Aarab:" (TA:) **رَفْعٌ** is sometimes applied to corporeal things, meaning the *raising, or elevating, a thing from the resting-place thereof*: sometimes to a building, meaning the *rearing it, uprearing it, or making it high or lofty*: (Er-Raghib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Mgh:) it signifies the *putting away or removing or turning back a thing after the coming or arriving thereof*; like as **دَفْعٌ** signifies the *putting away or removing or turning back a thing before the coming or arriving [thereof]*: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Mgh.) [In its principal senses, proper and tropical, **رَفْعٌ** agrees with the Latin *Tollere*.] It is said in the Kur [ii. 60 and 87], **رَفَعْنَا فَوْقَكَ الطُّورَ** *We raised above you from its resting-place the mountain*: and in the same [xiii. 2], **اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا** [God is He who raised the heavens without pillars that ye see; or, as ye see them]: and in the same [ii. 121], **وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ** [And when Abraham was rearing or uprearing or making high or lofty [the foundations of the House of God, at Mekkeh]. (Er-Raghib.) And you say, **ارْفَعْ هَذَا** *Take thou this*: (Mgh:) or *take it and carry it [away; or take it up and remove it]*. (TA.) And **رَفَعَ التَّرْعَ**, (Lh, K,) or **رَفَعُ**, (Mgh,) aor. **رَفَعُ**, (Lh,) inf. n. **رَفْعٌ** (Lh, S) and **رَفَاعٌ** and **رَفَاعَةٌ** [perhaps a mistranscription for **رَفَاعٌ**, which see below], (Lh, TA,) *He removed, or transported, the seed-produce from the place in which he had reaped it, (Lh,) or carried it after the reaping, (S, K,) to the*

*place in which the grain was to be trodden out.* (Lh, S, K.) [This last signification is said in the TA to be tropical; but according to a passage of the Mgh quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] — **رَفَعُوا إِلَى عُيُونِهِمْ** [They raised towards me their eyes]. (TA.) — **دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِي رَأً** (Mgh, TA\*) [I went in to such a one, and he did not look towards me, nor pay any regard, or attention, to me. (Mgh.)] [بِي is not here a mistake for **لِي**, for the phrase is often found thus written.] — **رَفَعَ لِي الشَّيْءُ** [The thing was, as it were, raised into view, i. e. it rose into view, to me:] *I saw the thing from afar*. (TA.) — **رَفَعَ السَّرَابَ الشَّخْصَ**, aor. **رَفَعُ**, inf. n. **رَفْعٌ**, [The mirage raised, or elevated [to the eye, (see an ex. near the end of the first paragraph of art. زول)] the figure of a man or some other thing seen from a distance; [or it may be allowable to render it, made it to appear tall, and as though quivering, vibrating, or playing up and down;] syn. **زَهَاهُ** [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) — **وَرَفَعْنَا بَعْضَهُمْ** **فَوْقَ بَعْضِ دَرَجَاتٍ**, in the Kur [xliii. 31], means *And we have exalted some of them above others in degrees of rank, or station*: and **نَرْفَعُ دَرَجَاتٍ** **مَنْ نَشَاءُ**, in the same, [vi. 83, and xii. 76], [We exalt in degrees of rank, or station, whom We please: (Er-Raghib:) and **وَاللَّهُ يَرْفَعُ مَنْ يَشَاءُ** and **وَيَخْفِضُ** [And God exalteth whom He pleaseth, and abaseth: (S and TA:) and [in like manner,] **رَفَعَ الذِّكْرُ** means the *exalting of one's fame*; as in the Kur xciv. 4. (Er-Raghib.) But the words, **وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ**, in the Kur [lxxxviii. 18], indicate two meanings; *And to the heaven, how it is elevated in respect of its place; and how it is exalted in respect of excellence, and exaltation of rank.* (Er-Raghib.) [In like manner also,] **فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ**, in the Kur [xxiv. 36], means *In houses which God hath permitted to be built*; (Bd, TA;) accord. to some: (TA:) or, *to be honoured*; (Zj, Bd;) so says El-Hasan; (Zj;) or, *to be exalted in estimation*. (Er-Raghib.) It is said in a trad., **إِنَّ اللَّهَ يَرْفَعُ الْعَدْلَ وَيَخْفِضُهُ** *Verily God exalteth the just, and maketh him to have the ascendancy over the unjust, and at one time abaseth him, so that He maketh the unjust to overcome him, in order to try his creatures, in the present world.* (Az, TA.) [See also art. خَفَضَ.] And you say, **رَفَعَهُ عَلَى صَاحِبِهِ فِي الْمَجْلِسِ** [He advanced him above his companion [in the sitting-place, or sitting-room, or assembly]. (TA.)] And **رَفَعْنَاكَ عَنْ كَذَا** [I exalted thee, or held thee, above such a thing]: (M voce رَبَّاهُ) and **هَذَا** [Verily I exalt thee, or hold thee, above this thing]. (S voce رَبَّاهُ, q. v.) — **رَفَعَ اللَّهُ عَمَلَهُ** [God honoured his work by acceptance; or] *God accepted his work*. (Mgh.) It is said in the Kur [xxxv. 11], **وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ** *And righteous*

work *He will accept*: (Jel:) or the meaning is *will cause praise, or the like*, (mentioned immediately before the above-cited words of the *Kur.*) to ascend, and obtain acceptance: (Mujáhid, TA:) *Katádeh* says, [that the meaning is,] speech will not be accepted without work. (TA.) — **رَفَعَ** Also signifies † *The bringing a thing near; or presenting, or offering, it*; syn. **تَقَرَّبَ**. (S.) And hence, **رَفَعَهُ إِلَى السُّلْطَانِ**, (S, Mgh, K,) and **رَفَعَانِ**, (TA,) inf. n. **رَفْعٌ** (S, TA) and **رَفْعَانِ** (S, K) and **رَفْعَانِ**, (TA,) † *I presented him to, or brought him before, or brought him forward to, the Sultán*, (S, Mgh, K, TA,) and the judge, to arraign him and contest with him: (TA:) and **رَفَعَهُ إِلَى الْحَاكِمِ**, (S, K,) inf. n. **مُرَافَعَةٌ**, (TA,) [in like manner] signifies † *he preferred a complaint against him to the governor, or judge*: (K:) or † *he presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him*: (TA:) [or it denotes the doing so mutually; for, accord. to Mtr,] **رَفَعَ خَصْمَهُ إِلَى السُّلْطَانِ** signifies † *he brought his adversary before the Sultán* (قَرَّبَهُ إِلَيْهِ), the latter doing the same with him. (Mgh.) [See also 2.] — **رَفَعَ الْقُرْآنَ عَلَى السُّلْطَانِ** † [*He adduced, or brought forward, the *Kur-án* against the Sultán*;] he interpreted the *Kur-án* against the Sultán, and judged thereby that he should rebel against him. (TA.) — **رَفَعْتُ الرَّجُلَ** also signifies † *I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, He is such a one the son of such a one, or He is of such a tribe, or city, &c.*; syn. **نَسَبْتُهُ**. (TA.) — And hence, **رَفَعَ الْحَدِيثَ**, and **نَسَبْتُهُ**. (TA.) — **رَفَعَ إِلَى النَّبِيِّ** † [*He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentence here next following*]. (TA.) You say also, **رَفَعَ**, meaning **أَسْنَدَهُ** [i.e. † *He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, "Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet), "from the Apostle of God;" or with an interruption in the mention of the persons by whom it had been transmitted*]. (S\* and Mgh in art. **سند**.) [And hence what next follows.] It is said in a trad., **رَفَعْتُ إِلَيْنَا مِنَ الْبَلَاغِ**, (S, TA, [in a very old and excellent copy of the former of which I find, as above, **إِلَيْنَا**, and so in some copies of the K and in the O and TA in art. **بلغ**; but in one copy of the S and in the TA in the present art., I find in its place **عَلَيْنَا**, and so in the CK in art. **بلغ**, where the verb preceding it is erroneously

written **رَفَعْتُ**; and in the L, in the place of **إِلَيْنَا** is put **عَنَّا**; of all which three readings I prefer the first; though the last is agreeable with an explanation of **رَفَعْتُ** given in the Mgh and in the sentence next following;]) i.e. † *Every company of men* (**جَمَاعَةٌ**, S, TA), or *person* (**نَفْسٌ**, TA), *that communicates, or announces, from us*, (S, TA,) and *makes known*, [lit. *traces up to us*,] *what we say*, (TA,) [or rather, *ought of what is communicated, or announced, of the *Kur-án* and of the [statutes, or ordinances, &c., termed] *سُنَن*, (K in art. **بلغ**), or the meaning is *مِنْ ذَوِي* **الْبَلَاغِ**, i.e., **التَّبْلِغِ**, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. **بلغ**.) let that company, or person, communicate, or announce, and relate, that *I have forbidden [its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,] referring to El-Medeenah*: (S, TA:) but some relate it differently, saying, **مِنْ الْبَلَاغِ** [of the communicators, or announcers,] like **حَدَّثَات** in the sense of **مُحَدِّثُونَ**: (TA:) and some say, **مِنْ الْبَلَاغِ**, meaning **مِنَ الْمُبَالِغِينَ فِي التَّبْلِغِ**, i.e. of those who do their utmost in communicating, or announcing. (Hr, and K in art. **بلغ**.) — [Hence,] **رَفَعْتُهُ** [alone] signifies † *I made it known*. (Mgh.) You say, **رَفَعَ عَلَيْهِ كَلَامًا** † [*He told, or related, a saying against him; informed against him*]. (S and K voce **رَفَى**, q. v.) And **رَفَعَ عَلَى الْعَامِلِ رِفْعَةً** † *He communicated, (S,) or made known, (Mgh,) [or submitted, or referred,] a case [to the administrator of the law]*; (S;) and **إِلَى الْحَاكِمِ** [to the governor, or judge]. (TA.) And **رَفَعْتُ** **الْأَمْرَ إِلَى السُّلْطَانِ**, inf. n. **رَفْعَانِ**, † *I made known [or submitted, or referred, by way of appeal,] the affair, or matter, to the Sultán*. (Mgh.) [See also 2.] — [And hence, app.,] **رَفَعْتُ لَهُ غَايَةً فَسَاءَ** † [*An object to be reached, or accomplished, was proposed to him, and he aspired to it*]. (TA.) — **رَفَعَ الْبَجِيرَ**, (S, Mgh, K,) and **النَّاقَةَ**, (TA,) or **الدَّابَّةَ**, and **رَفَعَ النَّاقَةَ فِي السَّيْرِ**, (M in art. **نص**.) inf. n. **رَفْعٌ**, (TA in that art.,) † *He made the camel, (S, Mgh, K,) and the she-camel, (TA,) and the beast, (M ubi suprâ,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace*; (S, K, TA;) or to go quickly; (Mgh;) or to go with the utmost celerity: (TA in art. **نص**.) or constrained him, or her, to go the pace termed **مَرْفُوعٌ** [q. v. infra], (TA,) which is an inf. n. of the intrans. verb **رَفَعَ** [q. v. infra] said of a camel (S, TA) and of a beast: (TA:) and **رَفَعَهُ**, (S, TA,) and **رَفَعَهَا**, (TA,) and **رَفَعْتُهُ**, (S, TA,) inf. n. **تَرْفِيعٌ**, signify the same: (S, TA:) or the phrase used by the Arabs is **دَابَّتِكَ مِنْ أَرْفَعٍ** † [*Make thou thy beast to exert itself, &c.*]. (L, TA.) [You say also, app. in like manner, **رَفَعْتَنِي** or in this case the verb may have a different meaning: see an ex. in the first paragraph*

of art. **خلف**.] — [Hence,] **رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ** † [*I urged him to tell the utmost of what he knew*]; (A in art. **نص**;) i.e. *I went to the utmost point [with him] in questioning him, or asking him*. (TA in that art.) — **رَفَعَ النَّارَ** † *He stirred up the fire; made it to burn up*. — **رَفَعَتِ النَّاقَةُ لَبَنَهَا** † *The she-camel [drew up, or withdrew, or withheld, her milk; i.e.,] did not yield her milk*: (A, TA:) and **رَفَعَتِ اللَّبَاءُ فِي ضَرْعِهَا** † [*She (a camel) drew up, &c., or refused to yield, the biestings in her udder*]. (Aq, S, K.) — **رَفَعَهُ فِي خِزَانَتِهِ**, and **صُنْدُوقِهِ**, † *He kept it, preserved it, laid it up, stowed it, or reposed it, in his repository, store-room, or closet, and his chest*. (TA.) — **هُوَ لَا يَرْفَعُ الْعَصَا عَنْ عَاتِقِهِ**, (Mgh, TA,) or **عَنْ أَهْلِهِ**, (Mgh,) † [lit. *He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife*,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Mgh,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Mgh:) or the first is an allusion to many journeyings. (TA.) — **رَفَعَ الْقَلَمَ عَنْ ثَلَاثٍ** (Mgh, Mgh;) so in the "Firdaws," on the authority of 'Alee and I'Ab and 'Aisheh, meaning **ثَلَاثٍ** † [*The pen of the recording angel is withheld from three persons*]; a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Mgh;) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jâmi'-es-Sagheer of Es-Suyootee; in which we find **ثَلَاثَةٌ** in the place of **ثَلَاثٍ**.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Mgh.) — **رَفَعَ** often signifies † *He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted*. You say, **رَفَعْتُ عَنْكَ هَذِهِ الضُّغْطَةَ** † [*O God, withdraw, put away, or remove, from us this straitness, difficulty, distress, or affliction*]. (S in art. **ضغط**.) [And in like manner also you say, **رَفَعَ عَنْهُ الْعَذَابَ**, † *He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment*.] **رَفَعُوا الْحَرْبَ** [may also be rendered in a similar manner; † *They gave over, or relinquished, war*; as though they put it away; like **وَضَعُوهَا**; but] is used by Moosa Ibn-Jâbir [in the contr. sense, † *they raised, or made, war*;] in opposition to **وَضَعُوهَا**. (Ham p. 180.) — **اِخْتَلَفُوا فَقَالَ بَعْضُهُمْ تَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا تَرْفَعُ** † [*They disagreed; and some of them said, We will exclude a way, or passage, from among the portions, or shares, (قِسْمَةٌ, [q. v.],) of the land, or the house; and [some of them said,] We will not exclude it*]. (Mgh.) — In the conventional language of the grammarians, **رَفَعَ**, in the inflection of words, is like **ضَمَر** in the non-inflection. (S.) [You say, **رَفَعَ الْحَرْفَ**, aor. **ع**, inf. n. **رَفْعٌ**, † *He made the final letter to have* <sup>2</sup> or <sup>2</sup> in

its inflection.] — **رَفَعَ الْقَوْمُ** † *The people, or company of men, went up, or upwards, through the countries, or lands.* (Aṣ, K, TA.) — **رَفَعَ الْبَعِيرُ**, (S, Mṣb, K,) **فِي السَّيْرِ** (S,) or **فِي سَبْرِهِ** (Mṣb, K,) inf. n. **مَرْفُوعٌ** (Sb, S, TA) and **رَفَعَ** (S, A, K, all in art. **خَفَضَ**) the former an inf. n. (Sb, S, TA) of the measure **مَفْعُولٌ** (Sb, TA,) like [its contr. **مَخْفُوضٌ**, and] **مَجْلُودٌ**, and **مَعْقُولٌ** (S, TA,) and **مَوْضُوعٌ** (Sb, TA,) † *The camel exerted himself to the full, or to the utmost, or beyond measure, in going, or pace, or in his going, or his pace:* (S, K, TA:) or *was quick therein:* (Mṣb:) or *went the pace termed مَرْفُوعٌ*, [q. v. infra,] which is a *running below that termed خَضَرٌ*: (S, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. **مَرْفُوعٌ** and **مَوْضُوعٌ**.) And **رَفَعُوا فِي مَسِيرِهِمْ** † *They [namely men] rose above the [easy and quick pace termed] هَيْلَجَةٌ in their going, or journeying.* (ISk.) = **رَفَعَ**, inf. n. **رَفَعَةٌ**; (S, K;) or, accord. to Aboo-Bekr Moḥammad Ibn-Es-Sereé, [so in two copies of the S, but in others, accord. to the TA, Ibn-Es-Sarrāj,] they did not say **رَفَعَ** from **رَفِيعٌ** in the sense of **شَرِيفٌ**; (S, O;) so says Sb; and he adds, but [they said] **↑ ارتفع**; (TA;) † *He (a man, S) was, or became, high, elevated, exalted, lofty, or eminent, in rank, condition, or state;* (S, K, TA;) *noble, honourable, glorious, or illustrious.* (TA.) And **رَفَعَ فِي حَسَبِهِ وَنَسَبِهِ** † *He was, or became, of high or exalted rank, or noble, or honourable, in his grounds of pretension to respect, and his relationship, or race, or lineage.* (Mṣb.) — **رَفَعَ الثَّوْبُ** † *The garment, or piece of cloth, was fine, fine in texture, delicate, or thin.* (Mṣb.) — **رَفَعَ**, (S, K,) inf. n. **رَفَاعَةٌ**, (K,) † *He (a man, S) was, or became, high, or loud, (رَفِيعٌ) in voice.* (S, K.) [See **رَفَاعَةٌ** below.]

2. **رَفَعَهُ**, inf. n. **تَرْفِيعٌ**: see 1, in the first sentence. — *He took it, namely, a thing, and raised it, (رَفَعَهُ) the first [part thereof] and then the first [or next in succession]:* En-Nābighah Edh-Dhubyanee says,

• خَلَّتْ سَبِيلَ أَبِي كَانَ يَحْبِسُهُ •  
• وَرَفَعَتْهُ إِلَى السَّجْفَيْنِ فَالْتَضَدَّ •

[She had cleared the way of a torrent coming from another quarter, which it (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up therein: or the meaning here intended is, brought it forward, or advanced it; syn. **قَدَّمَتْهُ**; agreeably with the next explanation of **رَفَعَ** here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) — **رَفَعَهُمُ** *He put them, brought them, or sent them, forward; or advanced them; رَفَعَهُمُ to the war, or fight: or, accord. to Ibn-'Abbād and the K, he put them, sent them, or removed*

*them, far away; [app. meaning, far in advance;] them, far away; [app. meaning, far in advance;] in the war, or fight. (TA.) You say also, **رَفَعْتُ هَذَا الْأَمْرَ إِلَى الْأَمِيرِ** † *I brought forward this affair, or matter, to the commander, governor, or prince.* (From an Arabic note on the above-cited verse of En-Nābighah, cited by De Sacy, ubi suprā.) [See also 1, in two places in which reference is made to this paragraph.] — **رَفَعَ مِنْهَا**, **رَفَعَ مِنْهُ**, and **رَفَعَ مِنْهُ**, and **رَفَعَ الْبَعِيرُ**: see 1, in the latter half of the paragraph. = **رَفَعَ**, **الْحَبَارُ** (Lth, K,) inf. n. as above, (Lth,) † *The ass ran with a running of which one part was quicker (أَرْفَعُ) than another.* (Lth, K.)*

3. **رَفَعَهُ إِلَى الْحَاكِمِ**, inf. n. **مُرَافَعَةٌ**: and **رَفَعَ** **رَافِعِي فَلَانٌ وَخَافَضِي فَلَانٌ**: see 1, in the former half of the paragraph. — **رَفَعْتُ فَلَانٌ** † *Such a one endeavoured in every way to induce me to turn or incline, or endeavoured in every way to turn me by deceit or guile, but I did not [that which he desired].* (K, TA.) — **رَفَعَ بِهِمْ** † *He spared them; or pardoned them, and forbore to slay them.* (K.) And **رَفَعْتُهُ** † *I left him; or left him unmolested; or left him, being left by him; or made peace, or reconciled myself, with him; syn. تَارَكْتُهُ.* (TA.)

5. **↑ تَرَفَّعَ** † *He exalted himself; he was, or became, haughty, proud, or disdainful; syn. تَجَالَّ*; (S in art. **جَلَّ**;) [and so **فِي نَفْسِهِ** † *ارتفع*, occurring in the S in art. **دَكَلَ**, on the authority of AZ.] You say, **فُلَانٌ يَتَرَفَّعُ عَنْ ذَلِكَ** (S ubi suprā, TA\*) † *Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَجَالَّ.* (S ubi suprā.) And **تَرَفَّعْتُ** † *[My ambition raised me above such a thing; made me to hold myself above it, or to disdain it].* (TA.) — See also 8.

6. **↑ تَرَفَّعْنَا إِلَى الْحَاكِمِ** † *Each of us preferred a complaint against the other to the governor, or judge: or each of us presented the other to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: agreeably with explanations of the phrase **رَفَعَهُ إِلَى الْحَاكِمِ** (S:) or each of us communicated, or made known, his case [against the other] to the governor, or judge. (TA.)*

8. **ارتفع** *It became raised; or it rose: it rose high, or became high or elevated or lofty: [it became raised, upraised, uplifted, or elevated, or it rose, from its resting-place: and, said of a building, it became reared, upreared, or made high or lofty:] it became taken up: [it became taken away, put away, or removed; or it went away; after its coming or arriving: thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ. (S, K.) [See 1; first sentence.] — *It (the water of a well) rose, by its becoming copious: and also it went away: (A in**

art. **قَلَصَ**;) [in which latter sense, likewise, it is said of milk in the udder; or as meaning it became drawn up, or withdrawn, or withheld: see 1. See also a usage of this verb voce رَفَعًا.] — † Said of a man: see 1, voce رَفَعَ, near the end of the paragraph. — **↑ ارتفع قَدْرُهُ** † *[His rank became high, elevated, exalted, lofty, or eminent].* (S, TA.) — **↑ ارتفع**, said to a man entering a sitting-place, sitting-room, or assembly, means † *Advance thou: it is not from إِرْتِفَاعٌ denoting height. (TA.)*

— See also 5. — **↑ ارتفعت الضحى** † *[The morning became advanced; meaning] the sun became high: الضحى being originally a pl., namely, of الضحوة; [wherefore the verb is fem.;] but afterwards used as a sing. [as in the next ex. here following].* (Mṣb.) You say also, **↑ تَرَفَّعَ الضحى** † [meaning the same]. (TA.) And **↑ ارتفع النهار** † *[The day became advanced, the sun being somewhat high: a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of a رَمْعٌ or more].* (S and K in art. **مَتَعَ**; &c.) — **↑ ارتفع السعر وانحط** † *[The price rose, or advanced, and became low, or abated].* (TA.) — **↑ ارتفعوا** † *They removed from, or to, a place. — ارتفع عنه*, said of a disease, pain, an affliction, and the like, † *It quitted him; became withdrawn from him.* — **↑ ارتفعوا** † *What are termed نَقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ* † *[What are termed cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and nonexistence, and motion and rest. (Kull pp. 231 and 232.) = ارتفعه: see 1; first sentence.*

10. **استرفع** *He desired, required, demanded, or asked, that it should be raised, elevated, taken up, or removed.* (K.) You say, **استرفع الواعظ الأيدي للُدْعَاءِ** *The preacher asked that the hands of the people should be raised for supplication.* (TA.) — [And hence, as though meaning **استرفع نفسه** i. e. *It required that itself should be removed,*] **↑ استرفع الخوان** † *What was on the table became consumed, and it was time for it to be taken up, or removed.* (K.)

**رَفَعَ** [see رَفَعَ, (of which it is the inf. n.), throughout].

**رَفَعَةٌ** [see رَفَعَ, near the end of the first paragraph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists.] † *High, elevated, exalted, lofty, or eminent, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness; (TA;) as also رَفَاعَةٌ, a subst. from رَفَعَ.* (Mṣb.)

**رَفَاعٌ** and **رَفَاعٌ**; (AA, ISk, Az, S, Mgh, \*Mṣb, \*K;) but Aṣ disallows the latter; (TA;) and Ks says, I have heard **الجرار** and **الجرار**, and their coordinates, [such as **الصرار** and **الصرار**, &c.,] but **الرفاع** with **كسر** I have not heard; (S, TA;) *These are days of removal, or transport, of seed-produce from the place in*







mistake for *the lower part of the belly*] meet: (TA:) [or each of the two inguinal creases; for] the *رُفْعَانِ* are between the pubes and the thigh, [one on each side,] and are also called the *مَغَابِنِ*: (Zj in his "Khalk el-Insân:") the latter (*رُفْعُ*) also particularly signifies the *armpit*: (Fr, Mgh, K:) or, as some say, the *root* [or innermost part] of the *armpit*: (TA:) and the same, (Ish, K:) or each, (Msb,) the *parts around the فرج* [or *vulva*, or *external portion of the organs of generation*,] (Ish, Msb, K) of a woman: (Ish, K:) and sometimes the *فرج itself*: (Msb:) the pl. is *أَرْفَاعُ* (S, Mgh, Msb, K) and *رُفُوعُ* (Msb, K) and *رَفَاعُ* and [of pauc.] *أَرْفَعُ*, the first of which four is pl. of *رُفْعُ*, [and is properly a pl. of pauc.,] the rest being pls. of *رُفْعُ*: (Msb:) [accord. to J,] *أَرْفَاعُ* signifies the *مَغَابِنِ* [or *places of flexure*, or *creasing*,] of the *armpits*, and of the *roots of the thighs*: (S:) accord. to Ag, the *armpits*, and the [other] *مَغَابِنِ* of the *body*: (Mgh in art. وهم:) IAqr says that *مَرَفَعُ* signifies the *roots of the arms* and of the *thighs*, and has no proper sing.: and *الارفاع* is the sing. of *الرُفْعُ* [but this is app. a mistranscription for *الرُفْعُ* meaning that *أَرْفَاعُ* has for its sing. *رُفْعُ*]: and *رُفْعُ* signifies the *مَغَابِنِ* and *مَحَابِلِ* [by which latter are app. meant the *places that sweat*] of the *body*: accord. to Ag, what is thus termed is in camels and in human beings. (TA.) [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: "and *رُفْعُ* (not *رُفْعُ*) signifies any of the *مَغَابِنِ* and of the *مَحَابِلِ* of the body."]] — Also, both words, The *dirt of the nail*: (K:) or the *dirt that is between the end of the finger and the nail*, when the nail is not pared, after scratching the *أَرْفَاعُ* [or *groins* and *armpits* and the like]: (TA:) or the former [or each] signifies the *dirt of the مَغَابِنِ* [or *places of flexure*, or *creasing*, of the *body*]; (K:) or the *dirt and sweat that collect in the مَغَابِنِ* of the *armpits*, and of the *roots of the thighs*, and other *places of folding of the limbs*. (TA.) — Also the former word, (*رُفْعُ*) + *A soft*, or *plain*, tract, or *piece*, of *land*: (JK, K:\*) pl. *رَفَاعُ*. (K:) — + *Land having much soil or dust*. (L, K:) [Hence,] one says, *جَاءَ فُلَانٌ بِمَالٍ كَرَفِيعٍ*, *أَتَرَابُ* + *Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed*. (L.) — + *A place affected with drought, or barrenness*, (L, K,) *thin*, or *shallow*, [in its soil,] of *middling quality*. (L.) — + The *vilest place in a valley*, and the *norst in respect of soil*: (Aboo-Malik, K,\* TA:) the *lowest part of a valley* and of a *desert*: (TA:) or *أَرْفَاعُ* signifies the *sides of the valley*. (AIIn, JK, TA.) — + *A side*, or *lateral part* or *region*: (Akh, IAqr, K:) pl. *أَرْفَعُ*. (K:) You say, *هُوَ فِي رَفْعٍ مِنْ قَوْمِهِ*, and *مِنْ الْقَرْيَةِ*, *He is in a side, or lateral part, not in the middle, of his people, or party, and of the town, or village*.

(IAqr, TA.) — Also sing. of *أَرْفَاعُ* meaning †The lower, or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind; (JK, K, TA:) likened to the *أَرْفَاعُ* of a valley: or the sing. of *أَرْفَاعُ* in this sense is *رُفْعُ*. (TA.) — + *A skin for water, or for milk, that is thin, or rendered thin*, (accord. to different copies of the K,) and of little worth. (K, TA.) — + The *straw of [the species of millet called] ذُرَّةُ*: so accord. to the author of the L; but accord. to others, it is *دُفْعُ*, with *دال*, if this be not a mistranscription. (TA.) — As an epithet, *رُفْعُ* signifies *Soft*; applied to *dust*, or *earth*, and to *food*, or *wheat*, (*طَعَامُ*) and to *كُلْسُ* [or *quicklime*, &c.]. (K,\* TA.)

*رُفْعُ*: see the next preceding paragraph, in two places.

*رُفْعُ*: see *رُفْعُ*, in the middle of the paragraph.

*رُفْعَةٌ* A she-camel having purulent pustules, ulcers, or sores, in the *رُفْعَانِ* [meaning *groins* or *armpits*]. (A, TA.)

*رُفْعَاءُ* [fem. of *أَرْفَعُ*], applied to a woman, (JK, Ibn-'Abbād, L, K,) *Small in the مَتَاعُ* [or *vulva*]: (L:) or *thin in the thighs*, *small in the هَنُ* [or *vulva*], *deep in the رُفْعَانِ* [or *groins*]: (JK, Ibn-'Abbād, K:) or a woman *narrow in the أَرْفَاعُ* [or *groins*, or *inguinal creases*, or the like]: (TA in art. ربل, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) *wide in the رُفْعُ* [app. meaning the *vulva* or the *parts around the vulva*]. (JK, A, L.)

*رُفِيعُ* (JK, S, TA) and *رَافِعُ* (S, TA) and *أَرْفَعُ* (TA) *Ample*, or *abundant*, (JK, S, TA,) and *pleasant*, or *good*, (S, TA,) means of *subsistence*. (JK, S, TA.)

*رَفَاعَةٌ*:  
*رَفَاعِيَّةٌ*:  
*رُفْعِيَّةٌ*:  
} see *رُفْعُ*, second sentence.

*رَافِعُ*: see *رُفِيعُ*.

*رَافِعَةٌ* i. q. *نِعْمَةٌ* [app. as meaning *A benefit, benefaction, favour, boon, or blessing*]: pl. *رَوَافِعُ*. (TA.)

*أَرْفَعُ*: see *رُفِيعُ*. — Its fem., *رُفْعَاءُ*, is mentioned above, by itself.

*مَرْفُوعَةٌ* [syn. with *مَرْصُوفَةٌ*] A woman *small in the هَنُ* [or *vulva*], (JK, Ibn-'Abbād, K,) or whose *place of circumcision* has *cohered* [after the operation] when she was young, and, consequently, (L,) *impervia viro*. (JK, Ibn-'Abbād, L, K.)

*مَرَفَعُ*: see *رُفْعُ*, in the middle of the paragraph.

## رفق

1. *رَفَقَ* (S, O, Mgh, Msb, K,) aor. *رَفَقَ*, (S, Msb,)

inf. n. *رَفَقَ* (S,\* O, Mgh,\* Msb,\* K) and *مَرَفَقَ* and *مَرَفَقَ* (AZ, O, K) and *مَرَفَقَ*; (O, K;) and *رَفَقَ*, (JK, O, K,) [aor. *رَفَقَ*] inf. n. *رَفَقَ*; (JK;) and *رَفَقَ*; (JK, O, K;) *He was, or became, gentle, soft, tender, gracious, courteous, or civil; or he behaved, or acted, gently, softly, &c.* (JK, S, O, Mgh, Msb, K.) You say, *رَفَقَ بِهِ*, (AZ, S, O, Mgh, Msb, K,) and *عَلَيْهِ*, (AZ, O, K,) inf. ns. as above; (O, K;) and *رَفَقَ*, and *رَفَقَ*; (K;) *He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him*, (AZ, S, O, Mgh, Msb, K,) and *to him*; (AZ, O, K;) and in like manner, *به*, *ترَفَقَ*, (S, O, Mgh, K,) and *أَرْفَقَهُ*. (AZ, O, K.) Hence the saying of the Prophet, *مَنْ رَفَقَ بِأُمَّتِي رَفَقَ اللَّهُ بِهِ* [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, *ترَفَقَ* [and *رَفَقَ* as is indicated in the O] *He used gentleness, or acted gently, in his affair; syn. تَأَتَّى*. (Msb in art. اتى.) And *لِحَاجَتِهِ* *ترَفَقَ* *He applied himself with gentleness to his needful affair or business; syn. تَأَتَّى*. (T in art. اتى.) And *لِلْأَمْرِ* *ترَفَقَ* *He applied himself with gentleness to the affair; syn. تَلَطَّفَ*. (S in art. لطف.) — Hence, *رَفَقَ*, in form like *فَرَبَ*, *He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the contr. of such as is termed أَخْرَقَ*. (Msb.) — And *رَفَقْتُ الْعَمَلَ*, with *fet-h* to the *ف*, aor. *رَفَقْتُ*, *I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well*. (Msb.) — And *رَفَقْتُ فِي السَّيْرِ* *I proceeded in a right, or a moderate, manner in journeying, or in pace*. (Msb.) — See also 4. — *رَفَاقَةٌ* is an inf. n. signifying *The being a رفيق*. (O, K.) Fr says, I heard a man at 'Arafāt saying [to the pilgrims there assembled], *جَعَلَكُمْ اللَّهُ فِي رَفَاقَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ* [May God make you to be in the companionship of Mohāmmad: may God bless and save him]. (O.) [And accord. to the TK, one says, *رَفَقَ بِهِ*, inf. n. *رَفَاقَةٌ*, meaning *He became a رفيق with him*: but what is commonly said in this sense is *رَفَقَهُ*, q. v.] — *رَفَقَ فُلَانًا* *He struck the مَرَفَقَ* [or *elbow*] of such a one. (K.) — And *رَفَقَ النَّاقَةَ*, (S, O, K,) aor. *رَفَقَ*, inf. n. *رَفَقَ*, (S, O,) *He bound the she-camel's arm* [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] *رَفَقَ الْبَعِيرَ*, aor. *رَفَقَ*, inf. n. *رَفَقَ*, *he bound the camel's neck* (عُنُقُ [probably, I think, a mistranscription for *عُضْدُ* i. e. arm,]) to his pastern, because of a slight lameness therein. (JK.) — *رَفَقَ* said of a camel, aor. *رَفَقَ*, inf. n. *رَفَقَ*, *He had his elbow distorted from his side*. (TA and TK. [See *رَفَقَ* below, and *أَرْفَقَ*: and see also *دَفَقَ*].) — [And *رَفَقَ*, inf. n. *رَفَقَ*, is probably said of a she-camel, as meaning *She had, in her teat, or teats, what is termed رَفَقَ*: see, again, this word below.]

2. *تَرَفَّقَ* [as the inf. n. of the verb in the phrase

رَفَقَتِ الشَّاةُ, if this verb have been used, means A sheep's, or goat's having the fore legs white to the elbows; for it is from شَاةٌ مَرْفَقَةٌ, explained below. (O.)

3. رَفِيقٌ. *He was, or became, his travelling-companion; he accompanied him in a journey;* (S, O, Mgh, K;) inf. n. مَرْفَقَةٌ (TK) and رَفَاقٌ. (TA.) — And this latter inf. n. also signifies *The being hypocritical, or acting hypocritically.* (TA. [See also 3 in art. رَمَى])

4. ارْفَقَهُ: see 1, second sentence. — Also *He profited him, or was useful to him;* (S, O, K;) as also رَفَقَهُ. (K.) — [And in the present day, it means *He associated him بِغَيْرِهِ with another or others.*]

5: see 1, in four places.

6. تَرَفَقُوا. *They were, or became, travelling-companions; they travelled, or journeyed, together;* as also ارْتَفَقُوا: (JK:) and تَرَفَقَا *they two were, or became, travelling-companions; &c.:* (K:) and تَرَفَقْنَا فِي السَّفَرِ *we were, or became, companions in travelling, or journeying.* (S, O.)

8. اِرْتَفَقَ i. q. طَلَبَ رَفَقًا [i. e. رَفَقًا] and اسْتَعَانَ [both meaning *He sought, or demanded, aid, or help.*] (Har p. 395. [See also 10.]) — And hence, (Har ibid.,) ارْتَفَقَ بِهِ *He profited, or gained advantage or benefit, by him, or it,* (S, Mgh, Mgh, TA,) namely, a thing. (Mgh.) [This phrase is also often used as meaning *He made use of it; namely, a garment, and an implement, &c.*] — See also 8. — Also *He leaned upon the مَرْفَقِ of his arm [i. e. upon his elbow]:* (O, Mgh, K:) or upon the pillow [called مَرْفَقَةٌ]. (K.) — And *It was, or became, full, or filled.* (K.)

10. اسْتَرْفَقَهُ *He sought, or demanded, his profiting him, or being useful to him.* (TA.)

Q. Q. 2. تَمَرَّقَ *He took a مَرْفَقَةً, i. e. pillow [upon which to lean with his elbow].* (S.)

رَفَقٌ an inf. n. of رَفَقَ: (O, K;) *Gentleness, softness, tenderness, graciousness, courteousness, or civility; contr. of عَنَفٌ;* (S, O, Mgh, Mgh;) i. q. نَظَّفَ, and حَسَنَ صَنِيعَ, (IDrd, O, K,) or رَفَقَ: (JK;) and نَظَافَةٌ فِعْلٌ and رَفَقٌ: (JK;) and رَفَقٌ likewise; whence the phrase أَوْفَى رَفَقَةً [He treated such a one with gentleness, &c.]. (JK, IDrd, O.) It is also explained as meaning *Good submission to that which conduces to what is comely, or pleasing.* (TA.) — And *Gentleness, delicacy, nicety, neatness, or skilfulness, in work or operation; contr. of أَخْرَقَ.* (Mgh.) — Also *A thing by means of which one seeks help or assistance.* (K.) See also مَرَّقَ.

رَفَقٌ inf. n. of رَفَقَ: see the next preceding paragraph. — [Also *Easy of attainment.*] You say رَفَقَ مَرْعٌ [A place of pasturing, or of unrestrained and plentiful pasturing,] *easy to be sought [and attained].* (S, O.) And رَفَقَ مَاءٌ *Water that is easy* (JK, S, O, K) *to be sought*

(JK, S, O) *and taken:* (JK:) or *of which the well-rope is short.* (K.) And رَفَقَ الْبَغِيَّةُ *An object of want that is easy [to be sought and attained].* (O, K.) — Also *A distortion of the elbow of a camel from the side.* (Lth, S, O, K. [Said to be the inf. n. of رَفَقَ, q. v.]) — And *A stoppage of the orifice of the teat, (K,) or of the orifices of the teats, (O,) of a she-camel:* (O, K:) so says Zeyd Ibn-Kuthweh: (O:) or *a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood, or becomes coagulated and mixed with yellow water.* (K. [Perhaps in this sense, also, an inf. n.: see 1, last sentence.]) — See also رَفَقَةٌ.

رَفَقَةٌ: see what next follows.

رَفَقَةٌ, (JK, S, O, Mgh, Mgh, K,) in the dial. of Temeem, (Mgh,) and رَفَقَةٌ, (S, O, Mgh, K,) in the dial. of Keys, (Mgh,) and رَفَقَةٌ, and on the authority of Ibn-Tal-hah رَفَقَةٌ, (K, [in which this last is said to be like رَفَقَةٌ, to indicate that it is with damm to the ر, but not (as will be shown below, voce رَفِيقٌ) that it is without tenween, imperfectly decl., and determinate like الرَفَقَةُ,]) *Persons travelling, or journeying, together; (Mgh;) a company of persons [travelling, or journeying, or] with whom one is travelling, or journeying; but not when they have separated:* (S, O, Mgh, K:) or *persons with whom one travels, or journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated:* (JK:) pl. [of mult.] رَفَاقٌ, (S, O, Mgh, Mgh, K,) which is pl. of رَفَقَةٌ, (Mgh, Mgh,) and رَفَقٌ, [which is also pl. of رَفَقَةٌ,] and [of pauc.] ارْفَاقٌ, (O, K;) and the pl. of رَفَقَةٌ is رَفَقٌ: (Mgh:) or رَفَقَةٌ is a quasi-pl. n. of رَفِيقٌ, or syn. with this last used in a pl. sense; and its pl. is رَفَقٌ and رَفَقٌ [quasi-pl. n.] رَفَقٌ. (K.) [Golius explains the first and second and third, as on the authority of the KL, by the words "consortium, societas:" but in my copy of the KL, I find only the first and second; and these are explained only by the words كَرُوهُ هِمْرَاهَان, agreeably with the renderings which I have given above.] — The pl. رَفَاقٌ also signifies *Camels upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being termed a رَفَقَةٌ.* (TA voce رَفَاقَةٌ.)

رَفَقَةٌ: see the next preceding paragraph.

رَفَقَةٌ as an epithet applied to a she-camel: see ارْفَقَ.

رَفَاقٌ The cord that is used for the purpose described in the explanation of رَفَقَ النَّاقَةَ, (S, O, K,) or in the explanation of رَفَقَ الْبَعِيرَ. (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S,) i. e. of Bishr Ibn-Abel-Házim, (O.)

فَاتِي وَالشَّكَاةَ مِنْ آلِ لَأَيِ  
كَذَاتِ الصُّغْنِ تَمِشِي فِي الرِّفَاقِ

(O,) or وَآلَ لَامٍ, (S, O,) accord. to different readings: (O:) [i. e. *And verily I, with respect to the fault, or the complaint, of the family of Lây, or and the family of Lám, am like her that yearns towards, or longs for, her home, or accustomed place, going along with her arm and shank in the رِفَاقِ:* he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.)] — Also *A thing in form like a finger, made for the teat of a she-camel when she is affected with the [disorder termed] صَرَارٌ:* it is stuffed with dates, and then the رَفَقِ [q. v.] is bound over it, in order that it [the teat] may be cured. (JK.)

رَفِيقٌ Gentle, soft, tender, gracious, courteous, or civil; (JK, Mgh;) as also رَافِقٌ. (JK.) — And hence, (Mgh,) *Gentle, delicate, nice, neat, or skilful, in work or operation; contr. of أَخْرَقَ.* (S, O, Mgh, K.) — [Hence, also,] هَذَا الْأَمْرُ رَفِيقٌ [This affair, or thing, is easy, or convenient, to thee: see ارْفَقَ]. (O.) — Also *A companion* (JK, S, O, Mgh, K) and *companions* (JK, S, O, K) in travelling, or journeying, and afterwards: (Kh, S, O, Mgh, K:) used as sing. and pl., (JK, S, O, K,) like صَدِيقٌ (S, O) and خَلِيطٌ: (O:) pl. رَفَقَاءُ; (JK, S, O, K;) with which رَفَاقَةٌ is syn., as in the phrase فِتْيَةٌ رَفَاقَةٌ [Young men companions &c.].

(JK.) See also رَفَقَةٌ. It is said in the Kur [iv. 71], رَفَقَاءَ وَحَسَنَ أَوْلَادِكَ رَفِيقًا, (JK, S, O,) meaning رَفَقَاءَ [i. e. *And good, or very good, will be those as companions after the journey of life*] in Paradise! (JK.) And Moḥammad is related by 'Aishah to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, بَلِ الرَّفِيقُ الْأَعْلَى مِنَ الْحَيَّةِ [Nay, rather, the highest companions of Paradise]; meaning, I desire the company, or congregation, of the prophets. (O.)

رَفِيقٌ and رَفَقَةٌ: see رَفَاقَةٌ.

رَافِقٌ: see رَفِيقٌ, in two places.

رَفَقَةٌ: see رَفَقٌ.

أَرْفَقَ [compar. and superl. of رَفِيقٌ; meaning *More, and most, gentle, &c.*] — [Hence,] one says, هَذَا الْأَمْرُ أَرْفَقُ بِكَ [and عَلَيْكَ] + This affair, or thing, is more, or most, easy, or convenient, to thee. (TA in art. عَوَدَ.) [See also an instance voce مَحْنِيَّةٌ (in art. حَنَوُ), last sentence.] — Also, applied to a camel, *Having the elbow (الرِّفَقِ) distorted from the side:* (JK, S, O, K:) so says Lth: (O:) and so the fem. رَفَقَاءُ, applied to a she-camel: (JK, S:) but Az says that the epithet preserved by him in his memory as heard from

the Arabs applied to a camel is **أَرْقَى**, with **دال**. (O.) — Accord. to Ag, (O,) **رَقَقَا** applied to a she-camel signifies *Having the orifice of her teat stopped up*; (O, K;) and so **رَقَقَة** (K:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, *having the orifices of her teats stopped up*. (O.)

**مَرَقَى**: see **مَرَقَى**, in two places.

**مَرَقَى**: see what next follows, in three places.

**مَرَقَى** and **مَرَقَى** inf. ns. of **رَقَى**, (AZ, O, K,) of which **مَرَقَى** also is an inf. n. (O, K.) — Also *A thing by which one profits, or gains advantage or benefit*. (S, O, Mgh, K.) It is said in the Kur [xviii. 15], **وَيُجِبِّي لَكَ مِنْ أَمْرِكَ مَرَقًا** or **مَرَقًا**, accord. to different readers, [i. e. *And He will prepare for you a condition of your case by which ye shall profit*], but no one reads **مَرَقًا**, (S, O,) which, however, is allowable, meaning **رَقَقَا**. (S. [See **رَقَى**, last sentence.]) The pl. is **مَرَقَاتِي**. (Mgh.) — [Hence,] **مَرَقَاتِي الدَّارِ** Such appertinances [or conveniences] of the house as the privy and the hitcher, and the like: (Mgh, Mgh:) or *the sinks, and the like, of the house*: (S, O, K:) and particularly *prices*: (O:) when used in these senses, the sing. is **مَرَقَى** only, with **kesr** to the **م** and **fet-h** to the **ف**, (Mgh, Mgh,) likened to the noun signifying an instrument. (Mgh.) [See also **حَمَز**, in art. **حَمَز**.] — And from the same words in the sense expl. in the second sentence above, (Mgh,) **مَرَقَى** and **مَرَقَى** signify also *The elbow, or elbow-joint; the place where the ذراع joins upon the عَضِد*; (S, O, K;) [in other words,] *the place where the عَضِد is connected with the سَاعِد*; (Mgh;) *the مَرَقَى of a man*: (Mgh:) [and in like manner in a beast, the elbow, or elbow-joint, as in the JK, S, O, and K, voce **أَرْقَى**; and in countless other instances: but in the K voce **رَقَبَة** (q. v.), it seems to be applied to the *hnee* of a beast:] pl. as above. (Mgh.)

**مَرَقَقَة** A pillow (S, O, Mgh, K) upon which one leans [with the elbow]: from **مَرَقَى** in the sense explained in the last sentence of the next preceding paragraph. (Mgh.)

**مَرَقَقَة** شاة A sheep, or goat, having the fore legs white to the elbows. (O, K.)

**مَرَقَقَة** A camel whose elbow hurts (**يُصِيبُ**) his side. (O, K.) — And *A she-camel that is hurt by the ضرار [q. v.] when her udder is bound therewith, and from whom blood issues* (JK, O, K) when she is loosed [therefrom] (**إِذَا حُلَّتْ**), (JK,) or when she is milked (**إِذَا حَلَبَتْ**). (O, K.)

**مَرَقَقَة** A camel having a complaint of his **مَرَقَى** [or elbow]. (IDrd, O, K.)

**مَرَقَقَة** A place, or thing, upon which one leans [properly with the **مَرَقَى**, or elbow]. (Bd in xviii. 28 and 30.)

**مَرَقَقَة** Leaning upon his elbow. (S, O.) = Also *Full, standing, and continuing, or remain-* Bk. I.

*ing*: (O, K:) or *nearly full*: so explained by IAar as occurring in the following verse of 'Obeyd Ibn-El-Abras, (O,) describing rain that had filled the low tracts of ground: (TA in art. **صَوَح**):

\* **فَاصْبَحَ الرُّوْضُ وَالْقِيَانُ مُمَرَّعَةً**  
\* **مِنْ بَيْنِ مَرْتَعِي مِنْهَا وَمَنْصَاح**

[And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground]: (O:) or, as some relate it, **مُرْتَعَة** [i. e. "filled"]; and **مَرْتَعِي**, which means herbage "of which the blossoms have not yet come forth from their calyxes;" and **مَنْصَاح** [accord. to this reading] meaning herbage "of which the blossoms have appeared:" (TA in art. **صَوَح**): [or, accord. to the reading **مَرْتَعِي**, the meaning may be, "partly such as were compact thereof," i. e. of the meadows &c., "and partly such as were cracked" by the heat and drought:] another reading is

\* **مِنْ بَيْنِ مَرْتَعِي مِنْهَا وَمِنْ طَاحِي**  
\* **طَاحِي** meaning "of what was flowing and going away." (TA ubi supra.)

[Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.]

## رقل

1. **رَقَلَ** (S, M, K,) aor. **رَقَلَ**, (K,) inf. n. **رَقْلٌ**; (S, M;) and **رَقَلَ**, aor. **رَقَلَ**, (M, K,) inf. n. **رَقْلٌ**; (M;) *He was awkward* (S, M, K,) *in his manner of wearing his clothes*, (S,) or *with his clothes [when walking &c. (see **رَقَلَ**)]*, and *in every work*. (M, K.) — And **رَقَلَ**, (M, K,) or **رَقَلَ فِي ثِيَابِهِ**, (S, TA,) aor. **رَقَلَ**, (S, M,) inf. n. **رَقْلٌ** (Lth, T, M, K) and **رَقُولٌ** (T, TA) and **رَقْلَانٌ**; (M, K;) and **رَقَلَ**; (S, M, K;) *He dragged his shirt, and kicked it with his foot*: (Lth, T:) or *he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*: (S:) or *he dragged his shirt, and walked in the manner described above: or he moved his arm up and down [in walking]*: (M, K:) and **رَقَلَ فِي ثِيَابِهِ** signifies the same as **رَقَلَ** and **رَقَلَ** [inf. n. of 4] signifies a man's having a long garment, such as a shirt and a **جَبَة**: (Khálid Ibn-Jembel, T in art. **ذِيل**): and one says, **رَقَلَ فِي مَشْيَتِهَا خُرْقًا** [She drags her shirt, &c., in her gait, by reason of awkwardness]. (S.) **رَقَلَ الْمَرَاغِلَا**, a phrase used by Ru-beh, [**مَرَاغِلَا** being app. pl. of **مَرَقَلٌ**, a regular inf. n. of **رَقَلَ**,] means *She walks with every sort of رَقَلَ or رَقُول [i. e. dragging of the shirt, &c.]*. (Lth, T accord. to different copies.) And **رَقَلَ**, inf. n. **رَقْلَةً**, *He walked with an inclining of his body from side to side (تَبَخَّرَ) by reason of pride (كِبَرًا), or by reason of old age (كِبَرًا)*: (K,) accord. to different copies:) the **ت** is augmentative. (TA.) = See also the next paragraph, last sentence, in two places.

2. **رَقَلَ** The making a garment ample, or long towards the ground: the letting it down, or making it to hang down: (TA:) [and so **رَقَلَ**:] you say, **رَقَلَ**, (Sh, T,) or **رَقَلَ**, (M,) or **رَقَلَ**, (K, TA, in the CK **رَقَلَ**), *He let down, or made to hang down, his garments, or his garment, or his shirt*. (Sh, T, M, K.) — Hence, (TA,) **رَقَلَ**, (A'Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) **رَقَلَ** *He magnified him, or honoured him*: (A'Obeyd, T, S, M, K:) *he made him a king*, (A'Obeyd, T, M, K,) and *a lord, or chief*, (Sh, T, M, K,) and *a commander, and a judge*: (TA:) [like **رَقَدَهُ**:] and *he rendered him submissive; made him to submit; or brought him under, or into, subjection*: (M, K:) thus it has two contr. meanings; (K;) [like **رَقَلَ**:] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rum-meh says,

\* **إِذَا نَحْنُ رَقَلْنَا أَمْرًا سَادَ قَوْمَهُ**  
\* **وَإِنْ لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ يُذَكَّرُ**

† [When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned]. (T, S, M.) And you say, **رَقَلَ فُلَانٌ** † Such a one was made a lord, or chief, over his people. (Sh, T.) — Also † *He increased, or exceeded, to him that over which he had authority to judge, or to decide*. (TA.) — And **رَقَلَ** also signifies † *The leaving a well for its water to collect in it*; (S, O, K;) and so **رَقَلَ**: (O, K:) you say, **رَقَلَ**, **رَقَلَ** † *He left the well for its water to collect in it*; (Ks, T, M;) as also **رَقَلَهَا**, aor. **رَقَلَ**, inf. n. **رَقْلٌ**. (O.)

4. **رَقَلَ**, and its inf. n. **رَقْلٌ**: see 1, in two places: = and see also 2, in two places.

5: see 1, in two places. — **رَقَلَ** also signifies † *He was, or became, or was made, a lord, or chief*. (Sh, T, TA.) Hence, in a trad. of Wá'il Ibn-Hojr, **يَتَرَقَّلُ عَلَى الْأَقْوَالِ حَيْثُ كَانُوا مِنْ أَهْلِ حَضْرَمَوْتِ** † [He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Hadramowt]. (T, TA.)

Q. Q. 1. **رَقَلَ**, inf. n. **رَقْلَةً**: see 1.

**رَقْلٌ**, (IDrd, O, K, TA,) or, as in some copies of the Jm, **رَقْلٌ**, (O, TA,) or **رَقْلٌ**, (accord. to a copy of the M,) or **رَقْلٌ**, (accord. to the CK,) [in the K said to be with **kesr**, which, accord. to a rule observed in that work, indicates that it is **رَقْلٌ**,] *The skirt, or lower extremity, of a garment*. (M, O, K.) You say, **رَقْلُهُ** [explained above: see 2]. (K.) And **رَقْلٌ سَابِغٌ الرَّقْلِ**, i. e. [A shirt ample, or long,] in the shirt. (TA.)

† **رَقْلٌ** The water that collects after drawing, (**جَمَة**), thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,] or the black mud, or black fetid mud, (**حَمَاءَة**), thus accord. to other copies of the K, or **مُكَلَّة** [which has the same or

a similar meaning], thus accord. to the M and A and L,) of a well. (T, M, O, A, L, K.) = See also the next preceding paragraph. = **رَفْلٌ** **رَفْلٌ** **رَفْلٌ** A call to the ewe, to be milked. (Ibn-'Abbād, K.)

**رَفْلٌ** *Awkward* (S, M, K) *in his manner of wearing his clothes*, (S,) or *with his clothes* [when walking &c.], and *in every work*; as also **رَفْلٌ**; fem. [of the latter] **رَفْلَةٌ**. (M, K) And **رَفْلَةٌ** (Lth, T, M, K, TA) and **رَفْلَةٌ** (Lth, T, TA) A woman who drags her skirt (Lth, T, M, K, TA) well, or beautifully, (M, K, TA,) when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (Lth, T, TA:) or the former signifies a woman who drags her skirt (**تَرَفْلُ**), in her gait, by reason of awkwardness: (S, TA:) and **رَفْلَةٌ**, a woman who does not walk well (ADk, T, S, M, K) in her clothes, (ADk, T, S, M,) dragging her garment, (M,) or dragging her skirt: (K:) and **رَفْلٌ**, a man making his clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S;) in which sense **رَفْلَةٌ** may be well used as an epithet applied to a woman: (Lth, T:) or **رَفْلٌ** (TA) and **رَفْلٌ** (Seer, M, K, TA,) in which latter the ت is augmentative, (TA,) signify a man who drags his skirt, and walks in the manner last described above; or who moves his arm up and down in walking. (Seer, M, K, TA.) — Also, i. e. **رَفْلٌ**, Foolish; stupid; or unsound, or deficient, in intellect, or understanding. (S.) — And **رَفْلَةٌ**, A foul, or an unseemly, or ugly, woman; (M, K;) as also **رَفْلَةٌ**, (M,) or **رَفْلَةٌ**, with two kesrehs: (K:) and the same epithets are applied likewise in this sense to a man. (M.) = See also **رَفْلٌ**.

**رَفْلَةٌ**: see the next preceding paragraph, near the end.

**رَفْلٌ** *Long in the tail*; (Lth, T, S, M, K;) applied to a garment: (S:) or, thus applied, *wide*, or *ample*: (M, K:) in the former sense, applied to a horse, (Lth, Aq, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountain-goat; (M;) and **رَفْلٌ** signifies the same: (Lth, Aq, M:) and applied to a horse as meaning also (M) *having much flesh*; (M, K;) and so **رَفْلٌ**: (M:) and to a camel as meaning also *wide in the skin*: (Lth, T, S, M, K;) and, applied to hair, *long*; (M;) [or] so **رَفْلٌ**, like **سَحَابٌ**; (K;) or **رَفْلٌ**, or **رَفْلٌ**; (so accord. to different copies of the T;) and so **رَفْلٌ** applied to a garment. (TA.) Also A man *having a long skirt*. (Ham p. 386.) — [Hence,] **رَفْلٌ** **عَيْشٌ**, (TA,) or **رَفْلَةٌ**, (S, M, in one copy of the S **رَفْلَةٌ**;) *Ample means of subsistence*. (S, M, TA.) = See also **رَفْلٌ**. = And see **رَفْلٌ**.

**رَفْلٌ**: see the next preceding paragraph, in two places.

**رَفْلٌ**: see **رَفْلٌ**.

**رَفْلٌ**: see **رَفْلٌ**. = **رَفْلٌ** **رَفْلٌ** **رَفْلٌ** A thing that is put before the penis of the goat, in order that he may not copulate. (IDrd, M, K.)

**رَفْلٌ**; and its fem., with ة: see **رَفْلٌ**, in three places.

**رَفْلٌ**; and its fem., **رَفْلَةٌ**: see **رَفْلٌ**, in three places.

**رَفْلٌ**: see **رَفْلٌ**.

**رَفْلٌ** **رَفْلٌ** **رَفْلٌ** [A waist-wrapper] made to hang down. (Sh, T.) [Hence, perhaps, what next follows.]

**مَرَفْلَةٌ** [written without any syll. signs, app. either **مَرَفْلَةٌ** or **مَرَفْلَةٌ**, an epithet used as a subst., or converted into a subst. by the addition of ة] **مَرَفْلَةٌ** A long [dress or garment such as is called] **حُلَّةٌ**, in which one drags his skirt, and walks with an elegant and a proud and self-conceited gait (**يُرَفْلُ**). (TA.)

**مَرَفْلَةٌ** A she-camel having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them. (M, O, L, K.) — [See also the next preceding paragraph.]

**مَرَفْلٌ**, applied to a woman, means **كَبِيرَةُ الرُّفُولِ** **مَرَفْلٌ** [i. e. Who drags her skirt, &c., much]: (Lth, T:) [and in like manner,] applied to a man, (TA,) **كَبِيرُ الرُّفُولَانِ** [which means the same: see 1]. (M, K, TA.)

**مَرَفْلٌ** [app. pl. of **مَرَفْلٌ**, an inf. n. of **رَفْلٌ**]: see 1.

## رفه

1. **رَفَهُ** (JK, K,) or **رَفَهُ** (Mgh, Mshb,) inf. n. **رَفَاهَةٌ** and **رَفَاهِيَةٌ** (JK, Mgh, Mshb, K\*) and **رَفَاهَةٌ**, (JK,) *His life, or the life, was, or became, ample in its means or circumstances, unstraitened, or plentiful, (JK, Mgh, Mshb, K,) and easy, pleasant, soft, or delicate. (JK, Mgh, K.)* [See also **رَفَاهَةٌ**, below.] = **رَفَهُ**, aor. ٤, inf. n. **رَفُوهُ** (JK, Mshb, K) and **رَفَهُ** (Mshb, K) and **رَفَهُ**, (K,) [or this last is perhaps a simple subst.,] said of a man, *He led [a plentiful, and] an easy, a pleasant, a soft, or a delicate, life; (K;) he found, or experienced, [or enjoyed, (see the part. n. **رَفَاهَةٌ**, below,)] an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence; and **رَفَهُ** is [syn. therewith, its part. n. **مَرَفْلَةٌ** being syn. with **رَفَاهَةٌ**, and the verb itself being] quasi-pass. of **رَفَهُ**: (Mshb:) or he found, or experienced, rest, or ease, after fatigue. (JK.) [See also 4.] — **رَفَاهَتِ الْإِبِلُ**, (S, Mgh, K,) aor. ٤, (S, Mgh,) inf. n. **رَفَاهَةٌ** and **رَفُوهُ**, (S, [and it is implied in the K that **رَفَاهَةٌ** also is an inf. n. of the verb thus used, but it is a simple subst. accord. to the S,]) *The camels came to the water to drink (S, Mgh, K) every day, (S,) when they would. (S, Mgh, K.)* [See **رَفَاهَةٌ**, below.] = **أَمَّا تَرَفَهُ فَلَا تَأْتِي** *Must thou not, or wherefore will thou not have, mercy, or pity, or compassion, on such a one?* (TA. [The meaning is there only indicated by the context.])*

2. **رَفَهُ**, inf. n. **رَفِيَهُ**: see 4, in five places. —

**رَفَهُ** **رَفَهُ**, inf. n. as above, *He rested himself; made himself to be at rest or at ease; or gave himself rest. (Mgh, Mshb.)* — **رَفَهُ** **رَفَهُ**, (JK, S, Mgh, K,) or **رَفَهُ**, (so accord. to one copy of the S, [both correct, but the former the more common,]) inf. n. as above, (S, K,) *He made his circumstances ample and easy; eased him, or relieved him; and granted him a delay; (JK, S, Mgh, K,\*)* namely, his debtor; (S, Mgh;) or one who was in straitness, or distress: (TA:) and *he behaved, or acted, gently, softly, tenderly, graciously, or courteously, with him: (JK, TA:\*)* and **رَفَهُ** **رَفَهُ** **رَفَهُ** *Grant thou to me a delay: it is from **رَفَهُ** as used in relation to camels. (Mgh.)* And **رَفَهُ** **رَفَهُ** **رَفَهُ** *Fatigue was removed from him, or made to quit him. (TA.)*

4. **ارْفَهُ** *He found, or experienced, rest, or ease, (K,) or he remained, stayed, dwelt, or abode, and found, or experienced, rest, or ease, (IAqr, TA,) at our abode; as also **رَفَهُ**, inf. n. **رَفِيَهُ**; (IAqr, TA;) and **استرفه**. (IAqr, K.) — *He kept continually, or constantly, to the eating of dainty food, (K, TA,) and indulged himself largely in eating and drinking: and this is said to be meant in a trad. in which **الْإِرْفَاهُ** is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) — *He anointed himself, (JK, S, K,) and combed, or anointed and combed, his hair, (S,) every day: (JK, S, K:) and this also is said to be meant in the trad. above mentioned: (JK, S, TA:) or by **الْإِرْفَاهُ** in that trad. is meant [the indulging in] ease and plenty. (JK.) — **ارْفَهُ الْإِبِلُ** *The cattle remained near to the water (K, TA) in the watering-trough or tank, pasturing there upon the plants, or trees, called **حُمُضٌ**. (TA.) — And **ارْفَهُوا** *Their camels, (JK,) or their cattle, (K,) came to the water to drink (JK, K) every day, (JK,) or when they would. (K.)* = **أَرْفَهُهُمُ** *He (God) made them to have an easy, a pleasant, a soft, or a delicate, and a plentiful, life; as also **رَفِيَهُمُ**, inf. n. **رَفِيَهُ**: (K, TA:) and **أَرْفَهُهُ** and **رَفِيَهُ** *I made him to find, or experience, [or enjoy, (see 1,)] an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence. (Mshb.) — And **ارْفَهُ الْإِبِلُ**; (S, K;) and **رَفِيَهُ**, (K,) and **رَفَهُ** **رَفَهُ**, inf. n. as above; (TA;) *He made the camels to come to the water to drink (S, K, TA) every day, (S, TA,) when they would. (S, K, TA.)*******

5: see 1.

10: see 4.

**رَفَهُ** [said in the K to be an inf. n. of **رَفَهُ** said of a man, and app. of **رَفَاهَتِ** said of camels: or it is] a subst. from **رَفَاهَتِ** said of camels; (S;) and [thus] signifies *The coming of camels to the water to drink (JK, S, Mgh) every day, (JK, S,\*) when they will: (S, Mgh:) or the shortest and quickest of the times of coming to water. (TA.)* [See also **رَفَاهَةٌ**, and **عَرَبَجَاءُ**.] Lebeed uses it metaphorically in relation to palm-trees growing over water, saying,

\* يَشْرَبْنَ رَفَاهًا غَيْرَ صَادِيَةٍ \*  
فَكَتَلَّهَا كَارِعٌ فِي الْمَاءِ مُغْتَمِرٌ \*



[*They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein*]. (TA.) = Also *Small, or young, palm-trees*. (JK, K, TA. [By Golius and Freytag written, in this sense, رَفَه])

رَفَه i. q. تَبَن [i. e. *Straw; or straw that has been trodden, or thrashed, and cut*: by some written رَقَه; and by some, رُقَتْ: (K, S, K:) whence the prov., أَغْنَى مِنَ التُّغَةِ عَنِ الرُّفَةِ [More free from want than the buyer is from the want of straw]; the تُّغَةُ meaning the beast of prey called عَنَاقُ الْأَرْضِ; because it does not feed upon straw: (S:) [by some written التُّغَةُ; and by some, التُّغَةُ; and by some, التُّغَةُ:] accord. to some, the former word is with ة; and الرُّفَاتُ occurs as its pl. in a verse cited by IF: accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. رَفَه.) [See also رُقَتْ, in art. رَفَتْ.]

رَفَه Pity, compassion, or mercy. (AHcyth, K.) Thus expl. as used in the saying, إِذَا سَقَطَتْ الطَّرْفَةُ قَلَّتْ فِي الْأَرْضِ الرُّفَةُ. (TA. [But الطَّرْفَةُ is here an evident mistranscription for الصَّرْفَةُ, the name of the Twelfth Mansion of the Moon: the meaning is, When the صرفه sets aurorally, pity becomes little in the earth; because then the cold onds: see art. صرف.])

رَفَهَان: see رَفَه, in two places.

رَفَهَانِيَّة: see رَفَاهِيَّة.

رَفَهِيَّة: see رَفَاهِيَّة, in two places.

رَفَاهِيَّة and رَفَاهِيَّة (S, Mgh, K, [both expressly shown in the JK and Mgh and Msh to be inf. ns.]) like رَفَاغِيَّة and رَفَاغِيَّة (TA,) and رَفَهِيَّة (S, K,) like رَفَهِيَّة (TA,) the last rendered quasi-coordinate to the quinqueliteral-radical class [partly] by means of ه in its latter part, changed into ي because of the kesrah before it, (S, [but mentioned also in a separate art., as well as here, in the S and K.]) A state of life ample in its means or circumstances, unstraitened, or plentiful, (S, Mgh, K,) and easy, pleasant, soft, or delicate: (Mgh, K:) so in the saying, هُوَ فِي رَفَاهِيَّةٍ مِّنْ الْعَيْشِ (S) and رَفَاهِيَّة (S, Mgh) and رَفَهِيَّة (S) He is in a state of life ample in its means &c. (S, Mgh.)

رَفَاهِيَّة: see the next preceding paragraph.

رَفَاهِيَّة, applied to life, as meaning *Ample in its means or circumstances, unstraitened, or plentiful*, (Mgh,) [and *easy, pleasant, soft, or delicate*; like رَفَهِيَّة: — and] applied to a man, (JK, S, Mgh,) *In a state of ease, and ampleness of the means or circumstances of life*; (JK, S;) *in a state of rest, or ease*; (Mgh, Msh, K;) *enjoying an easy, a pleasant, a soft, or a delicate, life*; (Msh, K;) as also رَفَهِيَّة (K [though this seems to be applied more properly to life itself, being from رَفَه]) and رَفَهَان (K) and مَتَرَفَه (Mgh, Msh, K:) or

رَفَهَان signifies in a state of rest, or ease, after fatigue; and its pl. is رَفَاهِيَّة and رَفَاهِي. (JK.) — رَفَاهِيَّة [the latter word being pl. of رَفَاهِيَّة] Camels coming to the water to drink (JK, K) every day, (JK,) when they will. (K.) — بَيْنِي وَبَيْنَكَ لَيْلَةٌ رَفَاهِيَّة (S, Msh, K,) and ثَلَاثَ لَيَالٍ رَوَاهِيَّة (JK, S, K, \*) [Between me and thee is a night, and are three nights,] of gentle, or easy, journeying. (JK, S, Msh, K.) — هُوَ رَفَاهِيٌّ بِهِ He is affected with mercy, pity, or compassion, for him. (Aboo-Leyla, K.)

أَكْثَرُ رَفَاهِيَّةً means [i. e. *He is one who leads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he*]. (TA.)

رَفَاهِيَّة: see مَتَرَفَه.

## رفو

1. رَفَوْتُ الثَّوْبَ (S, M, Msh,) third pers. رَفَا, (K,) aor. رَفَوْتُ (S, Msh,) inf. n. رَفُو (S, M, Msh;) and, in the dial. of Benoo-Kaah, رَفَيْتُهُ, aor. رَفِيهِ, inf. n. رَفِي (Msh;) but this latter is strange; (TA in art. رَفَا;) *I repaired, or mended, the garment, (Msh, K, TA,) [where it was rent,] drawing parts thereof together*; (TA;) [or rather, as is well known, *I darned it*; for رَفُو is the finest, or most delicate, kind of sewing; the wearing [over] a rent, or hole, in a garment, so that it appears as though there were in it no rent, or hole: (Har p. 91:) and رَفَاهِيَّة signifies the same: (S, M, Msh:) IAqr and AZ say that it is with ء; but the latter says that the ء is [sometimes] changed into و, so that one says رَفَوْتُ: accord. to ISk, [but this is at variance with what follows,] the verbs with and without ء have different meanings; for one says, رَفَا الثَّوْبَ, and رَفَوْتُ الثَّوْبَ. (TA.) — رَفَوْتُ الرَّجُلَ (ISk, S, M,) third pers. رَفَا, (K,) [aor. and inf. n. as above,] † *I appeased, or quieted, or calmed, the man*; (ISk, M, TA;) as also رَفَاهِيَّة (M and K in art. رَفَا;) [i. e. *I quieted the man's fear*; (S, K, TA;) *did away with his fear, like as one does away with a rent, or hole, by الرَفُو [i. e. darning]*. (TA.) — And رَفَا, aor. يَرَفُو, † *He married, or took a wife*; (TA;) and رَفَا is said to signify the same. (TA in art. رَفَا.)

2. رَفَيْتُهُ, inf. n. تَرَفِيَّة, *I said to him (i. e. to a man taking to himself a wife, S) بِالرَّفَا وَالْبَيْنِ* [expl. below, see 3]: (S, K:) and so رَفَاهِيَّة. (T, S, M, K; all in art. رَفَا.)

3. يَرَفَاهِي means *He agrees, or is of one mind or opinion, with me*; [the inf. n.] مُرَفَاهِيَّة being syn. with اتَّفَاقِي (S, TA,) or مُوَافَقَة (AZ, M, TA,) as also رَفَاهِي (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] رَفَاهِي [is a simple subst., or is generally used as such, and] signifies *close union, or coalescence; and concord, or agreement*; (S, K, TA;) and *good consociation*: (TA:) and hence the saying, to one taking to himself a wife, (S, in the TA بِالرَّفَا وَالْبَيْنِ) [May it (the

marriage) be with close union, &c., further expl. in art. رَفَا]: (S, TA:) ISk says that it is originally with ء; (TA;) but if you will, he says, the meaning may be, *with tranquillity, or freedom from disturbance or agitation*; from رَفَوْتُ الرَّجُلَ “I appeased, or quieted, or calmed, the man.” (S, TA.) — مُرَفَاهِيَّة is also syn. with مُدَارَاة: and with مُحَابَاة: as a dial. var. of مُرَفَاهِيَّة: [i. e., رَفَاهِي signifies, like دَارَاه, *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him*; &c.: and he treated him in an easy and a gentle manner in selling; or abated to him the price, or payment:] and accord. to IAqr, رَفَاهِي [also, like دَارَاه, is syn. with دَارَاه. (TA.)

4. أَرَفَيْتُ إِلَيْهِ *I had recourse, or I betook myself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging*: (TA:) and *I inclined to, or towards, him, or it*: a dial. var. of أَرَفَاتُ. (Fr, TA.) — أَرَفَيْتُ الشَّيْئَةَ *I brought the ship near to the land*; a dial. var. of أَرَفَاتُ. (Ish, TA.) — See also 3, last sentence.

6. تَرَفَفُوا عَلَى الْأَمْرِ *They agreed together to do the thing*; a dial. var. of تَرَفَفُوا. (TA.)

رَفَه: pl. رَفَات: see رَفَه, in art. رَفَه.

رَفَاهِيَّة: see 3; and see also art. رَفَا.

رَفَوَاتُ *Having large and flabby ears*: fem. رَفَوَاتُ; (K, TA;) meaning, *whose ears approach each other so that their extremities almost touch one another*. (TA.)

رَفِي: see art. رَفِي.

## رفي

1. رَفَيْتُ الثَّوْبَ: see 1 in art. رَفُو.

رَفِي Pure milk: (IAqr, TA:) or milk of a gazelle: or pure and good milk: (M, K:) ISd says, it may be of the measure أَفْعُول, or فَعْلِي; or it may belong to art. رَفُو, because one says رَفَوْتُ, but not [to his knowledge] رَفَيْتُ. (TA.)

## رق

1. رَقَّ, aor. رَقَّ, (S, Mgh, \* Msh, K,) inf. n. رَقَّة, (JK, S, Mgh, K, \* TA,) *It (a thing, JK, S, Mgh, Msh, TA) had the quality termed رَقَّة*; (K, TA; [in the CK, الرَقَّة is erroneously put for الرَقَّة]; [i. e.] *it was, or became, the contr. of غَلِيظ* (S, Msh, TA,) and of ثَخِين (S, TA:) [or rather, properly, it is the contr. of ثَخِن: i. e. *it was, or became, thin as meaning of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture* &c.; said of a garment and the like: *shallow, or of little depth*; said of water, and of sand, &c.: *thin as meaning wanting in spissitude*; said of mud &c.: *attenuated*: see رَقَّة, below; and رَقِيق:] and اسْتَرَق [in like manner] signifies the contr. of اسْتَغْلَط [and therefore contr. of غَلَط; for these last two

verbs are syn.]. (S, K.) — [Hence,] رَقَّتْ عِظَامُهُ, [inf. n. رَقَّة, or رَقِي, or both, (and if so, the second pers. may be رَقَّتْ and رَقِيَتْ, and the aor. يَرِقُّ and يَرِقُّ) + *His bones became weak; or became thin, and consequently + weak; meaning*] + *he became aged*: (JK:) or it is said of one who has become aged. (TA. [See رَقَّة and رَقِي below; and see also رَقِي.] — And رَقِي, [inf. n. رَقَّة, + *He was, or became, weak: and abject, mean, paltry, or contemptible*: see رَقِي: and see also 4:] *his patience, or endurance, became weak, or weakened*: (TA:) *he was, or became, weak-hearted, and fearful*; as also رَقِي قَلْبُهُ: (Mgh:) and *affected with shame, shyness, or bashfulness*. (K, TA.) — And رَقِي لَهُ, (Mgh, K,\*) first pers. رَقَّيْتُ, aor. رَقَّيْتُ, inf. n. رَقَّة, (K,) + *He was, or became, [tender-hearted, (see رَقِي and رَقِي)] merciful, compassionate, or pitiful, to him*; (Mgh, K;) as also رَقِي لَهُ قَلْبُهُ: (TA:) and رَقِي لَهُ signifies the same as رَقِي لَهُ قَلْبُهُ. (S, K.) — [And رَقِي كَلَامُهُ + *His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate*: see رَقِي, and see also 2. — And رَقِي صَوْتُهُ + *His voice was, or became, slender, or soft, or gentle*. — And رَقَّتْ حَالُهُ + *His state, or condition, was, or became, narrow in its circumstances, or evil*: see رَقَّة, below, and 4; and see also 4 in art. خف. — And رَقِي عَيْشُهُ + *His living, or sustenance, was, or became, scanty*. — And رَقِي عَدَدُهُ + *His years that he numbered were for the most part passed, so that the remainder was little (رَقِي) in his estimation*. (IAqr, TA.) = رَقِي, (Mgh, Msh,) aor. رَقَّيْتُ, (Msh,) inf. n. رَقِي, (S,\* Mgh, Msh, K,) *He was, or became, a slave*; (S,\* Mgh, Msh, K,\*) or *he remained a slave*. (Mgh.) = رَقَّة and رَقَّة He made him a slave: (Msh:) or the latter signifies *he kept him as a slave*; (Mgh;) contr. of رَقَّة; (S, Mgh;) as also رَقَّة: (S:) or the second and third, *he possessed him as a slave*; (K;) and so رَقَّة; accord. to ISk and Az and others: (TA:) or رَقَّة signifies *he made him, or took him as, a slave*; (Mgh;) or *he brought him into a state of slavery*. (TA.)

2. رَقَّة, (S, K,) inf. n. رَقِي; (TA;) and رَقَّة, (S, K,) inf. n. رَقِي; (TA;) contr. of رَقَّة; (K;) or *He made it, or rendered it, رَقِي [i. e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رَقِي, below]. (S, TA.) — [Hence,] رَقِي كَلَامُهُ + *The making speech to be [soft or tender, or easy and sweet, or] elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech*. (S, TA.) And hence, (TA,) it is said in a prov., (S,) عَنْ صَبُوحٍ رَقِي (S, K, TA) + *Dost thou allude (K, TA) gracefully, courteously, politely, or delicately, (TA,) to a morning-draught?* (K, TA:) [the origin of which prov. was this:] a certain man named Jubân alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it,*

he said, "When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want?" whereupon the saying above was addressed to him: (K,\* TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaḥḥab to one who spoke of kissing a woman when meaning thereby جَمَاع. (TA.) — [Hence also,] رَقِي صَوْتُهُ (K in art. حزن) or رَقَّة (S in that art.) + *He made his voice slender, or soft, or gentle*. — رَقِي also signifies + [The pronouncing a word with the slender sound of the lengthened fet-h (like the sound of "a" in our word "father"), and with the ordinary sound of the letter J; both as in رَقِي and رَقِي] the contr. of رَقِي. (Kull p. 127.) — رَقِي الْمَشَى, said of a camel, (K, TA,) + *He went an easy pace*: and رَقِي, alone, signifies the same. (TA.) [See also R. Q. 2.] — رَقِي بَيْنَ الْقَوْمِ + *He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people*. (TA.)

4. رَقِي, said of the white grape, (AHn, O, K,) *It was, or became, thin in its skin and abundant in its juice*: (AHn, TA:) or *completely ripe*. (O, K.) — Said of a man, + *He was, or became, in a state, or condition, narrow in its circumstances, or evil*; i. q. رَقِي الْحَالِ (JK,) or رَقَّتْ بِهِمْ أَخْلَاقُهُم. (K, TA.) — *Their natural dispositions were, or became, niggardly, tenacious, or avaricious*. (TA.) = رَقَّة: see 2, in two places. — See also 1, last sentence, in three places.

5: see 1: — and see also 2. = رَقَّقَتْهُ She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened. (TA.)

6. لَا تَدْرِي عَلَى مَا يَتَرَأَّى هَرَمُكَ + *Thou knowest not what thing thou wilt choose*: (JK:) or *to what state, or condition, thy mind will come at the last*. (TA.) The origin of the word (يَتَرَأَّى) is unknown. (JK.) [See also art. هَرَم.]

10: see 1, first sentence. — [Hence,] اسْتَرَقَ الْمَاءُ The water [became shallow: and hence,] + *sank into, or disappeared in, the earth, except a little*. (K, TA.) — And اسْتَرَقَ اللَّيْلُ + *The night for the most part passed*. (TA.) = اسْتَرَقَهُ: see 1, last sentence, in three places.

R. Q. 1. رَقَّقَهُ, (S, K,) inf. n. رَقَّقَهُ, (TK,) *He poured it forth in small quantity; namely, water &c.: (K:) or he made it to come and go; namely, water*. (S.) — رَقَّقَ الشَّرِيدَ بِالْمَسْنَنِ He poured a little clarified butter upon the broken bread; (K, TA;) i. e. *made it savoury therewith*: or, as some say, *poured much thereof upon it*. (TA.) — رَقَّقَ التَّوْبَ بِالطِّيبِ He made the perfume to run [to and fro (as is implied in the S)] upon the garment: (TA:) [or he poured and rubbed the perfume upon the garment.] El-Aḥḥā says,

\* وَتَبَرَّدَ بَرْدَ رِدَاءِ الْعَرُوسِ فِي الصَّيْفِ رَقَّقَتْ فِيهِ الْعَبِيرَا \*  
[And she is cool, with the coolness of the شاح

(see رِدَاء) of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA: in the latter, بِالصَّيْفِ) — رَقَّقَ He mixed the wine. (TA.) — رَقَّقَ عَيْنَهُ He made his eye to shed tears. (TA.) — It is said in a trad., تَجِيءُ فِتْنَةٌ فَتَرْقُقُ بَعْضُهَا بَعْضًا, meaning [Sedition, or the like, will come, and] one act thereof will cause desire for another by its embellishment thereof, or investing it with charms. (TA.) — [See also رَقَّقَهُ, below.]

R. Q. 2. تَرْقُقُ It (water, &c.) poured forth in small quantity. (TA.) — He, or it, ran in an easy manner. (TA.) [See also 2, last sentence but one.] — It (water, S, TA) was, or became, in a state of motion, or commotion; (K, TA;) in which sense, [meaning it flickered,] it is [also] said of the سَرَاب [or mirage]; (O, K;) [see also another explanation below;] [it went to and fro;] it came and went. (S, K, TA.) And in like manner, (S,) تَرْقُقُ الدَّمْعُ The tears went round about at the inner edge of the eyelid. (S, K.) And تَرْقُقَتِ الشَّمْسُ The sun appeared as though it were turning round (A'Obeid, K, TA) and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes; which it does not when it is high. (A'Obeid, TA.) — It (a thing) shone, or glistened; (JK, S, K;) as does the سَرَاب [or mirage]. (JK.) — تَرْقُقَتِ عَيْنُهُ His eye shed tears. (TA.)

رَقِي: see رَقِي; and رَقِي. = Also, (JK, S, Mgh, Msh, K,) and رَقِي, (Msh, K,) but the latter is a rare dial. var. though some read thus in the Kur lii. 3, (Msh,) [Parchment; and vellum; so in the present day; or] skin, (Mgh, Msh,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Msh, K;) or (so accord. to the Mgh, but in the K "and") a white [i. e. blank] صَحِيفَةٌ [which means a paper and a piece of skin, but generally such as is written upon]: (JK, Mgh, K;) or metaphorically applied to a skin written upon: properly one upon which one writes: (Bd in lii. 3:) accord. to Fr, + the صَحَائِفُ [i. e. papers, or pieces of skin, meaning records,] that will be produced to the sons of Adam on the day of resurrection; which indicates that such as is written is also thus termed: (Az, TA:) in the Kur lii. 3, [accord. to some,] applied to the Book of the Law revealed to Moses: or the Kur-án. (Jel.) = Also, (K,) or the former word [only], (JK, S, Msh,) The tortoise: (JK:) or a great tortoise: (S, K;) or the male tortoise: (Msh:) and the crocodile: (JK:) or, (K,) accord. to Ibrāhīm El-Harbec, (TA,) a certain aquatic reptile, (K, TA,) [app. the turtle, or sea-tortoise,] having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food: (TA:) pl. رَقَوَق. (A'Obeid, JK, S, Msh, K.)

رَقِي Shallow, applied to water; or shallow water; (Mā, Rq, TA;) not copious, or not abundant; (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, K, TA:) as also رَقِي;

(K;) and so رُقَارُشْ. (IDrd, K.) — See also رُقَاتِي.

رُقْ: see رُقْ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — *A thin thing.* (S.) [There expl. as signifying رُقِيْشْ; but perhaps by this may be meant that it is an epithet syn. with رُقِيْشْ, as it is said to be in the K.] See رُقِيْشْ. — *The leaves of trees: or the branches that are easy for the cattle [to eat].* (K.) — *And A certain thorny plant.* (K.) — See also رُقَاتِي. — *Also The state, or condition, of a slave; slavery; servitude;* (JK, S, Mṣb, K;) and so رُقِيَّة. (KL.)

رُقَّة Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks, or disappears, (S, K,) and which therefore produces good herbage: (S:) pl. رُقَاتِي. (K.) — See also رُقَاتِي.

رُقَّة [an inf. n. of رُقْ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as syn. with رُقَّة: [see 1, first sentence:] but El-Munáwwee says, in the "Towkeef," that the former is like the latter [as meaning *Thinness*], but that the latter is said with regard to the lateral parts of a thing, and the former with regard to the depth of a thing [or the extent between the two opposite surfaces thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.] it is [*thinness as meaning little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness, or uncompactness, in texture &c.*]: the contr. of رُقَاتِي and رُقَاتِي: (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رُقْ)] in mud, and anything imperfectly liquid, thinness as meaning want of spissitude: an attenuated state or condition of anything.] — Also + *Weakness*; (Mgh;) as in the phrase رُقَّة جَانِبِ [weakness of resistance; similar to لِينُ جَانِبِ; contr. of غِلْظُ جَانِبِ; (Ham p. 631); and in the phrase رُقَّة دِينِ weakness of religion: (see رُقِيْشْ): also abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness: (see 1:)] and shame, shyness, or bashfulness. (K.) — Also + [Tender-heartedness, (see رُقِيْشْ and رُقَاتِي)] mercy, compassion, or pity; (K;) and so رُقَّة قَلْبِ: (TA in art. حن:) in the soul, it is the contr. of جَفُوَّة and قَسُوَّة. (El-Munáwwee, TA.) — [And + *Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech: see رُقِيْشْ, and see also 2.* — And + *Slenderness, softness, or gentleness, of voice.*] — And + *Evilness [or narrowness of the circumstances] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرُقَّةِ حَالِهِ, I wondered at the paucity of his property, and the evilness, or the narrowness of the circumstances, of his state or condition.* (TA.) — [And + *Scantiness of living or sustenance &c.*] —

And رُقَّة بَطْنِ + [A looseness, or diarrhœa]. (TA in art. خلف.)

رُقَقْ, an inf. n., (KL, [see 1,]) [*Thinness, and consequently*] + *weakness* (JK, S, K, KL, TA) of the bones, (JK,) or in the bones, (TA,) or of the bone, (KL,) or as in the bone, (S,) and in a camel's foot: (TA:) [and] *lightness in a horse's hoof.* (AO, TA.) — + *Paucity: thus in the saying, فِي مَالِهِ رُقَقْ [In his property is paucity]:* (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeid thus, but the saying mentioned by Fr is مَا فِي مَالِهِ رُقَقْ + *There is not in his property paucity.* (TA.) — And + *Scantiness (رُقَّة) of food.* (TA.) — See also the next paragraph.

رُقَاتِي A [desert tract such as is called] صَحْرَاءَ: (K:) or a wide, or spacious, صحراء, of soft soil, beneath which is hardness: (TA:) or a level, (S, K, TA,) expanded, (TA,) tract of land, of soft soil, beneath which is hardness: (S, K, TA:) or a tract from which the water has sunk into the ground; as also رُقَاتِي and رُقَّة [q. v.]: or a soft and wide tract of land; (K, TA;) accord. to As, without sand; (TA;) as also رُقْ and رُقْ and رُقَقْ; (K;) the last of which is a contraction of رُقَاتِي, used by Ru-beh, (S, TA,) by poetic license. (TA.) — *يوم رُقَاتِي A hot day.* (Fr, K.) [See also رُقَاتِي.]

رُقَاتِي: see رُقِيْشْ. — Also, (JK, S, K,) as a subst., (Th, S,) or خَبِزْ رُقَاتِي, (Mgh, Mṣb,) *Thin bread,* (خَبِزْ رُقَاتِي, JK, S, Mgh, Mṣb, TA,) such as is [flat, or flattened, or] expanded: (TA:) n. un. رُقَاتِي, (Mgh, \*Mṣb, K,) meaning a single thin, round cake of bread: (Mgh:) one should not say رُقَاتِي, with kesr: (K:) the pl. of رُقَاتِي accord. to the K is رُقَاتِي; but this is pl. of رُقَاتِي, like as كِرَامُ is pl. of كَرِيم. (TA.) [See also رُقَاتِي.] — مَشَى مَشْيًا رُقَاتًا, said of a camel, means [مرَقَّتْ] — رُقَاتِي, (K, TA,) i. e. + *He went an easy pace.* (TA.) — See also رُقَاتِي.

رُقَاتِي, (S, Mgh, Mṣb, K,) fem. with ة, (TA,) *Having the quality termed رُقَّة*; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK:];) as also رُقَاتِي, (K,) of which the fem. is likewise with ة; (TA;) and رُقَاتِي, (K,) like رُقَاتِي; (TA;) [i. e.] contr. of غِلْظُ; (S, Mṣb, K, TA;) as also رُقْ (K, TA) and رُقْ (K:) and contr. of رُقَاتِي: (S, TA:) [or rather this last is the proper explanation of رُقَاتِي, as well as of all the other epithets above mentioned; (see رُقَّة);] i. e. *thin as meaning having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:* applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَاتِي, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwwee, TA,) and the like, as meaning *thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.*; contr. of رُقَاتِي; (El-Munáwwee, TA;) as also رُقَاتِي: (TA:) and to water [as meaning *shallow, or of little depth;*

and in like manner to sand]: see رُقْ: (IDrd, K, TA:) [*thin as meaning wanting in spissitude; applied to mud &c.: attenuated:*] pl. رُقَاتِي (TA)

أُرُقَّة. (JK.) [Hence,] الرُقَيْقَانِ The part between the خَاصِرَة [or flank] and the رُفْع [or groin, on either side]: (AA, K:) and the pl. الأُرُقَّة the thin parts at the flanks of she-camels. (JK.) Also, the dual, الرُقَيْقَانِ, The حُضَنَانِ [or part between the armpit and the flank, on either side]. (K, TA. [In the CK الحُضَنَانِ, q. v.]) And [The two reins called] the أُحْدَعَانِ [q. v.]. (K.) And, of the nose, The two sides: (K:) so says As: or the رُقَيْقُ of the nose is the thin and soft part of the side. (TA.) — [Also *Thin, or attenuated, and consequently + weak, in the bones: see رُقَقْ.*] You say نَاقَةٌ رُقَيْقَةٌ meaning + *A she-camel whose marron-bones have become weak and thin (ضَعُفَتْ وَرُقَّتْ), and whose medullary canal is wide: pl. رُقَاتِي and رُقَاتِي.* (IAqr, TA.) — Also + *Weak: and abject, mean, paltry, or contemptible: applied to a man [&c.].* (TA.) And goats are called مَالٌ رُقَيْقٌ [Weak cattle] because they have not the endurance of sheep. (TA.) — + *Weak-hearted.* (Mgh.) And رُقَيْقُ الْقَلْبِ.

قَاسِي الْقَلْبِ. (El-Munáwwee, TA.) — [+ *Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language.*] رُقَيْقُ اللَّفْظِ means [+ *Soft or tender, &c., of expression; applied to a man: and also soft or tender or] easy and sweet expression.* (Har p. 8.) — [+ *Slender, or soft, or gentle, applied to the voice.*] — رَجُلٌ رُقَيْقُ الْحَوَاشِي + *A man gentle, gracious, or courteous, to his associates.* (TA in art. حشى.) And رُقَيْقُ الْحَوَاشِي + *A soft or delicate, pleasant, or plentiful and easy, life.* (TA.) — [رُقَيْقُ عَيْشٍ may sometimes mean the same: but it commonly means + *Scanty living or sustenance.*] — And رُقَيْقُ الدِّينِ [Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see رُقَّة]. (TA.) — Also *A slave,* (S, Mgh, Mṣb, K,) male and female; (Mṣb;) [but] the latter is [also] called رُقَيْقَةٌ: (Lh, JK, TA:) and slaves; for it is used as sing. and pl.; (S, Mgh, Mṣb, K;) like رُقَيْقُ and خَلِيْطُ: (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of رُقَيْقُ is أُرُقَاءُ, (Mṣb, TA,) erroneously said in the K to be رُقَاتِي; (TA;) and that of رُقَيْقَةٌ is رُقَاتِي. (Lh, TA.) Using it as pl., you say, هَؤُلَاءِ رُقَيْقِي [These are my slaves]. (Mgh.) And نَيْسَ فِي الرُقَيْقِ صَدَقَةٌ, i. e. [There is no poor-rate] in the case of slaves used for service [as distinguished from those that are for sale]. (Mṣb.) [See also مَرَقٌ.]

رُقَاتِي [fem. of أُرُقْ, q. v.].

رُقَاتِي: see رُقَيْقُ, first sentence.

رُقَيْقَةٌ: see رُقْ, last sentence.

**رَقَرَقَ** inf. n. of R. Q. 1. (TK.) — *Quickness in going and coming.* (JK.) [If an inf. n. in this sense, its verb is perhaps رَقَرَقَ.]

**رَقَارِقُ**: see رَقَارِقُ. — Also, applied to a collection of clouds (سَحَابٌ), *Going and coming.* (TA.) See also the next paragraph. — Applied to tears (دُمْعٌ), *Going round about at the inner edge of the eyelid.* (TA.) — Anything shining, or glistening. (S, TA.) [Hence,] رَقَارِقَةُ A woman (As, TA) as though water were running upon her face: (As, K, TA:) or رَقَارِقَةُ البَشْرَةِ a girl whose external skin shines, or glistens, (Ham p. 622, and TA,) with whiteness: (TA:) pl. رَقَارِقُ, applied to soft, or tender, young women. (Ham ubi supra.) [Hence also,] الرَقَارِقُ is *The name of a sword of Sa'ad Ibn-'Obádeh El-Ansáree.* (K.) — Applied to a day, i. q. صَارٌ [app. a mistranscription for حَارٌ, i. e. *Hot*; like رَقَارِقُ; as though shining, or glistening, with the sunlight]. (Fr, TA.) = *The commotion, or moving to and fro, or coming and going, whether real or apparent,* of the سَرَاب [or mirage], and of anything that shines, or glistens. (JK.)

**رَقْرَقَانُ السَّرَابِ** *What is in a state of commotion, of the سَرَاب [or mirage]:* (IDrd, O, K:) and رَقْرَقَانُ السَّرَابِ means [the same, or] *what [moves to and fro, or undulates, or] comes and goes, of the سَرَاب.* (S.) And رَقْرَقَانُ السَّرَابِ [*Mirage*] that shines, or glistens. (TA.)

**رَقَارِقُ**: see رَقَارِقُ, first sentence: and رَقَرَقَ. Also, applied to the سَرَاب [or mirage], (so in the CK,) or شَرَاب [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] i. q. رَقِيقٌ [app. as meaning *Shallow*, or perhaps *thin*]; (IDrd, O, K:) and so رَقَارِقُ. (IDrd, O.) — And A sword having much مَدَّة [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or shining, or glistening, much. (TA.)

**أَرَقُّ** [compar. and superl. of رَقِيقٌ; i. e. *More*, and *most*, *thin*, &c.]. رَقِيقٌ, [its fem.,] applied to a piece of fat (شَحْمَةٌ), means أَرَقُّ الشَحْمِ *Of the finest, or most delicate, sort of fat*; (in the CK, erroneously, الشَحْمُ; (JK, K, TA:) such that no one comes upon it without his eating it. (JK, TA.) Hence the prov., وَجَدْتَنِي الشَّحْمَةَ الرَّقِيقَةَ عَلَيْهِ الْهَاتِي *[Thou hast found me to be the finest, or most delicate, piece of fat, to which there is a way of access]:* said by a man to his companion when he esteems him weak. (JK, Sgh, K.) [See also شَحْمَةُ الرَّقِيقِ, or شَحْمَةُ الرَّقِيقِ, in art. رَق.] — هُمُ أَرَقُّ قُلُوبًا + *They are more, or most, tender-hearted; and more, or most, inclined to accept admonition.* (TA.)

**مَرَقٌ** sing. of مَرَقَاتٌ, (Hr, K,) which signifies *The thin, or delicate, and soft, or tender, parts*

of the belly: (S, K:) or the lower part thereof with what surrounds it, that is thin or delicate [in the skin]: (TA as from the S [but not in my copies of the latter]:) or the lower part of the belly, in the region of the صَفَاق [q. v.], beneath the navel: (T, TA:) and metonymically applied in a trad. respecting ablution to the lower part of the belly of a man, together with the رُفْعَانِ [or groins] and the genitals and the [other] places of which the skin is thin or delicate: and, of a camel, the أَرْفَاعُ [or groins, and similar places of flexure or creasing]: (TA:) or (K) مَرَقَاتٌ [thus applied] has no sing. (S, K.) Also *The soft part of the nose*, (JK, TA,) in the side thereof; [i. e. each of the alae thereof;] as also مُسْتَرَقٌ: (TA:) pl. as above. (JK.)

**مَرَقٌ** and مَرَقُوقٌ, mentioned by ISk, (Msb, TA,) and by Az, and in the 'Ináye, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for مَرَقُوقٌ meaning "compassionated," (Mgh,) *Made a slave*: (Msb:) or *possessed as a slave*: (TA:) [or kept as a slave: (see 1, last sentence:)] fem. of the former with ة, (Msb, TA,) and so of the latter. (Msb.) [See also رَقِيقٌ, last signification.]

**مَرَقٌ** A horse thin in the hoof: (K:) or light therein. (AO, TA.)

**مَرَقٌ** A cake of bread [made thin and] wide, or broad. (TA.) [See also رَقَارِقُ.]

**مَرَقَاتٌ** A baker's rolling-pin; (MA;) the thing with which bread is made thin [and flat]; (K;) i. q. مَحْوَرٌ [q. v.] and صَوْبَجٌ. (TA, in art. لَط.)

**مَرَقٌ**: see مَرَقُوقٌ.

**مَرَقٌ** مَالٌ مُتَرَقِّقٌ لِلتَّسْبِ, or لِلتَّهْزَالِ, (K, TA,) and مَرَقٌ, (TA,) *Cattle disposed*, (K, TA,) and seen to be near, (TA,) to fatness, or to leanness, (K, TA,) and to perishing. (TA.)

**مَرَقٌ**: see مُسْتَرَقٌ.

## رَقَا

1. رَقَا الدَّمَعُ, aor. رَقَا, inf. n. رَقَا, (S, Mgh, Msb, K, &c.) *The tears stopped, or ceased to flow*; (Fg, JK, S, Mgh, Msb;) or *dried up*, (IDrst, Abou-'Alee El-Kálee, K,) and *stopped, or ceased*: (K:) and in like manner, الدَّمُ the blood: (JK, S, Mgh, Msb:) whence the phrase رَقَا الْعُرْقُ *Two wounds not ceasing to bleed.* (Mgh.) And in like manner also, (JK,) رَقَا الْعُرْقُ, (Fg, JK, K, TA, [not الْعُرْقُ, as supposed by Golius and Freytag,]) inf. ns. as above, (K,) *The vein stopped or ceased [bleeding];* syn. انْقَطَعَ, (Fg, JK, TA,) and سَكَنَ, (TA,) or ارْتَفَعَ: (K;) [in all of which explanations, دَمُهُ is understood.] — رَقَا بَيْنَهُمَا, (K, TA,) aor. رَقَا, inf. n. رَقَا, (TA,) *He effected a reconciliation, or made peace, between them*; (K, TA;) like رَقَا: (TA:) and [in like manner,] رَقَا مَا بَيْنَهُمَا *He arranged, or rightly disposed, or rectified, the matter, or affair, between*

them. (TA.) And the former phrase (رَقَا بَيْنَهُمَا) also signifies *He created disorder or discord, or made mischief, between them*: thus having two contr. meanings. (K.) — رَقَا فِي الدَّرَجَةِ, (K,) and رَقَى, also, mentioned by Ibn-Málik in the "Káfiyeh," as a dial. var. of رَقَى, and both mentioned by IKt, nor. of each رَقَى, (TA,) *He ascended the series of stairs, or the ladder*: (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — [Hence,] ارْقَا عَلَى ظَنِّكَ (a dial. var. of ارْقُ, TA) + *Be gentle with thyself, and impose not upon thyself more than thou art able to perform*: (JK, S, TA:) or *abstain thou, for I know thine evil qualities or actions*: (JK:) or, as some say, *rectify thou, or rightly dispose, first thy case, or thine affair.* (TA.)

4. ارْقَا دَمْعَهُ, (S,) or الدَّمَعُ, (K,) said of God, (S, K,) *He caused his, or the, tears to stop, or cease, flowing*; (S, TA;) or *caused them to dry up, and to stop, or cease.* (K.) The saying لَا ارْقَا اللَّهُ دَمْعَهُ is expl. by El-Mundhíree as meaning *May God not remove, or do away with, (لا رَفْعَ,) his tear.* (TA.) You say also, ارْقَاثُ الْعُرْقِ [meaning *I caused the vein to stop or cease bleeding*: see 1]. (K, TA.)

**رَقُوءٌ** A styptic; or a thing that is put upon blood for the purpose of stanching it, or stopping its flowing: (S, K:) a subst. from رَقَا. (Msb.) Hence the saying, (Msb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fg, it was said by Keys Ibn-'Ásim El-Minkáree, (TA,) لَا تَسْبُوا الْإِبِلَ فَإِنَّ فِيهَا رَقُوءَ الدَّمِ [*Herile not ye camels, or it may perhaps mean hock not ye camels, but the former, I am told, is here meant, for in them is a preventive of the flowing of blood*]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Msb, K, TA.) — [Hence,] رَقُوءُ بَيْنَ الْقَوْمِ + *A man who is a reconciler of the people; or a peacemaker between them*: and [so] رَقُوءٌ لَهَا بَيْنَهُمَا, a phrase used by a poet. (TA.)

**مَرَقَاةٌ** and مَرَقَاةٌ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرَقَاةٌ and مَرَقَاةٌ, (TA,) *A series of stairs; or a ladder.* (K, TA.)

## رَقَبَ

1. رَقَبَهُ, (JK, S, Mgh, Msb, K,) aor. رَقَبَهُ, (S, A, Mgh, Msb,) inf. n. رَقَبَهُ, (JK, S, Mgh, K,) or this is a simple subst., (Msb,) and [the inf. n. is] رَقَبَانِ (JK, S, K) and رَقُوبٌ (S, K) and رَقُوبٌ and رَقَبَةٌ, (K,) *He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it*; (JK, S, A, Mgh, Msb, K;) namely, a man, (JK, A,) or a thing; (S;) as also رَقَبَهُ; (JK, S, A, Msb, K;) and ارْتَقَبَهُ; (S, A, Msb, K;) and رَقَبَهُ, (Mgh,) inf. n. مَرَقَبَةٌ. (JK, S, A, Mgh, Msb.) You say, قَعَدَ يَرْقُبُ صَاحِبَهُ *He sat looking, watching, or waiting, for his com-*



panion; as also **يُرْتَقِبُهُ** (A.) And **كَذَا** **أَتَرَقَّبُ** **يُرْتَقِبُهُ** (A.) *I look, &c., or am looking, &c., for such a thing.* (A.) And **يُرَقَّبُ مَوْتَ صَاحِبِهِ** [*He looks, &c., for the death of his companion*], (JK, S, A, Mgh, Msh,) and **أَبِيهِ لِيَرْتَهُ** [*of his father, in order that he may inherit his property*]: (A:) and **يُرَقَّبُ** **مَوْتَ بَعْلِهَا** [*She looks, &c., for the death of her husband*], (K, TA,) **لِيَمُوتَ قَتْرَتُهُ** [*that he may die and she may inherit his property*]. (TA.) And **لَمْ تَرَقَّبْ قَوْلِي**, in the Kur [xx. 95], means *And thou didst not wait, or hast not waited, for my saying [or what I should say]*. (JK, TA.) — And **رَقَبَهُ**, (Msh, K,) aor. as above, (TA,) inf. n. **رَقَّبَ**, (Msh,) *He guarded, kept, preserved, or took care of, it; was mindful, or regardful, of it*; (Msh, K;) namely, a thing; (TA;) as also **رَقَبَهُ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**; (K;) [and **رَقَبَهُ**].

You say also **أَنَا أُرَقَّبُ لَكُمْ اللَّيْلَةَ** *I will guard, or keep watch, for you to-night.* (A.) — And *He regarded it; paid regard, or consideration, to it.* (Bd and Jel in ix. 8.) You say, **مَا لَكَ لَا تَرَقَّبُ** [*What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?*]. (A.) [This phrase is there mentioned as proper, not tropical.] — And **يُرَقَّبُ** **هُوَ**; (A;) and so **رَقَبَهُ**; (S, A, Mgh;) namely, God; (S, Mgh;) **فِي أَمْرِهِ** [*in his affair*]; (S;) because he who fears looks for, or expects, punishment (**يُرَقَّبُ الْعِقَابَ**): (A, Mgh;) or **أَلَّهِ** **رَقَبْتُ** signifies *I feared the punishment of God.* (Msh.) **رَقَبَةٌ** [as inf. n. of **رَقَّبَ** app. used intransitively, or perhaps as a simple subst.,] signifies *The fearing, or being afraid [of a person or thing]: or fear: and also the guarding oneself; being watchful, vigilant, or heedful: or self-guardance; &c.* (K, TA. [See this word below.]) — And you say, **بَاتَ يُرَقَّبُ النُّجُومَ** and **يُرَاقِبُهَا**, like **يَرَعَاهَا** and **يَرَاقِبُهَا**; [i. e. *He passed the night watching the stars and waiting for the time when they would disappear*]. (A, TA.) Iqar cites the following saying of one describing a travelling-companion of his:

\* **يُرَاقِبُ النُّجُومَ رَقَابَ الْحَوْتِ** \*

meaning *He watches (يُرْتَقِبُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water.* (TA.) [See also **رَقَبَ** **فُلَانًا** = **رَقَبَ** **فُلَانًا**]. *He put the rope [or a rope] upon the رَقَبَةَ* [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one. (K.) = **رَقَّبَ**, [aor. **رَقَّبَ**] inf. n. **رَقَّبَ**, (TA,) or this in a simple subst., (K,) *He was, or became, thick in the رَقَبَةَ* [or neck, &c.]. (TA.)

2. **رَقَبُوا لِلنَّمِرِ** [*They made a رَقَبَةَ* (q. v.) for the leopard]. (JK.)

3. **رَقَابٌ**, inf. n. **مُرَاقَبَةٌ** and **رَقَابٌ**: see 1, in seven places.

4. **أَرَقَبَهُ الدَّارَ**, (JK, S, A, Mgh, Msh, K,) inf. n. **أَرَقَّبَ**, (Msh,) *He assigned the house to him as a رَقَبَةٍ* [q. v.], (JK, A, \* Mgh, K, TA,) and to his offspring after him, in the manner of a **وَقَفَ** [so

as to be unalienable]: (TA:) and **أَرَقَبَهُ الرَّقْبَى** [*he assigned to him the رَقْبَى*]: (Lh, K:) or **أَرَقَبَهُ** **أَرْضًا**, or **دَارًا**, means *he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine*: (S:) it is from **الرَّقَابَةُ**; because each of the two persons looks for (**يُرَقَّبُ**) the death of the other; (S, Mgh, Msh;) in order that the property may be his: (Msh:) the subst. is **رَقْبَى** [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to **أَعْمَرَ**; and the subst., in both of its applications, to **عُمَرَى**: see these two words]. (S, Msh.)

5: see 1, in three places.

8: see 1, in three places. — You say also, **أَرَقَبَ الْمَكَانَ** *He ascended upon the place.* (K, \* TA.)

**رَقَبٌ** **رَقَبَةٌ** [or neck, &c.]: (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) = See also **رَقَبَةٌ**.

**رَقَبَةٌ** [*A pit made for the purpose of catching the leopard*]: it is, for the **نَمِرِ**, like the **زَيْبَةُ** for the lion. (JK, K.)

**رَقَبَةٌ**: see 1, first sentence: — and again, in the latter half of the paragraph. [Hence,] **وَرِثَ فُلَانٌ مَالًا عَنْ رَقَبَةٍ** *Such a one inherited property from distant relations; not from his fathers.* (K, TA.) And **وَرِثَ الْمَجْدَ عَنْ رَقَبَةٍ** *He inherited glory, or nobility, from distant relations*: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kuneyt says,

\* **كَانَ السَّدى وَالنَّدى مَجْدًا وَمَكْرَمَةً** \*  
\* **تِلْكَ الْمَكَارِمُ لَمْ يُوْرَثْنَ عَنْ رَقَبٍ** \*

[*The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: رَقَبٌ being pl. of رَقَبَةٌ*]: i. e., he inherited them from near ancestors. (TA.)

**رَقَبَةٌ** The neck: or the base of the hinder part thereof: (A, K:) or the hinder part of the base of the neck: (JK, S:) or the upper part of the neck: (TA:) pl. [of mult.] **رَقَابٌ** (JK, S, Msh, K) and [coll. gen. n.] **رَقَبٌ** (JK, S, K) and [pl. of pauc.] **أَرَقِبَ** (IAqr, K) and **رَقَبَاتٌ**. (S, Msh, K.) — By a synecdoche, it is applied to *The whole person of a human being*: as in the saying, **إِنَّ ذَنْبَهُ فِي رَقَبَتِهِ** [*His sin, or crime, &c., be on his own neck; meaning, on himself*]. (IAth, TA.) [Hence also] one says, **هَذَا الْأَمْرُ فِي رَقَابَتِكُمْ** [*This affair is upon your own selves*], and **فِي رَقَبَتِكَ** [*upon thine own self*]. (A.) And **أَعْتَقَ اللَّهُ رَقَبَتَهُ** [*May God emancipate him*]. (A.) And **لَكَ رَقَابَتُهُ**, in a trad., relating to camels,

*They themselves, and the burdens that are upon them, are thine.* (TA.) And [hence], in another trad., **لَنَا رَقَابُ الْأَرْضِ** *To us belongs the land itself.* (TA.) — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) **أَعْتَقَ رَقَبَةً** (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. **رَقَابٌ**. (Mgh.) You say, **أَعْتَقَ رَقَبَةً** *He emancipated a slave, male or female.* (IAth, TA.) And **فَكَ رَقَبَةً** *He released a slave, or a captive.* (TA.) **الرَّقَابُ** in the Kur ix. 60 means *Those slaves who have contracted with their owners for their freedom.* (T, Mgh, Msh, TA.) — **رَقَابُ الْمَزَادِ** [lit. *The necks of provision-bags*] is a nickname which was applied to the **عَجَمِ** [or Persians, or foreigners in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karāfer, TA in art. **زُود**;) or rather because of the thickness thereof, as though they were full. (MF in that art.)

**رَقْبَى** One's giving to another person a possession, (K,) such as a house, and land, and the like, (TA,) on the condition that, whichever of them shall die, the property shall revert to his [the giver's] heirs: (K:) so called because each of them looks for (**يُرَقَّبُ**) the death of the other: (TA:) or one's assigning it, (K,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (K:) or one's saying to a man, *If thou die before me, my dwelling [or my land, which I give to thee,] shall revert to me; and if I die before thee, it shall be thine*: so called for the reason above mentioned. (JK, KT. \*) [It also signifies *The property so given*.] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the Imām Abū-Hanefeh, and [the Imām] Moḥammad, it is not a **هَبَةٌ**: accord. to Abū-Yoosuf, it is a **هَبَةٌ**.

like the **عُمَرَى**; but none of the lawyers of El-'Irāq says so: the Mālikees absolutely forbid it. (TA.) You say, **دَارِي لَكَ رَقْبَى** [*My house is thine as a رَقْبَى*]: from **الرَّقَابَةُ**; because each of the two persons looks for the death of the other. (A.)

**رَقَبَانٌ** } see **أَرَقَّبَ**.  
**رَقَبَانِي** }

**رَقُوبٌ** A woman (S, A) of whom no offspring lives, or remains, (S, A, K,) and who looks for the death of her offspring, or of her husband [app. that she may have offspring by another]: (A:) and in like manner applied to a man: (S:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel of which no offspring lives: (TA:) or he who has no offspring: (Msh:) or he who has not sent before him [to Paradise, by its dying in infancy,] any of his children: this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no child die in infancy: or he who has had children and has died without sending before him any of them [to

*Paradise, by its dying in infancy*. (So in the explanations of two trads., each commencing with الرَّقُوبُ, in the "Jāmi' es-Sagheer" of Es-Suyootsee.)

### وَرِثَتُهُ عَنْ عَمَّةٍ رَقُوبٍ

is a prov., expl. by Meyd as meaning [*I inherited it from a paternal aunt*] of whom no offspring was living: such, he says, is most compassionate to the son of her brother. (TA.) — Also A woman who looks for the death of her husband, (S, K,) in order that she may inherit his property. (S.) — And † An old and a poor man who is unable to earn for himself, and has none to earn for him: so called because he looks for a benefaction or gratuity (Msb.) — And † A she-camel that does not draw near to the watering-trough, or tank, on account of the pressing, or crowding [of the other camels to it], (S, K,) by reason of her generous disposition: (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — أَمْرُ الرَّقُوبِ † Calamity, or misfortune. (K.)

رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA,) A looker, watcher, or waiter, in expectation [of a person or thing]: (S, Msb, K:) pl. رَقَبَاءُ. (Msb.) — A guarder, guardian, keeper, or preserver: (JK, S, A, Msb, K:) a guard of a people; one stationed on an elevated place to keep watch: (TA:) a spy, or scout, of an army: (A, TA:) a watcher, or an observer. (TA.) — [Hence,] الرَّقِيبُ is an appellation applied to God; (A, K, TA:) meaning *The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden*. (TA.) — Also *The أمين of the players at the game called الميسر*; (JK, K;) or (K) *he who is intrusted with the supervision of the ضَرِب [or shuffler of the arrows]*: (JK, S, K:) or *the man who stands behind the حُرْصَة [q. v.] in the game above mentioned*: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — And † *The third of the arrows used in the game above mentioned*: (T, S, K:) it is one of the seven arrows to which lots, or portions, appertain: (TA:) by some it is called الضَّرِب: (Lh, I. in art. ضَرَب:) the arrows are ten in number: the first is الفَدْل, which has one notch and one portion; the second, التَّوْنَم, which has two notches and two portions; the third, الرَّقِيب, which has three notches and three portions; the fourth, الحِلْسُ or الحِلْسُ, which has four notches [and four portions]; the fifth, النَّافِئ, which has five notches [and five portions]; the sixth, المَسْبَل, which has six notches [and six portions]; and the seventh, المَعْلَى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّيْفِج and النَّيْبِج and الوَعْد. (TA.) A poet says,

إِذَا قَسَمَ الْهَوَىٰ أَغْشَارَ قَلْبِي

فَسَهْمَاكَ الْمَعْلَى وَالرَّقِيبُ

[When love divides the tenths of my heart, thy

two arrows will be the mo'allā and the fraheeb]: by the سَهْمَانِ, [which properly signifies two arrows, and hence † two portions gained by two gaming-arrows, and then † any two portions,] he means her eyes: and as the مَعْلَى has seven portions and the رَقِيب has three, the سَهْمَانِ would gain the whole of his heart. (TA.) [See also a verse cited voce عُشْر.] — رَقِيبُ النَّجْمِ signifies † *The star, or asterism, that sets with the rising of that [other] star, or asterism*: for example, the رَقِيب of الثَّرَيَا is الإِخْلِيلُ: [and the former is the رَقِيب of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيبٌ signifies the star, or asterism, which [as it were] matches, (يُرَاقِبُ) in the east, the star, or asterism, setting in the west: or any one of the Mansions of the Moon is the رَقِيب of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ الْقَمَرِ in art. نَزَلَ; and see also نُوءُ:] and الرَّقِيبُ is † a [certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] matches another star, or asterism: (K:) [it was app. applied to الإِخْلِيل, as being the رَقِيب of the most noted and most welcome of all the Mansions of the Moon, namely, الثَّرَيَا: see نُوءُ.] The رَقِيب of الثَّرَيَا is [also] an appellation applied to الدَّبْرَانُ † [i. e. *The Hyades; or the five chief stars of the Hyades; or the brightest star among them, α of Taurus*]; because a follower thereof: (A:) [and] العَيُوقُ † [i. e. *Capella*] is so called as being likened to the رَقِيب of the game called الميسر. (TA.) [Hence,] one says, لَا آتِيكَ أَوْ يَلْقَى الثَّرَيَا رَقِيبَهَا, [I will not come to thee unless their رَقِيب meet the Pleiades]. (A.) — رَقِيبٌ also signifies † A man's successor, (A, K,) of his offspring, and of his عَشِيرَة [i. e. *kinsfolk, or nearer or nearest relations by descent from the same ancestor, &c.*]. (K.) So in the saying, نِعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ, [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors]: because the successor is like الدَّبْرَان to الثَّرَيَا. (A.) — And † *The son of a paternal uncle*. (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — Also † *A species of serpent*: as though it watched by reason of hatred: (TA:) or a certain malignant serpent: pl. رَقِيبَات and رَقَب. (T, K.)

رَقَابَة A loir, or an ignoble man, a servant, or a slave, syn. رَجُلٌ وَغْدٌ, (S, K,) who keeps, guards, or watches, the [utensils and furniture called] رَحْل of a people when they are absent. (S.)

رَقَبَانِيٌّ and رَقَبَانِيٌّ, (JK, S, A, K,) the latter irregular (Sb, S, K) as a rel. n., (Sb,) and رَقَبَانٌ, (IDrd, K,) applied to a man, (S, IDrd, A,) Thick, (JK, S, K,) or large, (A, Mgh, in which latter only the second epithet is mentioned,) in the رَقَبَة [or neck, &c.]: (JK, S, A, K:) the fem. رَقَبَاءُ, (JK, IDrd,) applied to a

female slave, (JK,) not applied to a free woman, nor does one say رَقَبَانِيَّة. (IDrd.) — الرَّقَبُ is also [an epithet] applied to *The lion*; (K;) because of the thickness of his رَقَبَة. (TA.)

مَرْقَبٌ and مَرْقَبَةٌ An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, \* Msb, K:\*) [a structure such as is termed] an عِلْم, or a hill, upon which one ascends to look from afar: or, accord. to Sh, the latter signifies a place of observation on the top of a mountain or of a fortress: accord. to AA, the pl., مَرَقِبٌ, signifies elevated pieces of ground. (TA.)

مَرْقَبَةٌ: see what next precedes.

مَرْقَبٌ A skin, or hide, that is drawn off from the part next to the head (S, K) and the رَقَبَة [or neck, &c.]. (S.)

### رَقَح

2. رَقَحَ, (S, A,) inf. n. تَرَقَّحَ, (S, K,) He ordered, or put into a good or right or proper state, managed well, tended, or took care of, property, or cattle: (S, A, K:) and in like manner, he ordered, put into a good or right or proper state, or managed well, the means of subsistence; (S, \* A, TA:) as also تَرَقَّحَ [app. with the objective complement (المعيشة or العيش) understood]. (TA.) — And He gained, acquired, or earned, property. (TA in art. رَقَح.) — It occurs in a trad., in the phrase رَقَّحَ إِنْسَانًا, as meaning رَقَّ [q. v.]. (TA.)

5: see above. — تَرَقَّحَ لِعِيَالِهِ He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, sustenance for his family, or household; syn. اِخْتَسَبَ, (S, [see also 1,]) or تَكَسَّبَ; (A, K;) on the authority of Lh. (TA.)

رَقَحَة A woman who gains her subsistence by prostitution. (MF.)

رَقَاحَة Good management of property. (TA.) — Gain, acquisition, or earning: and merchandise, commerce, or traffic. (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تَلْبِيَة, [i. e. in uttering the ejaculation تَبَيَّك, during the performance of the rites of the pilgrimage,] جُنَّاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [meaning *We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic*]. (S, A, TA.)

رَقَاحِيٌّ A merchant, trafficker, or trader, (A, TA,) who manages well his property. (TA.) You say, هُوَ رَقَاحِيٌّ مَالٍ He is one who orders, or puts into a good or right or proper state, manages well, tends, or takes care of, property, or cattle: (S, K:\*) or who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well. (A, TA.)

هُوَ رَاقِحَة أَهْلِهِ He is the gainer, or earner, of sustenance for his family. (A, L.)

## رَقْد

1. رَقْدٌ (S, Mgh, K) aor. 2, inf. n. رَقَادٌ and رَقُودٌ (JK, S, A, Mgh, K) and رَقْدٌ (S, Mgh, K) and perhaps also مَرَقْدٌ [q. v.], (TA,) *He slept*, (JK, S, A, Mgh, K,) accord. to some, specially, (Mgh, K,) *by night*; (JK, Mgh, K;) but it correctly means, *whether by night or by day*; as is shown by verse 17 of ch. xviii. of the Kur-án: (Mgh:) the assertion that it means, specially, *by night*, is weak: (TA:) accord. to Lth, رَقُودٌ is *by night*; and رَقَادٌ, *by day*: but the Arabs used both of these words as meaning the *sleeping by night and by day*. (T, TA.) You say, مَا بِي رَقُودٌ and رَقَادٌ [There is not in me any sleep]. (A.) — [Hence,] رَقَدَ عَنْ الْأَمْرِ; *He abstained, or held back, from the affair*. (Mgh, TA.) And رَقَدَ عَنْ ضَيْفِهِ; [*He neglected his guest*;] *he did not pay attention, or frequent attention, to his guest*. (A, TA.) And رَقَدَ الثَّوبُ, inf. n. رَقْدٌ and رَقَادٌ, (TA,) *The garment became old and worn out, and no longer of use*; (A, TA;) like نَامَ. (A.) And رَقَدَتِ السُّوقُ; *The market became stagnant, or dull, with respect to traffic*; like نَامَتْ. (Th, TA.) And رَقَدَ الْحَرُّ; *The heat remitted, or subsided*. (TA. [See also رَكَدَ.])

2. تَرَقَّبٌ *A certain manner of going on foot*, (JK, K,) *with quickness*: (JK:) perhaps a mis-transcription for تَرَقَّبٌ. (TA.)

4. اَرَقَدَهُ *He, or it, caused him to sleep; put him to sleep*. (S, K.) It is said of a medicine. (S, A, K.) And you say, اَرَقَدَتِ الْمَرْأَةُ وَلَدَهَا *The woman put her child to sleep*. (A.) = اَرَقَدَ الْمَكَانَ (K,) or بِالْمَكَانِ (S,) or بِالْبَلَدِ (A,) or كَذَا (IAar, JK, TA,) *He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land*. (IAar, JK, S, A, K.)

6. اَرَقَدَ *He feigned himself asleep*. (A.)

9. اَرَقَدَ (JK, S, A,) inf. n. اَرَقَادٌ (JK, S, K,) *He hastened; or was quick, or swift*; (JK, S, M, A, K;) in his pace, or going: (M, A:) or *he ran vehemently*; as also اَرَمَدَ; said of a camel: (AA, T in art. رَمَدَ:) or *he ran with leaps, or bounds, as though leaping, or bounding, from a thing*: (Aq, L in art. رَمَدَ:) or *he went at random, heedlessly, headlong, or in a headlong course; and quickly*; (Aq, JK, L in art. رَمَدَ;) as also اَرَمَدَ. (Aq, T in that art.)

10. اَسْتَرَقَدَ *He became overpowered by sleep [or drowsiness; and therefore desired to sleep]*. (A, TA.)

أَرَحَاةٌ رَقْدٌ *Mill-stones of Rakd*; (S;) which is the name of a mountain whence mill-stones are hewn; (S, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحَى رَقْدِيَّةٌ *A mill-stone of the mountain [or valley] called رَقْد*. (A.)

مَا أَطْيَبَ رَقْدَةً *A sleep*. (S.) One says, *How sweet is the sleep of the time a little before daybreak!*. (A.) — *A state of extinction of vitality (هَمْدَةٌ) between the present life and the*

*life to come*. (JK, A,\*) — أَصَابَتْنَا رَقْدَةٌ مِنَ الْحَرِّ (JK, A, K;) *A period of heat befell us lasting half a month, or less, (A,) or ten days*: (JK, K:) or رَقْدَةٌ signifies *a heat that befalls one after days of wind and an abatement of violent heat*. (L.)

رَقْدَةٌ: see رَقُودٌ.

رَقْدَانٌ [an inf. n. of which the verb is not mentioned,] *The act of leaping, or leaping up, by reason of briskness, liveliness, or sprightliness*, (S, K,) *like the lamb and the kid*. (S.)

رَحَى رَقْدِيَّةٌ: see أَرَحَاةٌ رَقْدٌ, above.

رَقُودٌ and رَقَادٌ (A) and يَرَقُودُ (K) [all signify the same; i. e. *A man who sleeps much*; as the last is expl. in the K; and so رَقْدَةٌ; as Golius says on the authority of a gloss, in the KL: or] رَقُودٌ signifies *a man always sleeping*; as also مَرَقْدِيٌّ. (TA.) [Hence,] اِمْرَأَةٌ رَقُودٌ الضَّحَى [*A woman who sleeps much in the morning after sunrise; meaning*] *a woman that leads an easy, and a soft, or delicate, life*; and so نَوْمُ الضَّحَى. (A.)

رَقَادٌ: see the next preceding paragraph.

رَقْدٌ [act. part. n. of 1:] رَقْدٌ [is its pl., and] signifies *Persons sleeping*; as also رَقُودٌ; (S, K;) the last occurring in the Kur xviii. 17. (Mgh.)

رَقُودٌ *A large vessel of the kind called دَنْ*: (K:) or *a vessel of the kind so called*, (S, K,) or *a vessel in form like the دَنْ*, (JK,) *resembling an* اِرْدَبَةٌ (S, A,) *long in the lower part*, (JK, S, K,) *smear'd inside with pitch*: (S, A, K:) or *an oblong earthen jar, smear'd with pitch*: (TA:) an arabicized word: (S:) pl. رَوَاقِدُ. (JK, S.) — And *A certain fish*, (JK, K,) *small*, (K,) *of the size of the finger, and round*; (JK;) *found in the sea*. (TA.)

مَرَقْدٌ *A sleeping-place*: (S, A, K:) pl. مَرَقْدٌ. (A.) You say, بَعَثَهُ مِنْ مَرَقْدِهِ [*He roused him from his sleeping-place*]. (A.) And أَخَذُوا مَرَقْدَهُمْ [*They took their sleeping-places*]. (A.) — It seems, from the manner in which it is used in the Kur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.)

مَرَقْدٌ *A medicine that causes him who drinks it to sleep* (S, K. [In a copy of the A *مَرَقْدٌ*; and thus pronounced in the present day.]) — Also *A conspicuous road*: (JK, K:) thus on the authority of Aq; but ISd says, “I know not how it is:” and others say that it is *مَرَقْدٌ*. (TA.)

مَرَقْدٌ: see the next preceding paragraph, in two places.

مَرَقْدِيٌّ: see رَقُودٌ. — Also *A man quick in his affairs*. (S, K.)

يَرَقُودُ: see رَقُودٌ.

## رَقَش

1. رَقَشَ (A,) aor. 2, (TK,) inf. n. رَقْشٌ (S, M, A, K,) *He variegated; coloured with two or*

*more colours; decorated; embellished*; syn. نَقَشَ; (S, A, K;) and زَيَّنَ; as also رَقَشَ; (Har p. 57;) and تَرَقَّشَ. (So in a copy of the A: [but I think that this is a mis-transcription, for رَقَشَ.]) — *He wrote*: (M, TA:) and *he pointed, or dotted*, (Aq, M, TA,) characters, and writing: (Aq, TA:) as also رَقَشَ, inf. n. تَرَقِيشٌ; in both senses: and the latter, *he wrote upon, or in, papers or the like, or books*. (M, TA.)

2. رَقَشَ, inf. n. تَرَقِيشٌ: see 1, in three places. — *He embellished his speech*: or *embellished it with lies*: syn. حَسَّنَ, and زَوَّقَ: (TA:) or زَيَّنَ (A,) and زَوَّرَ (S, K,) and زَخَّرَفَ (S, A, K.) — Hence, (A, TA,) *He made known, divulged, or told, discourse, or conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like*; (S, A, TA;) because he who does so embellishes his speech, or embellishes it with lies: (A, TA:) *he told a calumny to the object thereof*. (M.) — *He excited discord, dissension, or animosity*. (M.) — *He blamed, reproved, or chid*; syn. عَاتَبَ. (M, TA.)

5. تَرَقَّشَ *He adorned himself*: (A, K:) *he displayed his beauty, or goodliness*. (A, TA.) = See also 1.

8. اِرْتَقَشُوا *They became mixed together in fight*. (AA, K.)

رَقَشَ *A good, or beautiful, خَطٌّ* [i. e. character, or handwriting]. (TA.) [See also رَقِيشٌ: and see 1.] = Also *Food*. (M.)

رَقْشٌ and رَقْشَةٌ *A colour in which are [inter-mixed] duskiness, or dinginess, and blackness; and the like of those two hues*. (M.) [See اَرَقْشٌ.]

رَقْشَةٌ: see what next precedes.

رَقَاشٌ *The serpent*: (A, Sgh, K:) app. because of the رَقْشَةٌ [see رَقْشٌ] upon his back: (TA:) or *a serpent speckled with black and white* [like حَبَّةٌ رَقْشَاءُ]. (A.)

رَقِيشٌ dim. of رَقْشٌ, signifying *The pointing, or dotting, of characters and writing*: (Aq, TA:) or of اَرَقْشٌ; as also اُرَقِيشٌ [so in the TA, but in some copies of the K, اُرَقِيشٌ]: (AHat, K:) the latter is allowable. (AHat.)

اَرَقْشٌ fem. رَقْشَاءُ (S, M, &c.) pl. رَقْشٌ (A:) *Variegated with duskiness, or dinginess, and blackness; or the like of those two hues*; applied to the [species of locust called] جُنْدَب (M, TA:) and the fem., applied to a serpent (حَبَّةٌ), (S, M, I Ath, K,) signifies the same: (M:) or *speckled with black and white*; (S, K;) and so when applied to a she-goat: (IAar, M:) or, applied to a serpent, it signifies *one of the viper-species (أَفْعَى)*; because of the lines and specks upon its back: (IAth:) and اَرَقْشُ الْأَدْنَيْنِ *having his ears variegated with black and white, and the rest of his hair black*; applied to a kid. (S.) — Also the fem., *A small creeping thing* (M, K) *that is found in herbs, a variegated and beautiful worm*, (M,) resembling [another small creeping thing called] the حَمِطُوط (M, K,) *speckled with red and yellow*.

(IDrd, TA.) *Ṣgh.*, or his copyist, has corrupted *حُطوط* into *حُطوط*. (TA.) — Also the fem., *ثَقِيقَة* [i. e. the *bursa faucium*, or *faucial bag*,] of the camel: (S, A, K:) or the *ثَقِيقَة* of the camel is sometimes *رَقِيش*, having in it a mixture of colours. (IDrd.)

*رَقِيش*: see *رَقِيش*.

### رقص

1. *رَقَصَ*, (S, M, A, Mṣb, K,) aor. *رَقَصَ*, (S, M, Mṣb,) inf. n. *رَقَصَ*, (S, M, Mṣb, CK,) or *رَقَصَ*, of the measure *فَعَلَ*, like *طَرَدَ* and *حَلَبَ*, inf. ns. of *طَرَدَ* and *حَلَبَ*, (IDrd, IB, TA,) [*He danced*; this is what is meant by the explanation] *he played*, or *sported*; syn. *لَعِبَ*: (A, K:) said of a *رَقَّاص* [or dancer], (A, K,) or of a *لَعَّاب* [or player or sporter], (M,) and of a *مُخَنَّث* [or effeminate man, or one who affects the manners &c. of women], and of a *صُوفِيّ* [or mystic, in a choral celebration of the praises of God, which is termed a *دُخْر*, performed by certain orders of *darweeshes*, all of whom, more or less, pretend to be mystics]. (TA.) — Also *رَقَصَ*, (Lth, A,) aor. *رَقَصَ*, (Lth,) inf. n. *رَقَصَ* (Lth, M, A, K) and *رَقَصَ*, (Lth, M, K,) or the latter only, (IDrd, Ibn-Mālik, TA,) and *رَقَصَان*, (Lth, M, A, K,) † *He* (a camel, A, TA) *went the pace*, or *in the manner*, termed *حَبَب*; [i. e. *ambled*;] (Lth, M, A, K, TA;) or *went in a manner which was a kind of* *حَبَب*: or *went quickly*. (TA.) One does not say *يَرَقُصُ* [in speaking of any animate being] except of a player or sporter and of a camel (Lth, K, \* TA) and the like: (Lth, TA:) in relation to others, one uses the terms *فَقَر* and *نَقَر*: (Lth, K, TA:) or sometimes, (Lth, TA,) — it is also said of an ass, meaning † *He played with his she-ass*. (Lth, A, TA.) — You say also, *رَقَصَ فَوَادُهُ بَيْنَ جَنَاحَيْهِ* [*His heart throbbed, or leapt, between his two sides, by reason of fright*]. (A.) — *رَقَصَ* also signifies † *It* (wine, S, K, and the beverage called *نَبِيذ*, A) *estimated*: (A, K:) or *began to do so*. (S, A.) — And † *It* (the mirage) *was*, or *became*, *in a state of commotion*; [*it danced*;] (S, M, A, K;) and so it signifies when said of bubbles (*حَبَاب*). (M.) You say, *رَقَصَ حِينَ السَّرَابِ* (A) or *الْأَلَّ* (TA) † [*I came to him when the mirage danced*; in the heat of the day]. — And † *He hastened, or was quick*, *كَلَامِهِ* in his speech. (A, TA.) You say also, *رَقَصَ فِي الْقَوْلِ*, † *He has a haste in speech*. (A, TA.) — [And † *He spoke evil against another*.] You say, *سَمِعْتُ رَقَصَ النَّاسِ عَلَيْنَا* † *I heard the evil speaking of the people against us*. (A, TA.)

2: see 4, in two places.

4. *ارْقَصَ* [*He made him to dance*; or *to play*, or *sport*;] trans. of 1. (Mṣb.) You say, *أَرْقَصْتُ وَلَدَهَا*, (S, A,) or *صَبِيهَا*, (M,) *She* (a woman, S, M) [*danced, or dandled, her child*; or] *made her child to leap or spring or bound* [in her arms or on her knee]; (S, M;) as also *رَقَصْتُهُ*, (S, M, A,) inf. n. *تَرْقِصُ*: (S, A:) or the latter verb has an

intensive signification. (Mṣb.) — *ارْقَصَ بَعِيرَهُ* † *He made his camel to go in the [ambling] manner termed* *حَبَب*: (S, M, A, K:) and the same, (TA,) or † *رَقَصَهُ*, (M,) *he made him* (i. e. his camel) *to leap, spring, or bound*. (M, TA.) — See also 5.

5. *ترَقَّصَ* [lit., *He, or it, became danced or dandled*. — And hence,] † *He, or it, became raised and lowered*; or *rose and sank*; or *went up and down*. (K, TA.) You say, *تَرَقَّصُوا فِي مَسِيرِهِمْ* † *They went up and down in their journeying*; (A;) as also *أَرْقَصُوا*. (A, TA.) And Er-Rā'ee uses the phrase *تَرَقَّصَتِ الْمَغَازَةُ*, meaning, † *The desert [in appearance] went up and down*; the mirage, only, making it [seem] to rise and sink. (TA.)

*رَقَصَات* A dance, or a dancing: pl. *رَقَصَات*. See an ex. voce *قَرَصَة*.

*رَقَّاص* [A dancer; a player, or sporter: one who dances, or plays, or sports, much, or often]: (S, A, Mṣb, K:) an intensive epithet. (Mṣb.)

*رَقَّاصَة* [A female dancer]. — A certain game of the Arabs. (IF, K.) — *أَرْضٌ رَقَّاصَة* † *Land that does not give growth to anything, though rained upon*. (K.)

*رَاقِص* [A man dancing; playing, or sporting]. (Mṣb.) — *الرَّاقِصُ* The star [μ] on the tongue of the *التَّيْنِ* [or *Draco*]. (Kzw.)

*كَلَامٌ مَرْقُصٌ* † *Speech, or language, that makes one to be affected with a lively emotion of joy, or of grief*. (TA.) You say also, *هَذِهِ مَرْقُصَة* [app. meaning, † *This is that poem, or ode, which makes the mystics to dance*; or *to be affected with a lively emotion of joy*: for *darweeshes* are often seen to be excited to frantic ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) — *فَلَاةٌ مَرْقُصَة* † *A desert that makes the traverser thereof to hasten, or go quickly*. (A, TA.)

*مَرْقُصٌ* † *A camel that goes much, or often, in the [ambling] manner termed* *حَبَب*. (M, TA.)

### رقط

2. *رَقَطْتُ عَلَى ثَوْبِي* † *I made specks, or small spots, [with ink or the like, (see 5,)] upon my garment*; syn. *نَقَطْتُ*. (A, TA.)

5. *ترَقَطَ ثَوْبُهُ* † *His garment became sprinkled with specks, or small spots, of ink or the like*. (K, TA.)

9. *ارْقَطَ*, (S, K,) inf. n. *ارْقِطَاطٌ*, (S,) *He, or it, was, or became, of a black colour speckled with white*: or the reverse: (K:) [or *speckled with white, and black, and red, and yellow*: (see *رَقَطَة*):] as also *ارْقِطَاطٌ*, (K,) inf. n. *ارْقِطَاطٌ*: (TA:) or the former, *he* (a sheep, or goat,) *was, or became, such as is termed* *عَرَفَج*. (S.) — *It* (the stalk, or twig, of the *عَرَفَج*) *put forth its leaves, and what resembled nails* (*أظافر*) *were seen in the place of*

*separation* (*مُتَفَرِّق*) *of its stalks, or twigs, and internodal portions*; as also † the latter verb: (K, \* TA:) this is said to be after what is termed *إِدْبَة* and *تَقْيَب*, and before what is termed *إِدْبَة*: (TA:) or † the latter verb, said of the *عَرَفَج*, signifies *it put forth its leaves*; and this it does before its *إِدْبَة*: (S:) [see *عَرَفَج*:] in a trad. occurs the expression *ارْقَاطَ عَوْسَجَهَا*; but El-Kutabee thinks that it should be *عَرَفَجَهَا*. (TA.)

11: see 9, in three places.

*رَقَطٌ* A dotting, or speckling: pl. *أَرْقَاطٌ*. (O.)

*رَقَطَة* Blackness mixed with speckles of white: (S, K:) or the reverse: (M, K:) or *speckles of white, and of black, and of red, and of yellow, in an animal*: (A, TA:) and the *state, or quality, denoted by the epithet* *أَرْقَطٌ*. (TA.)

*أَرْقَطٌ* Black speckled with white: or the reverse: fem. *رَقَطَة*. (K.) Applied to a sheep or goat, *Like*, (S,) or *syn. with*, (K,) *أَبْغَتْ*: (S, K:) or *speckled with black and white*. (Har p. 303.) And the fem., applied to a domestic fowl or hen (*دَجَاجَة*), *Black speckled with white*: (S:) or *party-coloured*: (K:) or *having patches of white and black*: much sought after, and used, by enchanters; and rarely found. (TA.) — It is also applied to a man. (TA.) — And the fem. is applied to a tract (*وَسَالَة*), and to an ode (*قَصِيدَة*), as meaning *Having one of the letters of a word thereof dotted, and another not dotted*: from the same epithet applied to a sheep or goat. (Har p. 303.) — *السِّلْسِلَة الرَّقَطَة* A certain reptile; the most malignant of the [kind of lizards called] *عظاء*: *when it crawls upon food, it poisons it*. (TA.) — *أُرَيْدَة رَقَطَة* † [*A mess of crumbled or broken bread*] *having much oil* (Sgh, K\*) or *clarified butter*. (TA.) — *الأَرْقَطُ* The leopard: (K:) an epithet in which the quality of a subst. predominates. (TA.) — *الرَّقَطَة* † *Civil war; conflict and faction; sedition; or the like*; syn. *الْفِتْنَة*: (K:) because of its variableness: or *such as is not universal*; likened to a speckled serpent: occurring in a trad. (TA.)

### رقع

1. *رَقَعَهُ*, (S, Mṣb, K,) aor. *رَقَعَهُ*, (Mṣb, K,) inf. n. *رَقَعَهُ*, (Mṣb, TA,) *He patched it*; *pieced it*; *put a piece of cloth in the place thereof that was cut or rent*; (Mṣb;) *repaired it*, (K,) and *closed up the hole or holes thereof*, (TA,) *with [a patch or] patches*; (S, K;) namely, a garment, or piece of cloth; (S, Mṣb, K;) and in like manner, a skin, or hide; (TA;) as also *رَقَعَهُ*, (K,) inf. n. *تَرْقِيعٌ*: (TA:) or *ترْقِيعٌ* signifies the *patching* a garment, or piece of cloth, *in several places*. (S, TA.) — *He stopped it up, or closed it up*; namely, any hole, or aperture; and so *رَقَعَهُ*; as in the saying of 'Omar Ibn-Abce-Rabee'ah,

\* وَكُنَّ إِذَا أَبْصَرْنِي أَوْ سَمِعْنِي  
\* خَرَجْنَ فَرَقَعْنَ الْكُؤَى بِالْحَاجِرِ  
[And they (referring to women) used, when they



saw me, or heard me, to come forth, (خَرَجْنَ) being used for يَخْرُجْنَ, and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — †[He repaired it in a figurative sense; as also رَقَعَهُ.] You say, يَرْقَعُ دِينَهُ بِتَوْبِهِ †[He repairs his religion by his repentance]. (TA.) And رَقَعَ دُنْيَاهُ بِأَخْرَجِهِ †[He repaired his state, or condition, in the present word by sacrificing his blessings in the world to come]: whence the saying of 'Abd-Allah Ibn-El-Mubarak,

• نَرْقَعُ دُنْيَانَا بِتَمْرِيقِ دِينِنَا  
• فَلَا دِينُنَا يَبْقَى وَلَا مَا نَرْقَعُ

†[We repair our state, or condition, in the present world by the rending, or marring, of our religion, so that neither our religion remains nor what we repair]. (TA.) And رَقَعَ حَالَهُ وَمَعِيشَتَهُ †He repaired, amended, or put to rights, his state, or condition, and his means of subsistence; syn. أَصْلَحَ (TA.) and رَقَعَ (K, TA.) with which latter رَقَعَ is also syn. us signifying †he gained, acquired, or earned, property; accord. to an explanation of its inf. n., تَرْقِيعُ. (TA.) And يَصِلُ رَقِيعُ †[He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And تَرْقِيعُ also signifies †[The act of interpolating: or] the adding to a tradition, or story, or narrative. (TA.) — مَا رَقَعَ مَرْقَعًا [lit. He did not patch a place of patching, or place to be patched;] means †he did not, or made not, or wrought not, anything. (TA.) — كَانَ مُعَاوِيَةَ يُلْقِمُ بَيْدَ وَبَرَقَعَ †[Mo'awiyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (Iath, Sgh, K.) — رَقَعَهَا بِالرِّقَاعِ (Ibn-'Abbād, K,) and رَقَعَ الرُّكْبَةَ, inf. n. رَقَعَ, (TA.) †He lined, or cased, the interior of the well for the space of the stature of a man, or twice that measure, fearing its becoming demolished, (Ibn-'Abbād, K, TA.) in its upper part. (TA.) — رَقَعَ خَلَّةَ الْفَارِسِ [lit. He closed up the interval between him and the horseman;] means †he reached, or overtook, the horseman, and pierced him, or thrust him; رَقَعَ الْخَلَّةُ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — رَقَعَ الْغَرَضَ بِسَهْمٍ [and الرُّقْعَةُ], †He hit, or struck, the butt, or target, with an arrow. (K, TA.) رَقَعَ رَقْعَةً also signifies †Any hitting, or striking. (TA.) And رَقَعَ †He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases رَقَعَهُ كَفًّا †[He struck him a slap with the hand]; and هُوَ يَرْقَعُ الْأَرْضَ †[He beats the ground with his foot]. (TA.) And رَقَعَ الشَّيْخُ †The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — [And hence,] رَقَعَهُ (S, K,) or رَقَعَهُ بِقَوْلِهِ (TA.) †He

censured him, reviled him, or satirized him. (S, K, TA.) — رَقَعَ (S, TA.) inf. n. رَقَاعَةٌ (S, K,) †He was, or became, stupid, foolish, deficient in sense; (S, K, TA;) shattered, or marred, in his intellect; (TA;) such as is termed رَقِيعُ. (S.)

2: see 1, in seven places. — رَقَعَ النَّاقَةَ بِالْبَنَاءِ, inf. n. تَرْقِيعُ, †He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.)

4. ارَقَعَ: see 10. — Also †He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.)

5. تَرْقَعُ †He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.)

10. اسْتَرْقَعَ الثَّوْبُ The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also †أُرْقِعُ. (K.)

رَقَعَ (TA) and الرُّقْعُ (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeyyeh Ibn-Abi-s-Salt, [where others read بَرَقَعَ instead of رَقَعَ,] cited voce سِدْرُ. (TA.) [See also الرُّقِيعُ.]

رَقَعَهُ †The sound of the arrow in, or upon, the butt, or target. (IAqr, K, TA.)

رَقْعَةٌ A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Mgh, K:) pl. رِقَاعٌ (S, Mgh, Mgh, K) and رَقَعَ. (TA.) Hence the saying, الصَّاحِبُ كَالرُّقْعَةِ فِي الثَّوْبِ فَاطْلُبْهُ مُشَاكِلاً [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, الْحَرْبُ is erroneously put for الْحَرْبُ:]) pl. رِقَاعٌ. (TA.) — †A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. رِقَاعٌ. (TA.) You say, رِقَاعُ الْأَرْضِ مُخْتَلِفَةٌ [The patches of the land, or ground, are various, or diverse]. (TA.) And هَذِهِ رَقْعَةٌ مِنَ الْكَلَامِ †[This is a patch of herbage]: and مَا وَجَدْنَا غَيْرَ رِقَاعٍ مِنْ [We found not aught save patches of green herbage]. (TA.) — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label:] a certain thing that is written: pl. رِقَاعٌ (S, K) [and accord. to modern usage رَقَعَ also]. Hence the saying in a trad., يَجِيءُ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering]; meaning, by the رِقَاعُ, the claims to be made upon him, or the dues incumbent on him, written on the رِقَاعُ. (TA.) — A butt, or target at which to shoot; also termed غَرَضٌ رَقْعَةً. (TA.)

رَقْعَةُ الشَّطْرُنْجِ: so called because it is patched [with squares]. (T A.) — †The original matter; the substance; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or †the thickness of a garment, or piece of cloth. (Mgh.) You say, رَقْعَةُ هَذَا الثَّوْبِ جَيِّدَةٌ The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — [The pl.] رِقَاعٌ also signifies †The lining, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.) [See رَقِيعَةُ الرُّكْبَةِ.]

رَقِيعٌ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Mgh;) as also مَرْقُوعٌ. (TA.) — And hence, (O, Mgh,) †Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render مَرَمَةً مَرَمَةً]; (S, TA;) shattered, or marred, in his intellect; (TA;) as also †أُرْقِعُ (TA,) and †مَرْقَعَانِ (S, K;) or unsound in intellect; likened to a ragged, or old and worn-out, garment; as though patched: (Mgh;) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA:) fem. [of †أُرْقِعُ] رَقْعَاءُ (K,) but this is post-classical; (L, TA;) and [of مَرْقَعَانِ] مَرْقَعَانَةٌ. (K.) — Hence also, (TA,) †The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَاءُ الرَّقِيعُ; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the suars, or with the lights which are therein; as also †الْأُرْقَعُ (TA:) or the heaven, or shy: (Mgh, K:) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the كُرْسِيُّ] like as the garment is patched with the رَقْعَةُ: (TA:) pl. أُرْقَعَةٌ. (S, Mgh, Mgh.) It is said in a trad., لَقَدْ حَكَمْتُ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعَةِ أُرْقَعَةٍ (S, Mgh) †Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making رَقِيعُ masc., as though he regarded it as meaning سَقْفٌ. (S, TA.) [See also رَقَعَ.]

رَقِيعٌ i. q. رَقِيعٌ: †He is a good, or right, orderer, or manager, of property, or of camels, &c.: because he amends the condition thereof. (TA.)

خَرَقَ [act. part. n. of رَقَعَ: see an ex. voce رَقَعَ]. — It is said in a trad., رَقِيعٌ فَالْسَّعِيدُ †The believer is one who becomes unsound in his religion by his disobedience.

dience, and *who repairs* it by his repentance: [therefore the happy is he who dies while he is repairing:] (TA in the present art.): i. e., one who offends [and] who repents. (TA in art. وهي.)

أَرْقَعَ: fem. رَقْعًا: see رَقِيعٌ, in three places. — Also, the fem., applied to a ewe, or she-goat, † *Having a whiteness in her side.* (K, TA.) — And, applied to a woman, † *Having no buttocks:* (ISk, K:) or *slender in the shanks.* (TA.) — [Also † *More, and most, stupid, foolish, or deficient in sense.*] You say, مَا تَحْتَ الرَّقِيعِ أَرْقَعُ مِنْهُ, † [There is not beneath the sky a person more stupid, &c., than he]. (TA.)

مَرْقَعٌ [A place of patching; or a place to be patched; as also مَرْقَعٌ. — [Hence,] مَرْقَعٌ: see 1. — And أَجِدُ فِيكَ مَرْقَعًا لِلْكَلَامِ, † [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) — And فِيهِ مَرْقَعٌ, † In it, or him, is a place, or subject, for patching, or amendment, for him who will rectify it, or him: like as one says, فِيهِ مُتَنَصِّحٌ, meaning a place for sewing. (TA.) — And أَرَى فِيهِ مَرْقَعًا, † I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.)

شَاعِرٌ مَرْقَعٌ: A poet who connects language [skilfully], and repairs (يَرْقَعُ) one part thereof by [inserting] another. (TA.)

مَرْقَعَانِ: fem. with ة: see رَقِيعٌ, in two places.

مَرْقَعٌ A garment, or piece of cloth, much patched, or having many patches. (Mgh.) — [And hence, as being likened to a garment much used,] † A man tried, or proved, by use, practice, or experience; expert, or experienced. (TA.)

مَرْقَعَةٌ A certain garment worn by the devout Soofees; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more is it esteemed: it is also called حِرْقَةٌ; and دَقَقٌ, or دَقِقٌ, or (now generally by the vulgar) دَقَقٌ, from the Persian دَلَّةٌ. — Also thought by A'Obeyd to mean A quiver, or a pouch, much patched: whence the prov., زَنْدَانٌ فِي مَرْقَعَةٍ [Two pieces of stick for producing fire, in a quiver, or pouch, much patched:] an allusion to a poor and unprofitable man. (Meyd.)

مَرْقُوعٌ: see رَقِيعٌ. — † A camel having [patches,] traces, marks, or commencements, of mange, or scab. (TA.) — † A man censured, reviled, or satirized. (TA.)

مَرْقَعٌ: [so in three copies of the S, and in the TA: in Freytag's Lex., مَرْتَعٌ:] see مَرْقَعٌ, in three places: i. q. مَرْتَعٌ. (T in art. ردم.)

## رقل

1: see the next paragraph.

4. اِرْقَلْتُ, said of a palm-tree (نَخْلَةٌ), inf. n. اِرْقَالٌ. It became such as is termed رَقْلَةٌ [q. v.]. (Msb.) — اِرْقَلُ, (S, K,) said of a he-camel, (S,) or اِرْقَلْتُ, said of a she-camel, (JK, Msb, TA,) inf. n. as above, (JK, S, Msb,) He, or she, went quickly; (JK, K:) went a sort of quick pace; (Msb;) went a sort of pace of the kind termed خَبَبٌ [q. v.]: (S, TA:) or went a sort of run exceeding that termed خَبَبٌ: (TA:) and رَقَلْتُ signifies the same as اِرْقَلْتُ. (JK.) اِرْقَلُ is also said of a man, (S, K,) meaning † He went quickly. (TA.) And you say, اِرْقَلُوا فِي الْحَرْبِ, (TA,) or اِرْقَلُوا إِلَى الْحَرْبِ, (JK,) † They went quickly in, or to, war, or battle. (JK, TA.) And فَلَانٌ مُرْقَلٌ, † [Such a one is quick in affairs]. (TA.) And اِرْقَلْتُ إِلَيْهِ is metaphorically said, by Abou-Ilciyel En-Numeyree, of spears [as meaning † They had been quickly directed towards him]. (TA.) — Accord. to Lth and the K, اِرْقَلُ also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjāj [as his authority for this explanation]:

لَا مَرَّ رِبِّ الْبَيْتِ وَالْمَشْرِقِ  
وَالْمَرْقَلَاتِ كُلِّ سَهْبٍ سَمَلِي

but Az says that this is a mistake of Lth; that كُلِّ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkeh) and of the Musharraḥ (the mosque of El-Kheyf) and] by the Lord of the swift she-camels in every even plain: and ISd also has notified the same. (TA.)

رَقْلٌ: see the next paragraph, in two places.

رَقْلَةٌ A tall palm-tree: (S, Msb:) or a palm-tree exceeding the reach of the hand; (K, TA;) above such as is termed جَبَّارَةٌ: or this latter word, accord. to Aḡ, has this meaning; and the former word, a palm-tree higher than such as [just] exceeds the reach of the hand: (TA:) or a palm-tree of which the trunk has become such as that one may reach [the fruit] from [the top of] it: (JK:) pl. رَقَالٌ (JK, S, Msb, K) and رَقَلَاتٌ (Msb) and رَقْلٌ, (K,) or [rather] of this last it is a n. un. (Msb.) Hence the prov.,

تَرَى الْغَيْثَانَ كَالرَّقْلِ \* وَمَا يُدْرِيكَ بِالذَّخْلِ \*

[Thou seest the youths, or young men, like tall palm-trees, &c.; but what will acquaint thee with the rice, &c., that is, or may be, in them?]. (TA.) [See also another reading of this verse voce دَخَلَ.] [And رَوَاقِلُ, pl. of رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palm-trees, signifies Tall. ("Abulfedæ Annales," vol. i. page 494.)]

رَاقِلٌ; pl. رَوَاقِلُ: see what next precedes.

رَاقُولٌ A rope by means of which palm-trees are ascended; (S, TA;) so in one of the dials.; (TA;) i. q. حَابُولٌ [q. v.] (S, K) and كُرٌّ. (S.)

مُرْقَلٌ (S, K) and مُرْقَلَةٌ (ISd, K) and مُرْقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed اِرْقَالٌ much, or often: (S, TA:) and مُرَاقِبٌ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فِي الْأُمُورِ مُرْقَالٌ, † [Such a one is quick in affairs]. (TA.)

مِرْقَالٌ; pl. مِرَاقِبٌ: see the next preceding paragraph, in two places.

## رقم

1. رَقَمَ, (Msb, K,) aor. رَقَمَ, (Msb, TA,) inf. n. رَقْمٌ, (S, Msb, TA,) He wrote (S, Msb, K) a writing, book, or letter. (Msb.) And He sealed, stamped, imprinted, or impressed. (S, TA.) And رَقَمَ الْكُتَابَ, (K,) inf. n. as above, (JK,) He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or plain. (K, TA.) One says, هُوَ يَرْقُمُ الْمَاءَ, (S,) or هُوَ يَرْقُمُ فِي الْمَاءِ, (JK, TA,) [He writes, &c., upon the water,] a prov., applied to the skilful and intelligent, (JK, TA,) meaning he is so skilful that he writes, &c., (يَرْقُمُ) where the writing, &c., (الرَّقْمُ,) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like, تَرْقُمُ فِي الْمَاءِ, (TA.) — And رَقَمَ الثَّوبَ, (S, Mgh, Msb, K,) aor. as above, (JK, Msb,) and so the inf. n.; (Msb, TA;) and رَقَمَهُ, (S, K,) inf. n. تَرْقِيمٌ, (S, TA;) He figured, variegated, or decorated, the garment, or piece of cloth; (Mgh, Msb, TA;) and (TA) made it striped, or marked it with stripes: (K, TA:) or, accord. to IF, he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark [thereof]. (Msb.) Also the former phrase, (JK, Mgh, TA,) and † the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) He marked, or put a mark on, the garment, or piece of cloth, (JK, Mgh, TA,) specifying its price; he put a price-mark upon it: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّيْءِ بِرَقْمِهِ [The sale of the thing by the putting a price-mark upon it shall not be allowable, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّيْءَ signifies I marked the thing so as to distinguish it from other things, as, for instance, by writing and the like: and hence, لَا يَبَاعُ الثَّوبُ بِرَقْمِهِ وَلَا بِلَمْسِهِ [The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it, for the reason explained above, nor by the feeling it, or touching it: see 3 in art. لَمَسَ]. (Msb.) — [Hence,] هُوَ يَزِيدُ فِي الرَّقْمِ is a phrase used by the relaters of traditions as meaning † He adds to his tradition, and lies: from الرَّقْمُ signifying the writing upon a garment, or piece of cloth. (TA.) — You say also, رَقَمَ الْبَعِيرَ, † He cauterized the camel. (TA.) [And الْفَرَسَ رَقَمَ † He (a farrier) marked the horse, making lines upon him, with a hot iron: see مَرْقُومٌ, and see also جَاعِرَةٌ.]

2: see above, in two places. **تَرْقِيمٌ** signifies [also] *The drawing, and the writing, of a line [or lines]*. (KL)

**رَقْمٌ** is originally an inf. n. [of 1, q. v.]: and hence **رَقْمُ الثَّوْبِ** *The writing [or price-mark, &c.] upon the garment, or piece of cloth*. (S.) [Hence also **الرَّقْمُ الْهِنْدِيُّ** *The Indian notation of numerals*; adopted by the Arabs; whence is formed the notation which we term "the Arabic." — Also *A sort of [the kind of garments called] بُرُود*: (S:) or a striped sort of [the kind of garments, or cloth, termed] **وَشْيٌ**; or of [the kind of cloth termed] **خَزَرٌ**; or of [the kind of garments called] **بُرُود**: (K:) or a garment, or piece of cloth, figured with round forms: (Har p. 416:) or **بُرُودُ الرَّقْمِ** signifies a sort of figured, or variegated, or decorated, [garments of the kind called] **بُرُود**: (Mgh:) or **رَقْمٌ** signifies [cloth of the kind termed] **خَزَرٌ** figured, variegated, or decorated; (JK, Mgh:) so accord. to El-Farábee: (Mgh:) but accord. to IF, **رَقِيمٌ** signifies any garment, or piece of cloth, figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark [thereof]; and you say **رَقْمٌ بُرُودٌ** and **بُرُودٌ رَقْمٌ** [a garment of the kind called **برد**, and garments of the kind called **برود**, thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Mgh:) and **مَرْقُومٌ** (Mgh, TA) and **مَرْقَمٌ** (TA) signify a garment, or piece of cloth, figured, variegated, or decorated: (Mgh, TA:) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) — See also **رَقْمٌ**, in two places.

**رَقْمٌ**: see **رَقْمَةٌ**: — and see also the paragraph here next following. **يَوْمُ الرَّقْمِ** *The day of Er-Rakam was one of the days [of conflict] of the Arabs*, (S,) well known. (K.)

**رَقْمٌ** *A calamity, or misfortune*; (JK, S, K:) as also **رَقْمٌ** and **رَقْمٌ**; (K:) all mean thus, and a thing that one cannot accomplish, or manage; (TA:) and **رَقْمَةٌ** signifies the same as **رَقْمٌ**. (JK.) One says, **وَقَعَ فِي الرَّقْمِ**, (TA,) and **وَقَعَ فِي الرَّقْمِ**, (S,) meaning *He fell [into calamity or misfortune, and he fell into great calamity or misfortune, or] into that which he could not accomplish, or manage*. (S, TA.) And **رَقْمٌ بَنْتٌ** signifies the same as **رَقْمٌ**, *That which is a calamity or misfortune*. (S, TA.) — One says also, **جَاءَ بِالرَّقْمِ** and **بِالرَّقْمِ** meaning [He brought, or did,] much. (K.)

**رَقْمَةٌ** + **Any one of several small marks of cauterization upon the shanks of a beast. (JK, T, TA.) — + **One of what are termed الرَّقْمَتَانِ**: (TA:) this signifies *two [horny] things resembling two nails* (JK, S, K, TA) *in the legs of a beast* (JK, K, TA) *or in the legs of a sheep or goat*, (S,) *opposite each other*: (JK, S, TA:) and of the ass and horse, *two marks in the inner sides of***

*the two arms*: (S:) or *the جَاعِرَتَانِ*; (K, TA;) which are *two black spots [or marks made by cauterization] upon the rump of the ass*: (TA:) or *what borders upon the جَاعِرَتَانِ of the ass, of the mark made by cauterization: or two portions of [callos] flesh next to the inner side of each of the arms of the horse, having no hair upon them*. (K, TA.) Agreeably with all of these renderings has been explained the trad., **مَا أَتَمَّرَ مِنَ الْأُمَرِ إِلَّا كَالرَّقْمَةِ مِنْ ذِرَاعِ الدَّابَّةِ** + [Ye are no more, of the nations in general, than such as is the رَقْمَةُ of the arm of the beast]. (TA.) — + **A small quantity of herbage**; as in the saying, **مَا وَجَدْتُ إِلَّا رَقْمَةً مِنْ كَلَّا** + [I found not save a small quantity of herbage]. (TA.) — **A herb, or leguminous plant, of those termed أَحْرَارٌ** [pl. of **حَرٌّ**, q. v.]: (S:) *a certain plant*; said to be a herb, or leguminous plant, inclining to bitterness, and having a small red flower; (JK;) as some say, (JK, TA,) the **خَبَارِي** [or mallow]. (JK, K, TA.) — **A meadow (رَوْضَةٌ, S, K)** is sometimes thus termed. (S.) — Also **The side of a valley**: (S, K:) or **the place where its water collects**; (K:) **the part, of a valley, in which is the water**. (Fr, JK, TA.)

**أَرْقَمٌ** *The colour of the serpent termed رَقْمٌ*; (JK, TA;) as also **رَقْمٌ**. (TA.) — See also **رَقْمٌ**.

**رَقْمَةٌ** *A certain plant, (K, TA,) resembling the كَرَش* [i. e. **كَرَش** or **كَرْش**, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, *it is a herb that grows مشحطاً* [app. a mistranscription for **مُسَطَّحاً**, a term often used in descriptions of plants, meaning *expanded*], *juicy, or sappy, and scarcely ever, or never, eaten by the camels, or cattle, except from want*: AHn describes the **رَقْمَةُ** [perhaps meaning the **رَقْمَةُ**, q. v.] only as *a herb, or leguminous plant, of those termed أَحْرَارٌ*, of which the particular characteristics were not known to him. (TA.) [Forskål, in his *Flora Aegypti*, Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls "rokama prostrata," of the class pentandria; writing its Arabic name **رقمه**, and the pronunciation "Rókama."]

**رَقْمَاتٌ** *Certain arrows, so called in relation to a place in El-Medeeneh, (S, K,) named الرَّقْمُ*; (K:) or in relation to a place thus named in the way to El-Medeeneh; (JK;) or, accord. to Nagr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.)

**رَقُومٌ**, used as a fem. epithet, *Remaining, staying, dwelling, or abiding; and remaining fixed*. (JK.)

**رَقِيمٌ**: see **مَرْقُومٌ**: and **رَقْمٌ**. It occurs in a trad. of 'Alee, describing the sky, as meaning *Figured, or decorated, with the stars*. (TA.) — Also *A book, or writing*. (S.) As used in the Kur xviii. 8, **الرَّقِيمُ** is said to mean *A tablet* (JK, S, K\*) *of lead, (K,) whereon were inscribed, (JK,\* S,) or engraved, (K,) the names of the People of*

*the Cave [commonly called the Seven Sleepers], (JK, S, K,) and their ancestry, (JK, K,) and their story, (S,) and their religion, and what it was from which they fled: (K:) so says Suh, on the authority of Fr: (TA:) or a mass of stone; (Suh, JK, K;) [i. e.] a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave: (Bd:) or the town, or village, from which they came forth: (JK, K:) or their mountain (Zj, K) in which was the cave: (Zj:) or the valley (AO, JK, K) in which was the cave: (AO, JK:) or their dog: (El-Hasán, R, K:) or [in the JK and CK "and"] *the receptacle for ink*: (JK, K, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK,\* TA:) and *the tablet*: (K:) thus, also, explained as used in the verse of the Kur-án: (TA:) but I'Ab is related by 'Ikrimeli to have said, I know not what is **الرَّقِيمُ**; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure **فَعِيل** in the sense of the measure **مَفْعُول**.*

(TA.) — **رَقِيمَةٌ**, applied to a woman, *Intelligent; such as is termed بَزَّة* [fem. of **بَزٌّ**, q. v.]. (Fr, K, TA.) — **دَاهِيَةٌ رَقِيمٌ** + *A great calamity or misfortune*. (JK.)

**أَرْقَمٌ** + *A certain serpent: (JK:) a serpent in which are blackness and whiteness: (S, M, K:) or a serpent [begotten] between two serpents [app. of different varieties], marked with redness and blackness and duskiness and [the colour termed] بُغْنَةٌ [q. v.]: (ISh:) or *a serpent upon which are white specks*: (Ham p. 784:) or *the most malignant of serpents, and the most wont to pursue mankind*: (Ibn-Habceeb, K:) or *a serpent like the جَان in respect of the fear that men have of killing it, though it is one of the weakest and the least irascible of serpents; for one fears, in killing the أَرْقَم and the جَان, the punishment of the جِن to them who kill them*: (Sh:) or, applied to a serpent, i. q. **أَرْقَشٌ** [q. v.]: (Mgh:) or *the male serpent*: (K:) the female is not so called, nor is she called **رَقْمَةٌ**; (TA;) but she is called **رَقْمَاءٌ**; (K, TA:) when you use the epithet, you say **أَرْقَشٌ**; but **أَرْقَمٌ** is [used as] a subst. (Ibn-Habceeb:) the pl. is **أَرْقَامٌ**, (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) — See also **مَرْقَمٌ**. — For the fem., **رَقْمَاءٌ**, see **رَقْمٌ**, in two places.*

**تَرْقِيمٌ** inf. n. of 2 [q. v.]. — Also, [as a subst.,] *A certain sign, or mark, of the keepers of the register of the [tax, or tribute, termed] خَرَج*, (K, TA,) *conventionally used by them, (TA,) put upon [the notes, or billets, or petitions, termed] رِقَاع* [pl. of **رُقْعَةٌ**, q. v.], and upon [the writings termed] **تَوْقِيعَاتٌ** [pl. of **تَوْقِيعٌ**, q. v.], and upon accounts, or reckonings, lest it should be imagined that a blank has been left [to be afterwards filled up], in order that no account be put down therein; as also **تَرْقِيمٌ**. (K.)

**مَرْقَمٌ** *A writing-reed; (K;) because it is an instrument for الرَّقْمُ, i. e. writing: (TA:) also*



called **أَرْقَمُ** [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) **طَغَا مَرْقَمُكَ**, † [signifying *Thy pen has exceeded its due limit*], (K, TA,) in some of the lexicons **طَغَا**, (TA,) and **جَاشَ** (K,) and **عَلَا**, or **غَلَا**, accord. to different copies of the K, and **فَاضَ**, (TA,) and **طَفَحَ**, and **أَرْتَفَعَ**, and **قَذَفَ مَرْقَمَكَ**: (K, TA:) all [virtually] meaning the same. (TA.) — Also *A thing with which bread is marked* (**يَنْقُشُ**); (TA;) like **مَنْسُغَةٌ**; in Pers. called **پَر نَان** [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: pl. **مَرْقَمَات**. (MA.)

**مَرْقَمٌ**: see **مَرْقُومٌ** — and **رَقْمٌ**.

**مَرْقَمٌ** *A writer*; as also **مَرْقِنٌ**.

**مَرْقُومٌ** *Written*; (S, Mgh, TA;) as also **رَقْمٌ**: (Mgh:) and *sealed, stamped, imprinted, or impressed*: (S:) and *a writing marked with the dots, or points*, (JK, TA,) and *having its letters made distinct, or plain*: [i. e. *distinctly written*:] and **مَرْقُومٌ** signifies the same: (TA:) the first occurs in the Kur [lxxxiii. 9 and 20], in the phrase **كِتَابٌ مَرْقُومٌ**, (S, TA,) meaning, in both instances, [as some say, *a writing*] *sealed, or stamped*. (Jel.) — See also **رَقْمٌ**. — Also † *A beast having small marks of cauterization upon his shanks; every one of which is termed رَقْمَةٌ*: (JK, T, TA:) or **دَابَّةٌ مَرْقُومَةٌ** means † *a beast having lines of cauterization upon its legs*. (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or **مَرْقُومُ الْقَوَائِرِ**, so applied, and applied to a [wild] bull, means † *Having lines of black upon his legs*. (K, TA.) — And **مَرْقُومَةٌ** † *Land (أَرْضٌ) in which is little herbage*: (Fr, S, K, TA:) or in which is the plant called **رَقْمَةٌ**. (JK.)

## رقو

1. **رَقَا**, aor. **يَرْقُو**, inf. n. **رَقْوٌ**, said of a bird, *It rose, or rose high, in its flight*. (Mgh, TA.)

**تَرْقُوةٌ**, mentioned in this art. in the K, as well as in art. **ترق**: see the latter art.

## رقى

1. **رَقَى**, aor. **يَرْقِي**, inf. n. **رَقِيٌّ** (JK, K, TA, [but this inf. n. is omitted in the CK,]) and **رَقِيٌّ**, (K, TA, [but this is omitted in my MS. copy of the K,]) *He ascended, إليه [to him, or it]; as also ارتقى, and ترقى: (K:) or he ascended a ladder, or a stair: (JK:) or رَقِيَتْ فِيهِ*, (S, Mgh, TA,) in the Mgh **رَقِيٌّ فِيهِ**, inf. n. **رَقِيٌّ** (S, Mgh, Mgh) and **رَقِيٌّ** (S, Mgh, Mgh) and **ارتقيت** (S, Mgh, Mgh) and **ترقيت** (Mgh, Mgh, Mgh) and **ترقيت** (Mgh, Mgh, Mgh) &c.: (Mgh:) and **رَقِيَتْ الْجَبَلُ**, (Mgh, Mgh, TA,) the verb being thus trans. by itself, (Mgh, TA,) without **فِي**,

(Mgh,) and likewise with **فِي**, (TA,) *I ascended, or mounted, upon the mountain, and upon the house-top*: (Mgh:) and **ارتقى** is in like manner trans. without **فِي**; whence the saying, **لَقَدْ ارْتَقَيْتَ مَرْتَقِيَّ صَعْبًا** [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — [Hence,] **ارْقُ عَلَى ظِلْعِكَ** *Ascend thou, and go, [according to thy limping, or halting, i. e.] as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform*. (S, TA. [Some, instead of **ارْقُ**, say **ارْقَا**; and some, from the verb mentioned in the next sentence; and some, **ق**: see 1 in art. **رَقَا**; and see also art.

**رَقَا**, (JK, S, Mgh, Mgh, K,) aor. **يَرْقِي**, (JK, Mgh, Mgh, Mgh, K,) inf. n. **رَقِيٌّ** (JK, S, Mgh, K) and **رَقِيٌّ** (JK, Mgh, Mgh, K) and **رَقِيٌّ** (K,) *He charmed him, syn. عَوَّذَهُ*, (JK, Mgh, Mgh, K) by [invoking] God: (Mgh:) and (Mgh) *he puffed, or sputtered, upon his charm; syn. نَفَثَ فِي عَوْذِهِ* (Mgh, K:) [it signifies *he charmed him from, or against, such a thing; (مِنْ كَذَا); and also he enchanted him, or fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them; or by both these actions combined*: see the last chap. but one of the Kur-án:] the epithet applied to the performer is **رَاقٍ** [meaning *Charming*;

&c.]; (S, Mgh, TA;) and **رَقَا** [A charmer; &c.; or one who habitually practises charming; &c.]: (JK, K, TA:) and the epithet applied to the person who is the object of the performance is **مَرْقُومٌ** [meaning *Charmed*; &c.]. (JK, TA.) In the saying **ارْقُ عَلَى رَأْسِي مِنَ الصَّدَاعِ**, meaning *Charm thou me (عَوِّذْنِي [or rather charm thou my head against the headache])*, the verb is made trans. by means of **عَلَى** because it is as though it implied the meaning of **اقْرَأْ** [i. e. “recite thou” a spell] and **أَنْفَثَ** [i. e. “puff,” or “sputter,” upon knots]. (Mgh.)

2. **رَقَاهُ**, inf. n. **تَرْقِيَةٌ**, *He made him to ascend*; syn. **صَعَّدَهُ**. (TA.) [See an ex. in a verse of El-Aashà cited in art. **ثَمَن**, voce **ثَمَانُونَ**.] — [And hence, *He elevated, or exalted, him*.] — [Hence also,] **رَقَى عَلَيْهِ كَلَامًا**, inf. n. as above, i. q. **رَفَعَ** [meaning *He told, or related, a saying against him; he informed against him; as is indicated by what next follows, and by a meaning of ترقى as quasi-pass. of رَقِيٌّ thus used*]. (S, K.) You say also, **رَقَى عَلَى الْبَاطِلِ**, inf. n. as above, *He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]*. (JM, TA.)

5: see 1, first sentence, in two places. — [Hence,] **ترقى في العلم** *He rose by degrees, or step by step, in knowledge, or science*. (S, TA.) And hence, **مَا زَالَ يَتَرَقَّى بِهِ الْحَالُ حَتَّى بَلَغَ غَايَتَهُ**, *The state, or condition, ceased not to rise with him until he reached the utmost point thereof*. (TA.) — [Hence also, the verb being quasi-pass.

of 2,] **ترقى إليه الخبر** *The news, or information, came to him, or reached him*. (MA.)

6. **تراقى** [meaning *He exalted himself*] is from **الارتفاع** signifying **الصُّعُودُ** and **الارتفاع**. (Har p. 128.)

8: see 1, first sentence, in three places. — [Hence,] **ارتقى بطنه** *His belly became [drawn up, i. e.] lean, or lank*; syn. **انطوى**: said of a camel, and of a sheep or goat. (JK.)

10. **استرقاه** *He asked him, or desired him, to charm him*. (S, TA.)

**رَقِيَّةٌ** i. q. **عَوْذَةٌ** [as meaning *A charm, or spell, either uttered or written*], (K, TA,) by which a person having an evil affection, such as fever and epilepsy &c., is charmed: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (**سِحْرٌ**) and infidelity; but in such as is from the Kur-án or any of the forms of prayer, there is no harm: (Mgh in art. **تَمِيمَةٌ**: see **تَمِيمَةٌ**) [but **عَوْذَةٌ** generally signifies “an amulet to charm the wearer against the evil eye &c.”:] 'Orweh says,

فَمَا تَرَكَا مِنْ عَوْذَةٍ يَغْرِفَانِهَا  
وَلَا رَقِيَّةٍ إِلَّا بِهَا رَقِيَانِهَا

[And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] **المرأة رَقِيَّةٌ** [Woman is a thing by which one is enchanted, or fascinated]: (Mgh:) pl. **رَقِيٌّ**. (S, Mgh, K.)

**رَقِيٌّ** [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. *enchantment, or fascination*:] the subst., (Mgh,) of the measure **فُعْلَى**, from **رَقَاهُ**, aor. **يَرْقِيهِ**. (Mgh, TA.)

**رَقِيَّةٌ** [Ascent; or the act of ascending;] the subst. from **رَقَى**, aor. **يَرْقِي**. (TA.)

**رَقَا** *One who ascends mountains much or often*. (TA.) — See also 1, last sentence but one.

**رَاقٍ**: see 1, last sentence but one. The saying in the Kur [lxxv. 27], **مَنْ رَاقٍ** [Who is one that charms?] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, *who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment?* (TA.) In the saying of a rijiz,

لَقَدْ عَلِمْتُ وَالْأَجَلَ الْبَاقِي  
أَنْ لَنْ يَزِدَّ الْقَدْرَ الرَّوَاقِي

[the meaning may be, *Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for*] the pl. may be that of **رَاقِيَّةٌ** as an epithet applied to a woman, or of this



same word as an intensive epithet applied to a man. (S.)

رَقِيَّةٌ; pl. رَوَاقٍ (with the article الرَوَاقِي): see what next precedes.

مُرْقَى *A place of ascent*; as also مُرْتَقَى; (Msb, TA;) and so مُرْقَاة and مُرْقَاة; (Msb:) or these last two signify a series of steps or stairs; or a ladder; syn. دَرَجَةٌ; (S, K;) and سُلْمٌ; (M and K in art. سُلْمُ); the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (S, Msb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Msb, TA:) the pl. of مُرْقَاة [and of مُرْقَى is] مُرَاقٍ. (TA.) You say لا مُرْتَقَى and لا مُرْقَى فِيهِ *A mountain in which is no place of ascent.* (TA.)

مُرْقِيَا الْأَنْفِ [in my MS. copy of the K مُرْقِيَا] *The two edges [or alae] of the nose*: (K, TA:) so says Th; but the expression commonly known is مُرْقَا الْأَنْفِ, mentioned before [in art. رِق]. (TA.)

مُرْقَاة and مُرْقَاة: see مُرْقَى, in four places.

مُرْقَى: see 1, last sentence but one.

مُرْتَقَى: see مُرْقَى, in two places; and see an ex. in the first sentence of this article.

## رك

1. رَكَ, (S, K,) aor. يَرُكُ, (K, JM, TA, in the CK يَرُكُ, inf. n. رَكَكَ, (K, JM) [and app. رُكُوكَةً, q. v. infrā,] and رُكٌّ, (CK, [but not in the TA nor in my MS. copy of the K,]) or رَكَّة [i. e. رَكَّة, like رَقَّة and دَقَّة, with both of which it is syn.], (JM,) *It (a thing, S) was, or became, weak, or feeble*; syn. ضَعْفٌ: and *thin, or of little thickness or depth*; syn. رَقٌّ; (S, K:) [and *little, or small, in quantity*; and *slender*: and *feeble, or weak, and incorrect*; said of a word or an expression: (see the part. n. رَكِيكٌ) and *unsound, invalid, or incorrect*; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, اِقْطَعْهُ مِنْ حَيْثُ رَكَ, [Cut thou it off from where it is weak, or thin]: for which the vulgar say, مِنْ حَيْثُ رَقَّ. (S.) [And hence also the saying, فِي هَذَا الْخَبَرِ رَكَكَ + In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رَكَاتَةٌ. (A and TA in art. رَكَتٌ) = رَكَكَ عَلَى بَعْضٍ. (S,) or simply رَكَكَ, aor. ٤, (K,) inf. n. رَكَ, (TA,) *He threw one part of the thing upon another.* (S, K.) — رَكَكَتِ الْغُلَّ فِي عُنُقِهِ, aor. ٤, inf. n. رَكَ, [I put the غُلَّ (or iron collar) upon his neck, and inserted his hand in it; or] I confined his hand to his neck by means of the غُلَّ. (S.) — اَلْزَمْتُهُ بِإِيَّاهُ رَكَكَتِ الدَّنْبُ فِي عُنُقِهِ, i. q. [I attached to him responsibility for the sin,

crime, or misdeed]. (S, K.) And هَذَا رَكَكَتِ اَلْزَمْتُهُ بِإِيَّاهُ [in like manner] means [I attached to him responsibility for the rendering of this right, or due]. (Lth, TA.) — And رَدَّ بَعْضُهُ عَلَى رَكَ, aor. ٤, inf. n. رَكَ, i. q. [He reversed the order of parts, or of the parts, of the affair, or case]. (TA.) = رَكَ الشَّيْءُ, (IDrd, K,) [aor. ٤, inf. n. رَكَ, (IDrd, TA,) *He felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk.* (IDrd, K, TA.) — And رَكَ الْمَرْأَةُ, (IDrd, K,) inf. n. as above, (IDrd, TA,) *He compressed the woman, and distressed her, or fatigued her, in so doing*: (IDrd, K, TA:) and so بَكَ, inf. n. بَكَ, and دَكَهَا, inf. n. دَكَ, (IDrd, TA.) = رَكَ اللَّهُ نَبَاهَهُ, (IDrd, TA,) *God lessened, or diminished, or may God lessen, or diminish, his, or its, increase.* (Ibn-'Abbād, TA.)

2: see 4, in two places.

4. أَرَكَّتِ السَّمَاءُ *The sky rained such rain as is termed رَكَ*; (S, K;) as also رَكَكَتِ. (Ibn-'Abbād, K.) — And أَرَكَّتِ الْأَرْضُ *The land was rained upon with such rain as is termed رَكَ*, (S,) or *with such rains as are termed رَكَكَ*; as also رَكَكَتِ. (TA.)

8. ارْتَكَ, (K,) inf. n. ارْتِكَ, (TA,) [He was indistinct in his speech; said of a drunken man: (see its part. n., مَرْتَكٌ, below:) or,] though seen to be eloquent [when alone (see again the part. n.)], he was impotent in speech in a case of altercation: (K:) or he was, or became, weak, or feeble; (TA;) [like رَكَ.] — ارْتَكَ فِي أَمْرِهِ *He doubted in, or respecting, his affair, or case.* (Yaqkoob, K.) — ارْتَكَ is also syn. with ارْتَجَّ [He, or it, was, or became, in a state of commotion or agitation; or of convulsion, or violent motion; or shook, quaked, or quivered]: (K:) accord. to Yaqkoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ بِرَتَكُ [He passed by in a state of commotion &c.]. (TA.)

10. اسْتَرَكَ *He esteemed him weak, or feeble.* (S, K.)

R. Q. 1. رَكَرَكَ *He was, or became, cowardly, or weak-hearted.* (IAqr, TA.) [See also رَكَرَكَ, its inf. n., below.]

R. Q. 2. تَرَكَرَكَ, (K,) relating to a skin [of milk], (TA,) means تَمَحَّضَهُ [i. e. Its being agitated] with the butter. (K, TA.) [In the CK, تَرَكَرَكَ and تَمَحَّضَهُ are put for تَرَكَرَكَ and تَمَحَّضَهُ.]

رَكَ: see the next paragraph.

رَكَ, with kesr, *Lean, or emaciated*: mentioned by J [and in the K] in art. زَك, [and there written رَكَ,] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA in the present art.;) and Az says that زَكَ is a mistake, and is correctly with ر. (TA in art. زَك.) = Also, (S, K,) and رَكَ and رَكَكَ, (K,) Weak rain: (T, S:) or rain little in quantity:

[and رَكَكَ is expl. in like manner by Freytag, as meaning pluvia tennis, pauca; but it seems to be a n. un. of رَكَ, and so رَكَكَ of رَكَ:] or exceeding what is termed دَثْ [q. v.]: (K:) accord. to IAqr, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشٌّ; then, the بَغْشٌ; and then, the رَكَ: (TA:) or the طَشٌّ exceeds the رَكَ: (TA in art. طَشٌّ:) the pl. [of pauc. of رَكَ] is رَكَكَ, (K) and رَكَكَ, (S, K) and رَكَكَ, (Sgh, TA;) and the pl. of رَكَكَ is رَكَكَكَ. (TA.) — مُرَكَ applied to a land, or a place: see مُرَكَ.

رَكَ and رَكَكَ: see رَكَ.

رَكَكَ: see the next paragraph.

رَكَكَ Weak, or feeble: (S, JM, KL:) so as applied to a man: (TA:) and thin, or of little thickness or depth: (JM:) anything little, or small, in quantity; and slender: applied to water [that is little in quantity, and shallow], and to herbage, and to science: (Sh, TA:) feeble, or weak, and incorrect; applied to a word or an expression; (PS in art. جَزَل;) contr. of جَزَل: (S and K in that art. :) [and unsound, invalid, or incorrect; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكَكَكَ الشَّيْخِ *A garment, or piece of cloth, weak in respect of texture.* (S, TA.) And اِتَّهَ يَبْغِضُ الْوَلَاةَ الرَّكَكَةَ [Verily he hates weak rulers, or magistrates]: occurring in a trad.: رَكَكَ being pl. of رَكَكَ, like as [its syn.] ضَعْفٌ is pl. of ضَعِيفٌ. (TA. [See also a similar saying in what follows.]) And رَجُلٌ رَكَكَكَ الْعِلْمِ, (K,) and الْعَقْلِ, (TA,) *A man having little knowledge, (K,) and intelligence.* (TA.) And رَكَكَكَ and رَكَكَكَ, (K,) the latter of which has a stronger signification than the former, like طَوَالٌ in relation to طَوِيلٌ, (TA,) and رَكَكَكَ, (K,) which has a still stronger signification, (TA,) and رَكَكَكَ, (K,) all applied to a man, (TA,) signify Low, ignoble, vile, mean, sordid, or possessing no manly qualities; weak in his intellect, and in his judgment or opinion: or one who is not jealous (K, TA) of his wife; i. q. دَبِوثٌ: (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K:) accord. to AZ, رَكَكَكَ and رَكَكَكَ signify one esteemed weak by the women, not revered or respected or feared by them, and not jealous of them: (TA:) the epithet similarly applied to a woman is رَكَكَكَ likewise, and رَكَكَكَ: and the pl. is رَكَكَكَ. (K.) It is said in a trad., اِنَّهُ لَعَنَ الرَّكَكَةَ, (S, TA, [in one of my copies of the S written الرَّكَكَةَ, and in the other copy without the vowel-signs,]) meaning Verily he cursed him who is not jealous of his wife. (S.) And in another trad., اِنَّ اللَّهَ يَبْغِضُ السُّلْطَانَ الرَّكَكَةَ, i. e. [Verily God hateth the sovereign, or ruling, power] that is weak. (TA.) — رَكَكَكَ, [fem. of رَكَكَكَ,] as an epithet applied to land: see مُرَكَ. = Also Felt, or pressed [lightly with the hand; see 1]; and so مُرَكَكَ. (TA.)

رُكَاةٌ: see the next preceding paragraph, in five places.

رُكُوءَةٌ [app. an inf. n., see 1, first sentence.] Weakness, or feebleness. (TA. [See also رُكُوءَةٌ.])

رُكَيْتٌ, as a subst., see رُكٌ, in two places.

رُكِيَّةٌ (so in one of my copies of the S, and in the O, and in my MS. copy of the K,) or رُكِيَّةٌ (so in one of my copies of the S, and in the TA and CK,) meaning [His fat is, or a piece of fat of,] such as melts quickly, is a prov., (S, O, K,) applied to him who does not fatigue, or weary, thee, (لَا يُعْيِدُ), so in my copies of the S, or لَا يُعْيِدُكَ, so in the O,) or to him who does not aid thee, (لَا يُعِينُكَ), so in the TA and CK, [in my MS. copy of the K it reads either لَا يُعِينُكَ or لَا يُعِينُكَ,] in needful affairs, (S, O, K,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also رُكِيٌّ, voce أَرُقِي.] — Accord. to AA, رُكِيٌّ signifies A wide غُلَقٌ [or vulva, or flabby vulva]. (O, TA.)

رُكَاةٌ The sound of the echo, (K, TA,) which it returns to one from the mountain, imitating what one utters. (TA.)

رُكُوءَةٌ [inf. n. of R. Q. 1.] Weakness, or feebleness, in anything. (K. [See also رُكُوءَةٌ.])

رُكْرَاةٌ A woman large in the posteriors and thighs. (S, K.)

رُكِيَّةٌ: see رُكِيَّةٌ.

رُكِيَّةٌ applied to land (أَرْضٌ), Rained upon with such rain as is termed رُكٌ; (K;) as also رُكِيَّةٌ, alone, and رُكِيَّةٌ (TA) and رُكِيَّةٌ (K,) the last two meaning also rained upon by such rain as is termed رُكٌ and containing but little pasturage, (TA,) and رُكٌ (K,) which last is mentioned by ISh, and explained as meaning a place upon which has fallen only a little, or weak, rain. (O.)

رُكِيَّةٌ: see the next preceding paragraph.

رُكُوءَةٌ A سَقَاءٌ [or skin for milk or water] dressed, or prepared, (غُولَجٌ,) and put into a good, or proper, state. (S, K.) — See also رُكِيَّةٌ, last sentence.

رُكِيَّةٌ A soft, or flabby, camel, having diluted marrow (مَمْلُوقٌ النَّقِي). (O, K. [In the CK, النَّقِي is erroneously put for النَّقِي; and in my MS. copy of the K, النَّقِي.]) — And A drunken man indistinct in his speech: (S;) or a man seen to be eloquent (K, TA) when alone, (TA,) but impotent in speech when he engages in altercation. (K, TA.)

## ركب

1. رُكِبَ (S, A, K,) and رُكِبَ عَلَيْهِ (A,) aor. ʾ, (A, K,) inf. n. رُكُوبٌ (S, A, K) and مَرْكَبٌ (A, K;) and ارْتَكَبَهُ (K;) I. q. عَلَيْهِ (A, K, TA) and عَلَيْهِ [explained by what follows].

(TA.) You say, رُكِبَتِ الدَّابَّةُ (Msh,) or الفَرَسُ (Mgh,) and رُكِبَتْ عَلَيْهِ, [or عَلَيْهِ] inf. n. رُكُوبٌ and مَرْكَبٌ [as above, meaning I rode, or rode upon, and I mounted, or mounted upon, the beast, or the horse]. (TA. [See also رَاكِبٌ.]) [And رُكِبَتِ السَّفِينَةُ, or فِي السَّفِينَةِ (agreeably with the Kur xi. 43 and xviii. 70 and xxix. 65), I embarked in the ship; went on board the ship.] And one says, of anything, رُكِبَ [and ارْتَكَبَهُ] as meaning عَلَيْهِ [i. e. + It was, or became, upon, or over, it; got upon it; came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; overspread it]; namely, another thing. (TA.) [In like manner,] one says also, of anything, رُكِبَ and ارْتَكَبَ as meaning عَلَى [i. e., when said of a horse or the like, He was ridden, or ridden upon, and was mounted, or mounted upon: whence other significations in other cases, indicated above]. (TA.) — [Hence,] رُكِبَ تَرَاكِبٌ i. q. + [It lay one part upon another; it was, or became, heaped, or piled, up, or together, one part upon, or overlying, another:] said of fat [as meaning it was, or became, disposed in layers, one above another: see رَاكِبَةٌ]. (A, TA.) [And hence, رُكِبَ النَّاسُ رُكِبَ بَعْضُهُم بَعْضًا + The people bore, or pressed, or crowded, (as though mounting,) one upon another; a phrase well known, and of frequent occurrence: or meaning + the people followed one another closely; from what next follows.] — رُكِبَ also means [+ He came upon him, or overtook him; or] he followed closely, or immediately, after him: and رُكِبَتْ أَتْرَهُ + I followed close after him. (L.) — رُكِبَ الطَّرِيقُ, and الرَّمْلُ, and الْغَزَاةُ, + He went upon, or trod, or travelled, the road, and the sand or sands, and the desert: and رُكِبَ الْبَحْرُ + He embarked, or voyaged, upon the sea. Hence, رُكِبَ اللَّيْلُ, and الْبَوْلُ, + [He ventured upon, encountered, or braved, the night, and that which was terrible or fearful,] and the like thereof. (TA.) [And رُكِبَ أَمْرًا and ارْتَكَبَهُ + He ventured upon, embarked in, or undertook, an affair: and + he surmounted it, or mastered it: the former meaning is well known: the latter is indicated by an explanation of the phrase رُكِبَ الْوَجْهَ, which see below.] And رُكِبَ ذَنْبًا (A, K) and ارْتَكَبَهُ (S, A, MA, K) + He committed a sin, or crime, or the like. (S, MA, TA.) And رُكِبَ + [Such a one did to such a one a thing]. (TA.) And رُكِبَ بِمَكْرُوهٍ and ارْتَكَبَهُ + [He did to him an evil, or abominable, or odious, deed]. (A.) And رُكِبَتِ الدِّينُ and ارْتَكَبَتَهُ + I became much in debt: and رُكِبَتِ الدِّينُ and رُكِبَ + [Debt burdened me]. (Msh.) — رُكِبَ رَأْسُهُ + He went at random, heedlessly, or in a headlong manner, (مَضَى عَلَى وَجْهِهِ, A, Msh,) [i. e.,] without consideration, (A,) or without any certain aim, or object, (Msh,) not obeying a guide to the right course. (A.) You say, لَا يَرْكُبُ رَأْسَهُ + [He goes at random, &c., not knowing whither to direct himself]. (S and K in

art. كَمِه.) [See also رُكِبَ. In like manner also, you say, رُكِبَ رَأْيُهُ (K voce اسْتَجَّ &c.) + He followed his own opinion. And رُكِبَ هَوَاهُ (S in art. جَمَح) + He followed his own natural desire, without consideration, and not obeying a guide to the right course of conduct.] — رُكِبَتْ دَبَّتُهُ and دَبَّتُهُ + I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M in art. دَب.) And رُكِبَتِ الْحُمَى + [The fever continued upon him] is a phrase similar to ارْتَحَلَتْ and امْتَنَتَتْ and اُغْبَطَتْ الْحُمَى (A and TA in art. غَبَط.) — رُكِبَ, aor. ʾ, (S, A, K,) inf. n. رُكُوبٌ (TA,) [from رُكِبَ,] He struck, or smote, his knee: (S, A, K;) or it signifies, (K,) or signifies also, (S, A,) he struck him, or smote him, with his knee: (S, A, K;) or he took him by his hair, (K,) or by the hair of each side of his head, (TA,) and struck his forehead with his knee. (K, TA.) Hence, in a trad., رُكِبَتْ أَنْفُهُ I struck his nose with my knee. (TA.) And in another trad., رُكِبَتْ أَرْجُلُهُ أَمَّا تَعْرِفُ الْأَزْدَ وَرُكِبَهَا, [Knowest thou not El-Azd, (the tribe so called,) and their striking with the knee? Beware thou of El-Azd, lest they take thee, and strike thee with their knees]: for this practice was notorious among El-Azd; in the dial. of whom, أُمُّ كَيْسَانَ was a metonymical appellation of the knee. (TA.) — رُكِبَ, like غَنِىَ, [pass. in form, but neut. in signification,] He (a man) had a complaint of his knee. (TA.) — رُكِبَ, aor. ʾ, (K,) inf. n. رُكُوبٌ (TA,) He was large in the knee. (K.)

2. رُكِبَ الْفَرَسَ, [inf. n. as below,] He lent him the horse, [or mounted him on the horse,] to go forth on a warring and plundering expedition, on the condition of receiving from him one-half of the spoil: (K, TA;) or for a portion of the spoil that he should obtain. (TA.) [See also 4.] — And رُكِبَ, inf. n. تَرْكِبٌ, He put, or set, one part of it upon another: (K;) [he set it, or fixed it, in another thing: he composed it; constituted it; or put it together.] تَرْكِبٌ signifies The putting together, or combining, things, whether suitable or not, or placed in order or not: it is a more general term than تَأْلِيفٌ, which is the collecting together, or putting together, suitable things. (Kull p. 118.) You say, رُكِبَ الْفَسُّ فِي الْخَاتَمِ (S, A) He set the stone in the signet-ring: and رُكِبَ السَّيْفُ فِي الْقَنَاةِ He fixed the spear-head in the shaft; (A;) and رُكِبَ السَّيْفُ فِي الْقَنَاةِ [the arrow-head in the shaft]. (S.) And رُكِبَ شَيْءٌ حَسَنٌ [A thing good, or beautiful, in respect of composition or constitution; well, or beautifully, composed or constituted or put together]. (TA.) — Also He removed it from one place to another in which to plant it; namely, a shoot of a palm-tree. (Mgh.)

4. اُرْكَبَ He (a colt) became fit for being ridden; attained to the fit time for being ridden. (S, Msh, K.) [See also مَرْكَبٌ.] — اُرْكَبَ He gave him, appointed him, or assigned him, an

animal on which to ride. (§.) [See also 2.] — **أَرْكَبَنِي خَلْفَهُ** [He mounted me, or made me to ride, behind him]. (A.) And **أَرْكَبَنِي مَرْكَبًا فَارِحًا** [He mounted me on a quick, brisk, sharp, or strong, beast]. (A.) — [Hence, **أَرْكَبُهُ أَمْرًا** + He made him to venture upon, embark in, or undertake, an affair. And **أَرْكَبُهُ ذَنْبًا** + He made him to commit a sin, or crime, or the like.]

5. **تَرْكَبُ** It had one part of it put, or set, upon another; as also **تَرَكَبُ** (K:) [it was, or became, set, or fixed, in another thing: it was, or became, composed, constituted, or put together: see 2.] You say, **تَرَكَبَ الْفِصُّ فِي الْخَاتَمِ** [The stone was set in the signet-ring]: and **تَرَكَبَ النَّصْلُ** [The arrow-head was fixed in the shaft]. (§.)

6. **تَرَكَبُ**: see 1: and 5. You say, **تَرَكَبَ السَّحَابُ** The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also **تَرَكَبَهُ**. (TA.)

8: see 1, in eight places.

10. **أَسْتَرْكَبُهُ** [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.)

**رَكَبُ**: see **رَاكِبُ**, in three places.

**رَكَبُ** The **عَانَةُ** (ISk, Mgh, K:) or the place of growth of the **عَانَةُ** (§, K:) or of the hair of the **عَانَةُ** (Mgh:) [i. e. it signifies the pubes; either as meaning the hair of the mons Veneris, or the mons Veneris itself: generally the latter; and this is often meant by the term **عَانَةُ** alone:] or the part that slopes down from the belly, and is beneath the **ثَنَّة** [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Mgh, K) itself: (TA:) or the external portion thereof: (K:) or the **رُكْبَانِ** are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the **رَكَبُ** is masc.: (Mgh:) it is common to the man and the woman, (§, Mgh, Mgh, K,\*) accord. to Fr: (§, Mgh:) or peculiar to the woman, (§, Mgh, K,) accord. to Kh: (§:) El-Farezdaq makes it plainly common to both, saying,

\* **جِئِ انْتَقَى الرَّكْبُ الْمَخْلُوقُ بِالرَّكْبِ** \*  
[When the shaven pubes met the pubes]: (TA: [and a similar ex. is given in the § and Mgh, as cited by Fr:]) the pl. is **أَرْكَابُ** (§, Mgh, Mgh, K) and **أَرْكَابِ**; (K:) the latter being pl. of the former; but in some copies of the K **أَرْكَابُ**, like **مَسَاجِدُ**. (TA.) = Also Whiteness in the **رُكْبَةُ** [or knee]. (TA.)

**رُكْبَةُ** A single ride, or act of riding: pl. **رُكْبَاتُ**. (IAth, L.) — [Hence,] one says, **هُوَ يَرْكَبُ رَأْسَهُ** [i. e. He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] and **هُمْ يَمْشُونَ الرُّكْبَاتِ** [They go at

random, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase **الرُّكْبَاتِ**, occurring in a trad., meaning **رُكْبُونَ رُؤُوسَهُمْ** + [Ye go at random, &c.], in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IAth says that **رُكْبَةُ** [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. **الرُّكْبَاتِ** is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in **يَمْشُونَ**: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is **يَمْشُونَ تَرْكَبُونَ** **الرُّكْبَاتِ**. (L.)

**رُكْبَةُ** a word of well-known meaning, (§, Mgh,) [The knee; i. e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K:) or [in a quadruped,] the joint between the metacarpus and the radius (**مَوْصِلُ الْوُطَيْفِ وَالْفَرَاغِ**): this is the right explanation: in the K, **مَوْصِلُ** is erroneously put for **مَوْصِلُ**: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the **رُكْبَتَانِ** of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are next the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the **عَرْقُوبَانِ**: in every quadruped, the **رُكْبَتَانِ** are in the fore legs, and the **عَرْقُوبَانِ** are in the hind legs: and the **عَرْقُوبُ** is what is called **مَوْصِلُ الْوُطَيْفِ** [i. e. the upper joint of the metatarsus]: (TA:) or the **رُكْبَةُ** is the **مِرْفَقُ** [which in a man is the elbow, but here seems to mean the lower joint] of the **ذِرَاعُ** [or radius] of anything [i. e. of any beast]: (K:) [from its being said in the § and Mgh that the **رُكْبَةُ** is "well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term **رُكْبَةُ** is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is **رُكْبُ**, (§, Mgh, K,) i. e. the pl. of mult., and the pl. of pauc. is **رُكْبَاتُ** and **رُكْبَاتِ**. (§) Lh mentions the phrase **بَعِيرٌ مُتَوَقِّعُ الرَّكْبِ** [meaning A hard-kneed camel]; as though the term **رُكْبَةُ** were applied to each part, and the pl. used accord. to this application. (TA.) — One says [of an agitating affair or event], **أَمْرٌ أَصْطَلَّتْ فِيهِ الرُّكْبُ وَحَثَّتْ** [An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee]. (A.) — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) **بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ الْعَنْزِ** [Between his eyes is the like of the knee of the she-goat]. (A, L.) And of any two things that are alike, or

correspondent, **هُمَا كَرُكْبَتَيِ الْعَنْزِ** [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — And it is said in a prov., **شَرُّ النَّاسِ مَنْ مَلَحَهُ عَلَى رُكْبَتِهِ** [The worst of men is he whose fit is upon his knee]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase **مَلَحَهُ عَلَى رُكْبَتِهِ** is also used as meaning *The smallest thing makes him angry*: (TA:) and a poet says,

\* لَا تَلْمِهَا إِنَّمَا مِنْ غَضَبَةٍ \*  
\* مَلَحَهَا مَوْضُوعَةٌ فَوْقَ الرُّكْبِ \*

[Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or [in the place of **غَضَبَةٍ**], meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. **مَلَحَ**.] = Also The lower part (**أَصْلُ**) of the plant **صَلْبِيَانَةُ**, when it has been cut. (K.)

**رُكْبَةُ** A mode, or manner, of riding. (§) You say, **هُوَ حَسَنُ الرُّكْبَةِ** He has a good mode, or manner, of riding. (A, TA.) — [It is said in the K to be a subst. from **رَكَبَ**; as though signifying A riding.]

**رُكْبَةُ** A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (§,) but less in number than the company called **رُكْبُ**: (§, K:) [and probably also a company of riders upon any beasts, but less than what is called **رُكْبُ**: accord. to MF, it is a pl. of **رَاكِبُ**. (TA.) [See also **أَرْكَوبُ**.]

**رُكْبَانُ** and **رُكْبَتَانُ**: } see **رُكْبُ**.  
**رُكْبُوتَى** and **رُكْبُوتَى**: }

**رُكْبَانَةُ**: see **رُكْبُ**, in two places.

**رُكْبَانُ** [Travelling-camels, used for riding; i. e.] camels (§, K, TA) upon which people journey: (§, TA;) i. q. **مَطِيُّ** (Mgh:) or camels fit for carrying: (Har p. 22:) it has no proper sing.: (§) the word used for the sing. is **رَاكِلَةٌ** (§, Mgh, K:) or, as ISh says, in the "Book of Camels," **رُكْبَانُ** and **عَبَرُ** are applied to camels that go forth for corn (**طَعَامُ**) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to Mekkeh, on which **مَحَامِلُ** are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called **عَبَرُ**, though bearing corn, [unless] if hired: [I insert

the words "or other" and "unless" because it is further said,] عير are not those that bring corn for their owners; but these are called رَكَاب: (L, TA:) the pl. is رُكَبٌ, (S, K,) accord. to A'Obeid, (TA,) and رُكَابٌ and رُكَابٌ; (K;) or, accord. to IAg, رُكَبٌ is not pl. of رَكَابٌ; and others say that it is pl. of رُكُوبٌ, signifying any beast on which one rides, [an epithet] of the measure مَفْعُول in the sense of the measure مَفْعُول; (TA;) but called by ISd a subst.; (TA voce جَزُوزٌ;) and رُكُوبَةٌ is a more special term than رُكُوبٌ. (TA in the present art.) — [Hence,] رُكَابُ السَّحَابِ; [The bearers of the clouds; i. e.] the winds. (A, K.) Umeiyeh says,

\* تَرَدَّدَ وَالرِّيحُ لَهَا رُكَابٌ \*

[It (referring to a cloud) goes to and fro (تَرَدَّدَ), the winds being its bearers]. (TA.) — Also [The stirrup of a horse's saddle;] a well-known appertenance of a horse's saddle; (S;) the same with respect to a horse's saddle as the غُرْزُ with respect to a camel's: pl. رُكَبٌ. (K.)

رُكُوبٌ and رُكُوبَةٌ: see رَكَابٌ: both signify A beast that is ridden: (S;) or a she-camel that is ridden: (K;) or the latter has this meaning: and is metaphorically applied to anything ridden: (Mgh:) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA:) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA:) and the latter and رُكْبَانَةٌ and رُكْبَانَةٌ and رُكْبَانَةٌ (K) and رُكْبَانَةٌ and رُكْبَانَةٌ (K) and TA in art. حَلَب, [see حَلُوبٌ in several places,] a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K:) or رُكُوبٌ has this last signification, accord. to AZ: and its pl. is رُكَبٌ: (TA:) the pl. of رُكُوبَةٌ being رُكَابٌ: (TA voce جَزُوزٌ;) and رُكْبَانَةٌ signifies [also] a she-camel fit to be ridden; (S, TA;) like as حَلْبَانَةٌ signifies fit to be milked: the ل and ن are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see حَلُوبٌ.] You say, مَا لَهُ رُكُوبَةٌ He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) — Also بَعِيرٌ رُكُوبٌ A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) — And طَرِيقٌ رُكُوبٌ A road ridden upon, (S, TA,) and trodden so as to be rendered even, or easy to be travelled. (TA.) — See also رُكَابٌ.

رُكَيْبٌ One who rides with another; a fellow-rider. (K.) رُكَيْبُ السَّعَاةِ, mentioned in a trad., and there promised a place in Hell, means He who accompanies tyrannical عَمَال [or collectors of the poor-rates]. (TA.) — See also مَرْكَبٌ.

رُكَيْبٌ (K) and رُكَيْبٌ مِنْ نَخْلٍ (TA) Palm-trees planted in a row by a rivulet, or not by a rivulet. (K, TA.) — Also مَشَارَةٌ (K,) i. e. سَاقِيَةٌ [or channel of water for irrigation]: (TA:) or a rivulet between [two pieces of sown ground such as are termed] دَبْرَتَانِ (K:) or between two gardens of palm-trees and grape-vines: (so accord. to the text of the K in the TA:) or what is between two gardens of palm-trees and grape-vines: (so accord. to the CK and my MS. copy of the K:) or grape-vines between two rivers or rivulets: (TA:) or a place of seed-produce: (K:) or a clear, or cleared, piece of land, in which one sows: (T:) pl. رُكَبٌ. (K.) — [Hence,] أَهْلُ الرُّكَيْبِ The people who stay, or dwell, by water; syn. الْحَضَارُ. (TA.)

رُكَيْبٌ dim. of رُكَبٌ. (TA.) See رُكَابٌ.

رُكُوبَةٌ: see رُكُوبٌ.

زَيْتُ رُكَابِي [Olive-oil:] so called because brought on camels from Syria. (S, A, K.)

رُكَابٌ and رُكُوبٌ, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) Who rides much; a great rider: and so رُكْبَانَةٌ applied to a woman. (TA.) — [Hence,] رُكَابٌ لِلْأُمُورِ † A man who surmounts, or masters, affairs; [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them;] by his knowledge, and repeated experience, and good judgment. (K and TA in art. طَلَع.)

عَلَاهُ الرُّكَابُ † The nightmare, or incubus, came upon him. (A.)

رُكْبَانَةٌ: see the latter part of the next paragraph.

رُكَابٌ Riding; or a rider: (Mgh, Mgh, K:) or properly only a rider upon a camel: (ISK, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a rider upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say رُكَابٌ حِمَارٌ and رُكَابٌ جَمَلٌ &c.: (L:) accord. to ISK, you term a rider upon an ass فَارِسٌ عَلَى حِمَارٍ, (S, TA,) and a rider upon a mule فَارِسٌ عَلَى بَغْلٍ; (TA;) but 'Omarah says, I do not call the owner or rider of the ass فَارِسٌ, but حِمَارٌ; and the reason of his saying so is manifest, for فَارِسٌ is an epithet of the measure فَاعِلٌ from الْفَرَسُ "the horse," meaning "an owner, or a rider, of the horse:" (S, TA:) the pl. is رُكَابٌ (S, K) and رُكْبَانٌ (S, Mgh, Mgh, K) and رُكُوبٌ (Mgh, K) and رُكْبَةٌ (K,) or this last is a mistake for رُكْبَةٌ [q. v.], (MF, TA,) and رُكَبٌ (Akh, Mgh, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of رُكَابٌ; (TA;) and signifies riders upon camels; (K;) or owners of camels on a journey, or travellers upon camels; (S;) consisting of ten

or more: (S, K:) and sometimes it signifies riders upon horses: (IB, K:) or riders upon horses and camels: (IB, L, TA:) or a company of riders upon horses; or upon horses and camels: (TA:) [or, accord. to Kh, riders upon any beasts: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Kur viii. 43, الرُّكَبُ may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of رُكَبٌ is رُكَبٌ, (S, K,) [a pl. of pauc.,] and رُكُوبٌ. (K.) Accord. to IB, you do not say رُكَبَانٌ إِبِلٌ nor رُكَبٌ إِبِلٌ but it is said that رُكَبَانٌ خَيْلٌ &c. are allowable. (L.) An instance of رُكْبَانٌ as distinguished from فُرْسَانٌ occurs in a verse cited as one of the exs. of the preposition ب. (TA.) رُكَيْبٌ [properly signifying A small company of riders upon camels, &c.,] occurs as meaning collectors of the poor-rates: it is the dim. of رُكَبٌ; and shows that this latter is not a pl. [properly speaking] of رُكَابٌ; for, were it so, the word used as its dim. would be رُكُوبُونَ. (TA.) [See also رُكْبَةٌ, and رُكُوبٌ.] — [Also A person on board of a ship or boat: pl. رُكَابٌ.] You say رُكَابُ السَّفِينَةِ (S, TA) The persons on board of the ship, or boat: and رُكَابُ الْبَحْرِ the voyagers upon the water: and Ibn-Alhmar has used in this sense the pl. رُكْبَانٌ; but it is said that this is not allowable; nor is رُكُوبٌ; nor رُكَبٌ. (TA.) — Also, and رُكُوبٌ † A shoot germinating upon the trunk of a palm-tree, not having any root in the ground: (S:) or a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground; and so رُكْبَانَةٌ and رُكُوبَةٌ and رُكْبَانَةٌ: (K:) or, as some say, the last of these words is not thus applied, but means a woman "who rides much:" AHn, however, says that it signifies a palm-shoot, or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother: and رُكَابٌ is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large palm-trees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ham p. 66:) accord. to Ag, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it رُكَابٌ and رُكُوبٌ: the pl. of this last [and of رُكْبَانُ الشَّجَرِ] is رُكَابٌ. (TA.) — رُكْبَانُ الشَّجَرِ means † What first appear, or grow forth, from the قُنْبُع, (A, K, TA,) i. e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA.) — رُكَابٌ also signifies † The head [or summit] of a mountain (جَبَل), as in [most of] the copies of the K; in some of which is found حَبَل [or rope]. (TA.)

رُكَابَةٌ: see the next preceding paragraph. — Also sing. of رُكَابٌ (TA) which signifies † Streaks [or layers] of fat, (A, K, TA,) overlying one another, (K, TA,) in the fore part of



camel's hump: those in the hinder part are called رَوَادِفُ (A, K, TA,) of which the sing. is رَادِفَةٌ (TA.)

رَاكِبٌ and رَاكِبَةٌ: see رَاكِبٌ, latter part, in four places.

رَكْبٌ *Large in the رُكْبَةُ [or knee].* (S, K.) — A camel having one of his knees larger than the other. (S, K.)

رَاكِبٌ *A company of riders upon camels, (K,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S,) but more in number than the company called رَكْبٌ: (S, K:) pl. رَاكِبِينَ. (TA.) [See also رُكْبَةٌ.]*

مَرْكَبٌ an inf. n. of رَكِبَ. (A, K, TA.) — And also a noun of place [properly signifying *A place of riding, &c.*]. (TA.) [Hence, *Anything upon which one rides; and upon, or in, which one is borne or carried:*] one of the مَرَاكِبِ of the land; and [more commonly] of the sea: (S, K:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat: (A, Mgh, Msh, TA;) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَاكِبٌ is the pl. (Mgh, Msh.) You say, نِعْمَ الْمَرْكَبُ الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَاءَتْ مَرَاكِبُ الْيَمَنِ The vessels, or the ships or boats, of El-Yemen came. (A.) — [And hence الْمَرْكَبُ as the name of † The principal star (α) of Pegasus; because in the place of the saddle.]

مَرْكَبٌ *A colt that has become fit for being ridden.* (TA.) And دَابَّةٌ مَرْكَبَةٌ *A beast that has attained the age at which one may ride him during a warring and plundering expedition.* (TA.)

مَرْكَبٌ *A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAar, TA:) or a man who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K:) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ham p. 441.) — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together: see its verb, 2.] The stone [set] in the signet-ring is termed مَرْكَبٌ and رَكِيبٌ; and so the arrow-head [fixed] in the shaft: (S:) or رَكِيبٌ signifies, (K, TA,) as a subst., (TA,) a thing set (مَرْكَبٌ) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, TA.) = Also † Origin: and place of growth or germination or vegetation. (S, K, TA.) You say, فَلَانٌ كَرِيمٌ الْمَرْكَبُ † Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A.)*

## ركد

1. رَكَدَ, (S, A, Msh,) aor. 2, (Msh,) inf. n. رُكُودٌ, (S, Msh, K,) *It was, or became, still, or motionless; (S, A, Msh, K;) said of water: (S, A, Msh:) and fixed, or stationary. (K.)* And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. *Their wind became still, or calm*], meaning † *their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] طَفِقَتْ رِيحُهُمْ تَتَرَاكِدُ † [their good fortune began to cease by degrees]. (A.)* So too one says of the expressed juice of grapes, meaning *It ceased to estuate. (L.)* And of the heat, i. e. *It remitted, or subsided. (L.)* [See also رَقَدَ.] And رَكَدَتِ السَّفِينَةُ *The ship became still, or motionless, (S, A, Msh, TA,) or aground. (TA.)* And رَكَدَ الْمِيزَانُ *The balance was, or became, in a state of equilibrium. (S, A, K.)* And رَكَدَتِ الْبُتْرَةُ *The sheave of the pulley was, or became, fixed: and also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.)* And رَكَدَتِ الشَّمْسُ *The sun was, or became, at its midday-height: (S:) or continued overhead; as though not quitting its place. (A.)* And رَكَدَ الْقَوْمُ *The people were, or became, still, motionless, or silent. (S, A.)*

4. ارَكَدَهُ *He rendered it still, or motionless; namely, water [&c.]. (Msh.)*

6. تَرَكَدَ [app., in its proper sense, *It became still, or motionless, by degrees*]. See 1.

رُكُودٌ † *A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.)* And نَاقَةٌ رُكُودٌ † *A she-camel whose supply of milk is constant, (A, K,) unceasing. (K.)*

رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَا رَاكِدٌ Water that is not running: and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رِيَاخٌ رَوَاكِدٌ. (A.) — [Hence,] الرُّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكُودُ] *The three pieces of stone upon which a cooking-pot is set: so called because they remain in their places. (L.)*

مَرَاكِدُ [pl. of مَرْكَبٌ, like مَرْكُزٌ] *Places in which a man, or some other thing, remains still, or motionless. (S, A, L.)* And Much depressed parts of the earth. (L.) Usameh Ibn-Habeeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks,

\* أَرْتَهُ مِنَ الْجَرَبَةِ فِي كُلِّ مَوْطِنٍ \*  
\* طَبَابًا فَمُتَوَاهِ التَّهَارِ الْمَرَاكِدُ \*  
[They (the ravines) showed him, in every spot where he stopped, streaks of the sky, and the much-depressed parts of the earth were his places of abode all the day]. (S, L.) [J quotes this

verse, in the S, but with مَنَزِلٌ in the place of مَوْطِنٌ, and مَرَعَاهُ in the place of مُتَوَاهٍ, as an ex. of مرَاكِد in the former of the senses explained above.]

## ركز

1. رَكَزَ, (S, A, Msh, K,) aor. 2 (S, Msh, K) and 3, (K,) inf. n. رُكُزٌ, (S, A, Msh,) *He stuck, or fixed, a spear, (S, A, Msh, K,) and a stick, (A,) or some other thing. (TA,) into the ground, (S, A, Msh, K,) upright; (TA;) as also رَكَزَ, (K,) inf. n. رُكُزٌ, (TA.)* You say also, رَكَزَ الْحَرُّ الشَّيْءَ, aor. 2, inf. n. رُكُزٌ, *The heat made the thorn-bushes fast in the ground [by hardening the soil]. (TA.)* And رَكَزَ اللَّهُ الْمَعَادِنَ فِي الْجِبَالِ *God fixed the metals, or minerals, in the mountains: (A, TA:) or caused them to exist therein. (K, TA.)* And رَكَزَ الْبَالُ, inf. n. as above, *He buried the property. (TA.)*

2: see the preceding paragraph.

4. ارَكَزَ *He (a man) found what is termed رَكَازٌ (S, A, K:) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] بَذْرَةٌ, collected together, in the mine. (Es-Shāfi'ee, TA.) — It (a mine) had in it what is termed رَكَازٌ (K:) or what is so termed was found in it. (IAar, TA.)*

8. ارْتَكَزَ *It (a spear) became stuck, or fixed, in the ground. (Msh.) — † He became fixed (K, TA) in his place of abode. (TA.)* You say, † دَخَلَ فَلَانٌ فَاَرْتَكَزَ فِي مَحَلِّهِ لَا يَخْرُجُ [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — ارْتَكَزَ عَلَى الْقَوْسِ † *He put the extremity of the bow upon the ground and leaned upon it. (S, A, TA.)* And ارْتَكَزَ عَلَى رُمْحِهِ † *He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.)*

رُكُزٌ *A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. جَسٌّ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.)* So in the Kur [xix. last verse], أَوْ تَسْمَعُ لَهُمْ رُكُزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See فَرَّزَ.] — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالْحُسْنُ in the place of وَالْجَسُّ.] = Also An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (K.)

رُكُزَةٌ: see رَكَازٌ. — † Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, كَلِمَتٌ فَلَانًا *I heard one of the Benoo-Asad say, فَلَانًا* † *I spoke to such a one, and I found him not to have firmness of understanding. (TA.)*

رَكَازٌ *Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رُكُزُهُ, i. e. رُكُزُهُ)*

in the mines; (K;) meaning *تَبَر* that is created in the earth; (TA;) as also *رَكْبَةٌ* (K:) the former is pl. of *رَكْبَةٌ* (K:) or it is pl. of *رَكْبَةٌ* (Ahmad Ibn-Khalid, TA:) and *pieces* (K, TA) of large size, like [stones such as are called] *جَلَامِيد*, (TA,) of silver and of gold, (K, TA,) that are extracted from the earth, (TA,) or from the mine: (K, TA:) accord. to the people of El-'Irāk, any metals or other minerals: (TA:) or [so in the A and Mgh, and accord. to the TA, but in the K "and,"] buried treasure (S, A, Mgh, Mṣb, K) of the people of the Time of Ignorance: (S, Mṣb, K:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El-Hijāz, it signifies specially property buried by men before the period of El-Islām; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed *رِكَاز* is for the government-treasury: (S, TA:) or, accord. to another relation, of what is termed *رَكْبَةٌ*: as though it [the latter] were pl. [or rather coll. gen. n.] of *رَكْبَةٌ*, or [the former] of *رَكْبَةٌ*. (TA.)

*رَكْبَةٌ*: } see *رِكَاز*, last sentence.  
*رَكْبَةٌ*: }

*رَكْبَةٌ*: see *رِكَاز*, in three places: — see also *مَرْكُز*.

*رِكَاز* A thing that is firm, or fixed. (Mgh.) [Hence,] one says, *عِزَّهُم رَاكِزٌ* Their might, or glory, is firmly established. (A, TA.)

*مَرْكُز* A place where a spear or other thing is stuck, or fixed, into the ground, upright: (TA:) a place of firmness, or fixedness. (Mṣb.) — The place of a man; his place of alighting or abiding. (S, K.) — The station of an army, or of a body of troops or soldiers, to which its occupants are commanded to keep. (K, TA.) You say, *هَذَا مَرْكُزُ الْخَيْلِ* [This is the fixed station of the cavalry]. (A.) Pl. *مَرَكَز*. (A.) — The centre of a circle. (S, K.) — *رَكْبَةٌ* signifies the same as *مَرْكُز* [but in what sense I do not find pointed out]. (TA.)

*إِنَّهُ مَرْكُوزٌ فِي الْعُقُولِ* [Verily it is firmly fixed in the minds, or understandings]. (A, TA.)

## ركس

1. *رَكَسَ* (S, Mṣb,) aor. ʾ, (Mṣb, TA,) inf. n. *رَكْسٌ* (S, A, Mṣb, K,) He turned it over, or upside down; (S, A, Mṣb, K;) as also *أَرْكَسَهُ* (S:) or the former, (TA,) or latter, (Mṣb,) he turned it over upon its head: (Mṣb, TA:) and the former, he reversed it; made the first part of it to be last; or turned it fore part behind. (Lth, A, Mṣb, K.) It is said in the Kur [iv. 90], *وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا* Since God hath subverted them [for what they have done, or committed]; syn. *نَكَّسَهُم* (IAqr, K:) or hath made them return to their unbelief; (Fr, S, K;) and

*رَكَسَهُم* signifies the same: (Fr, TA:) or hath separated, or dispersed, them, for what they have done of their disbelief, and acts of disobedience: (Jel:) *رَكَسْتُ الشَّيْءَ* and *أَرْكَسْتُهُ* both signify I separated the thing; or set it apart. (TA.) You say also, *أَرْكَسَ اللَّهُ عَدُوَّكَ* May God overturn thine enemy upon his head: or change, or reverse, the state, or condition, of thine enemy. (A.) And *أَرْكَسَهُ فِي الشَّرِّ* He turned him back, or caused him to return, to evil. (A.) And *أَرْكَسَ الثَّوْبَ فِي الصَّبْغِ* Return thou the garment, or piece of cloth, to the dyeing-liquor. (A.)

4: see 1, throughout.

8. *ارْتَكَسَ* He, or it, became turned over, upside down, or upon his, or its, head; became inverted, subverted, or reversed; became turned fore part behind: (K, TA:) he returned, reverted, or went back, from one thing or state to another: (TA:) he fell. (K.) You say, *ارْتَكَسَ فُلَانٌ فِي أَمْرٍ كَانَ* Such a one fell [again] into a case from which he had escaped. (TA.)

*رَكْسٌ* i. q. *رَجَسٌ* [Uncleaness, dirt, or filth; or an unclean, a dirty, or a filthy, thing]: (S, A, Mṣb, K:) and anything that is disliked, or hated, for its uncleaness, dirtiness, or filthiness; (Mṣb;) as also *رَكْسٌ*: (TA:) the former is similar in meaning to *رَجِيعٌ* [dung of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and *رَكْسٌ* [also] is syn. with *رَجِيعٌ*. (TA.)

*رَكْسٌ*: see *مَرْكُوسٌ*, throughout: — see also *رَكْسٌ*, in two places.

*مَرْكُوسٌ* A thing turned over, or upside down; turned over upon its head; turned fore part behind; as also *رَكْسٌ*. (TA.) — Turned, or sent, back, or away; as also the latter epithet. (TA.) — One who goes back, or reverts, from his state or condition; like *مَنْكُوسٌ* (IAqr, TA:) and the latter epithet (*رَكْسٌ*), a weak person, who returns, or reverts, from one thing or state to another; syn. *ضَعِيفٌ مُرْتَكِسٌ*. (TA.)

## ركض

1. *رَكَضَ*, aor. ʾ, inf. n. *رَكْضٌ*, He moved, (S, A, K,) or struck with, (Mṣb,) his leg, or foot: (S, A, Mṣb, K:) or he struck and hit therewith, like as one strikes and hits therewith a beast. (IAth.) Hence, (S, A, K,) the phrase in the Kur [xxxviii. 41], (S,) *أَرْكَضْ بِرَجْلِكَ* [Strike thou the ground with thy foot]: (S, A, K:) or strike thou, and tread, the ground with thy foot. (Sgh.) You say also, *رَكَضَ الرَّجُلُ* The man struck the ground with his foot: and *رَكَضَتِ الْخَيْلُ* The horses struck the ground with their hoofs: and *جَاءَتِ الْخَيْلُ رَكْضًا* [The horses came striking the ground with their hoofs]: and *رَكَضَتِ الْجَنْدُبُ الرَّمْضَاءُ* [The locusts termed جندب struck the vehemently-hot ground with their two legs]: and *إِذَا تَرَكْتَهُ يَرْكُضُ بِرِجْلِهِ لِلْمَوْتِ* [I left him striking

the ground with his foot previously to death: see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] — They also said, sometimes, *رَكَضَ الطَّائِرُ*, meaning + The bird moved his wings in flying: (S:) the inf. n., *رَكْضٌ*, signifying the act of moving the wing: (K, TA:) and *الطَّائِرُ يَرْكُضُ بِجَنَاحَيْهِ* The bird moves his wings, and puts them back against his body: (A, TA:) or the former of these two phrases means + the bird was quick, or swift, in his flying. (TA.) — *رَكْضٌ* also signifies The act of impelling; syn. *دَفْعٌ*: and the urging a horse to run, (A, K, TA,) [by striking] with his foot or leg: (TA:) the striking a beast with one's feet or legs, to urge him: (Mgh:) or putting him in motion, whether he go on or not. (Aq.) You say, *رَكَضْتُ الْفَرَسَ بِرِجْلِي* I urged the horse to run, with my foot or leg. (S, O, Mṣb.) And *رَكَضَ الدَّابَّةُ*, aor. ʾ, inf. n. *رَكْضٌ*, He struck the sides of the beast with his foot or leg. (TA.) And *رَكَضَ الدَّابَّةُ بِرِجْلٍ*, and *بِرَجْلَيْنِ*, He struck the beast to urge it with a foot or leg, and with two feet or legs. (A.) — And from frequency of usage of the phrase *رَكَضْتُ الْفَرَسَ*, originated the saying *رَكَضَ الْفَرَسَ*, (AZ, S, Mgh, Mṣb,) meaning + The horse ran: (S, Mgh:) which some disallow; but without reason, since it has been transmitted by a good authority: (Mṣb:) it is disallowed by Aq: (TA:) [and J says,] the correct phrase is *رَكِبَ الْفَرَسَ*: (S:) or you say, *رَكِبَ الْفَرَسَ فَرَكَضَ هُوَ*, meaning [The horse was urged to run,] + and he ran: (K:) and *رَكْضٌ* signifies + the act of running: (K, in another place in this art. :) and + the act of fleeing: whence, [in the Kur xxi. 12], *إِذَا هُمْ مِنْهَا يَرْكُضُونَ*, (K) + lo, they fled from it, from punishment: (Zj:) or + were routed, and fled from it: (Fr:) or they ran from it: (Mgh:) [for] *رَكَضَ الرَّجُلُ* signifies + The man fled, and tran. (ISh.) [Hence,] *رَكَضَتِ النُّجُومُ فِي السَّمَاءِ* The stars moved along in the sky. (A, TA.) [And hence,] *رَكْضٌ* also signifies + A man's going along by both his legs together. (TA.) — You also say, *رَكَضَهُ الْبَعِيرُ* (S, A, Mṣb) The camel struck him with his hind leg: (S, Mṣb:) like as you say, *رَمَحَهُ الْفَرَسَ*: (A, Mṣb:) but you should not say, [when a camel is the agent,] *رَمَحَهُ*. (Yaḳoob, S.) And *رَكَضَ الْأَرْضَ*, and *الْثَوْبَ*, + He struck the ground, and the garment, or piece of cloth, with his foot or leg. (TA.) And *تَرَكَضَ ذُبُوبُهَا وَخَلْخَلَهَا* [The woman kicks her skirts and her anklets with her feet when she walks]. (A, TA.) — And *رَكَضَتِ الْقَوْسُ الشَّهْرَ* The bow propelled the arrow. (A, TA.) — And *رَكَضْتُ الْقَوْسَ* I shot with the bow. (A, TA.) — And *هُوَ لَا يَرْكُضُ الْمَخْجَنَ* He does not defend himself: (K:) or + he is not angry and vexed at a thing, nor does he defend himself. (IAqr, L.) — And *رَكَضَ النَّارَ بِالْمَرْكُضِ* [He stirred the fire with the *مَرْكُض*]. (A.)

3. *رَاكَضَهُ الْخَيْلُ* (S, K,) or *رَاكَضَهُ* (A,) He

contended with him in a race, each making his horse to run. (S, K.)

4. اركضت, said of a woman, (K,) or of a mare, (A'Obeyd, S, O, L,) † Her fetus became large in her belly, and moved about: (S, O, L, K:) or her fetus moved about in her belly; (A'Obeyd;) and so ارتكضت, said of a she-camel. (A, TA.)

6. اخرجوا يترأضون [They went forth contending together in urging their horses]. (A.) And تراكضوا إليهم خيلهم [They contended together in urging towards them their horses] (S, A) حتى ارتكضوا في الحلبة [until they overtook them, or came up to them]. (A.) And ارتكضوا في الحلبة [app. signifies They urged their horses in the race-ground]. (A, TA.)

8: see 6. — تركضه يتركض للموت † [I left him struggling with, or convulsed in, his legs, previously to death: see also 1, near the beginning]. (A, TA.) — ارتكض also signifies † It was, or became, in a state of commotion or agitation: (S, A, K:) said of a fetus in the belly (S, A) of a mare: (S:) and of water in a well. (A, TA.) — ارتكض فلان في أمره † Such a one was, or became, agitated, or disturbed, or disquieted, in his affair: (S, TA:) and, which implies the same, (TA,) he exercised art, or cunning, (تغلب) in his affair, and strove thereby to accomplish or effect it. (A, TA.) — Hence ارتكض signifying † The travelling through, or traversing, countries, or regions. (Har p. 660.) — See also 4.

ركضة An impulse: a motion: (K:) [pl. ركضات: see an ex. voce ركضات.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is ركضة من الشيطان (S, TA,) i. e. An impulse from the devil; (S;) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) — [Hence also,] one of the names of [the well of] Zemzem is ركضة جبريل [The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.)

ركوض, applied to a bow (قوس), † That sends the arrow swiftly: (S, TA:) or that impels it vehemently: and مركضة [or perhaps مركضة] signifies the same. (AHn, TA.) — See also راکض.

ركاضة: see the next paragraph.

راکض, applied to a horse, † Running; as also مركوض: (K:) or the correct epithet is مركوض: (S:) and ركاضة signifies the same, applied to a mare. (TA.) [Hence,] بث أروى النجوم وفى رواكض † I passed the night observing the stars while they moved along in the sky. (A, TA.)

ترکضى and ترکضا, the former incorrectly written in the K ترکضا, [or, in some copies, ترکضا, and the latter in one copy written

ترکضا,] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with ركض: (TA:) but this is a strange defect: for AHei explains them as signifying A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side: and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying a particular kind of gait: or meaning as above. (TA.)

مركض The part of the flank of a horse which the rider strikes with his heel or foot, (A, TA, the latter in this art. and also voce يغسب,) on either side: (TA:) pl. مراكض. (A.) — [Hence,] مراكض حوض † The sides of a watering-trough, (A, K,) against which the water strikes. (A, TA.)

مركض, applied to a mare, (A'Obeyd,) or a she-camel, (A,) † Whose fetus moves about in her belly; (A'Obeyd, A;) [or whose fetus is large, and moves about in her belly; (see 4;)] as also مركضة; (A'Obeyd;) or مركضة. (A.) — See also ركوض.

مركض: see مركضة, in two places. — Also † An instrument for stirring a fire. (A, K.)

مركضة † A mare that beats the ground with her legs (K, TA) when she runs. (TA.) — See also ركوض. — Also † A certain part of a bow; well known; one of [the two parts called] its مِرْكُضَتَان (S;) or مركضان: (IB:) each of the two cupped extremities thereof; as also مركض: (A:) or the side thereof: (K:) pl. مراكض. (TA.)

مركوض: see راکض.

مركض الماء † The place in which water collects. (S, A, K.)

مركضة: see مركض.

## ركع

1. ركَع, (Th, S, &c.,) aor. رَكَعَ, (Th, TA.) inf. n. رُكُوعٌ (Th, S, Mgh, Mgb, K) and رَكَعَ, (Th, TA,) He bowed, or bent, himself; or became bowed or bent: (Th, S, Mgh, Mgb:) so says Er-Rāghib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) he lowered his head: (Th:) and he (an old man) bowed himself, or bent himself, or became bowed or bent, by reason of age: (S, Mgb, K:) this is [said to be] the primary signification: (TA:) or he fell upon his face; (IDrd, IB, K;) and stumbled. (IB.) — And hence, from رَكَع as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعُ الصَّلَاةِ (S, IB, Mgh, TA,) or الرُّكُوعُ فِي الصَّلَاةِ, The lowering of the head, (K, TA,) by a person praying, (TA,) [or in prayer,] after the act of standing in which the recitation [of portions of the Kur-án] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed; (K, TA;) accord. to the doctors of practical law, so that if a cup full of water be placed upon the back, it will not be spilled. (TA.) — رَكَعَ إِلَى اللَّهِ He lowered his head, or he humbled himself, to God; syn. اطمأن. (Z, TA.) — رَكَعَ also signifies He prayed; (Mgh;) and so ترَكَعَ. (TA.) Thus in the Kur [ii. 40], وَأَرْكُوعُوا مَعَ الرَّاٰكِعِينَ And pray ye with those who pray. (Mgh.) You say also, رَكَعَ رَكَعَةً, and رَكَعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, He prayed a rek'ah, and two rek'ahs, and three rek'ahs. (K.) [See رَكَعَةٌ, below.] — Also, accord. to IKoot and several others, He stood to prayer. (Mgb.) — لَغَبَتِ الْإِبِلُ حَتَّى رَكَعَتْ † The camels became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces. (TA.) — رَكَعَتِ النَّخْلَةُ † The palm-tree inclined: a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) — Said of a man, (TA,) رَكَعَ also signifies † He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased. (K, TA.)

5: see 1, in the latter half of the paragraph.

رَكَعَةٌ [inf. n. of un. of 1: and particularly signifying] A single act of standing in prayer: and in its legal acceptance, used in a more particular sense; (Mgb;) meaning a single act of standing in prayer, followed by the رُكُوعُ [or lowering of the head in the manner described above (see two prostrations: (TA:) [and hence, by a further extension of the meaning, for رَكَعَةٌ, the prayer of one bowing of the head and body; the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٍ. (Mgb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكَعَةً [He performed the prayer of one bowing of the head and body]: (K:) and صَلَّى رَكَعَتَيْنِ [he performed the prayers of two bowings of the head and body]. (Mgb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.]

رَكَعَةٌ A deep hollow (هُوَّة) in the ground: (IDrd, K:) asserted to be of the dial. of El-Yemen. (IDrd, TA.)

رَكَعَ part. n. of 1, Bowing, or bending himself; or becoming bowed or bent: [&c.:] (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) lowering its, or his, head: (K:) or falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head: (TA:) — prostrating himself in thanksgiving; used in this sense in the Kur xxxviii. 23: (Mgh:) — praying: (Mgh:) — and applied by the Arabs in the Time of Igno-

rance to a follower of the true religion, not worshipping idols: (TA:) — pl. رَاكُونَ (Mgh) and رُكْع and رُكُوع. (TA.) — [pl. of رَاكِعَة.] † Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.)

مَرَكْع [A place in which one bows, or bends himself: and particularly, in prayer: pl. as below]. — A hard and long stone upon which one grinds wheat or the like: pl. مَرَاكِع. (TA.)

## ركل

1. رَكَلَهُ, aor. 2, (S, TA,) inf. n. رَكْلٌ, (S, K, TA,) He kicked him; i.e., struck him with his foot, or leg; namely, a horse; in order that he should run: (K, TA:) and (K) he struck him with one foot, or leg: (S, K, TA:) and some say, he struck him with the feet, or legs. (TA.) One says, لَا تَأْكُلْ بَعْدَهَا أَكْلَةً [I will assuredly kick thee with one kick after which thou shalt not eat one meal]. (TA.) And الْفَارِسُ يَرْكُلُ الدَّابَّةَ بِرِجْلِهِ The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running. (S.) And تَرْكُلٌ, also, [inf. n. of رَكَلَ, in like manner] signifies The striking a thing with the foot or hoof. (KL.)

2: see what next precedes.

3: see 6, in two places.

5. مَسَاةٌ تَرْكُلُ بِسَاحَتِهِ He struck his [or spade] with his foot, (S, K, TA,) and pressed upon it with his haunch, (TA,) in order that it might enter into the earth. (S, K, TA.)

6. تَرَكَلُوا They kicked one another: (S, K, TA:) said of boys, meaning they struck (رَكَلُوا) one another with their feet, or legs: and مَرَاكِلَةٌ signifies the same as تَرَكَلٌ: you say, رَاكِلٌ الصَّبِيُّ [The boy kicked his companion, or fellow, being kicked by him]. (TA.)

رَكْلَةٌ: see 1 [of which it is the inf. n. of un.].

مَرَكْلٌ The part, of a beast, where one strikes him with the foot, or leg, (K, TA,) when putting him in motion for the purpose of [his] running: (TA:) the two such parts are termed the مَرَكَلَانِ: and the pl. is مَرَاكِلٌ. (S, TA.) — And A road: (S, K:) because it is beaten with the foot. (TA.)

مَرَكْلٌ The foot, or leg, [as being the instrument with which the action termed رَكَلَ is performed:] in the copies of the K, الرَّجُلُ is erroneously put for الرَّجْلُ: or, accord. to the L, the foot, or leg, of the rider. (TA.)

أَرْضٌ مُرَكَّلَةٌ Ground trodden by the hoofs of horses or similar beasts. (S, K.)

## ركم

1. رَكَمَ الشَّيْءُ, aor. 2, (S, M,) inf. n. رَكْمٌ, (M, K,) He heaped up, piled up, or accumulated, the

thing; i.e. he collected together the thing, and put, or threw, one part of it upon another; (S, K;) or he put, or threw, one part of the thing upon another. (M, TA.)

6. اِرْتَكَمَ and تَرَكَمَ It (a thing) was, or became, heaped, or piled, up, or together, or accumulated; i.e., collected together, (S, K, TA,) one part upon [or overlying] another. (TA.) You say, تَرَكَمَ السَّحَابُ The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also تَرَكَبَ. (TA in art. رَكَب.) And تَرَكَمَ لَحْمُ النَّاقَةِ [lit. The flesh of the she-camel became accumulated]; meaning the she-camel became fat. (TA.) [And تَرَكَمَتِ الظُّلُمَةُ † The darkness became condensed, or dense: for the Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.] And اِرْتَكَمَتِ الْأَشْغَالُ [Occupations, or the occupations, became accumulated]. (TA.)

8: see the next preceding paragraph, in two places.

رُكْمٌ: see رُكْمٌ.

رُكْمَةٌ, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S رُكْمَةٌ, (TA,) Clay, or mud, (S, K, TA,) and earth, or dust, (TA,) collected together [and app. heaped up]. (S, K, TA.)

مَرَاكِمٌ (IAar, K) and رُكْمٌ (S, K) and مَرَكِمٌ (TA) Clouds (سَحَابٌ) collected together, and heaped, or piled, up; (IAar, S, K, TA;) and so sand; (S, TA;) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as subst., implying what is collected together &c.; and the rest only as epithets:] and you say also رُكْمٌ شَيْءٌ: (K, TA:) and رُكْمٌ رَمْلٌ (TA) and رُكْمٌ سَحَابٌ means a thing accumulated, one part upon another. (TA.) — And قَطِيعٌ رُكْمٌ † A large herd or flock or the like; (K, TA;) likened to the رُكْم of clouds or of sand. (TA.)

مَرَكُومٌ: see the next preceding paragraph. — [Hence,] نَاقَةٌ مَرَكُومَةٌ † A fat she-camel. (TA.) [See 6.] — مَرَكُومٌ is applied by Dhu-r-Rummeh as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning densely dark, as though its darknesses were heaped one upon another: see 6]. (TA in art. خَفِق.)

مَرْتَمٌ † The main part, or middle, of a road. (S, K, TA.)

مَرْتَمٌ: } see رُكْمٌ.  
مَرَاكِمٌ: }

## ركن

1. رَكَنَ إِلَيْهِ, (S, Mgh, Mgh, K,) aor. 2; (S, Mgh, K;) of the dial. of the lower (سُفْلَى) [app. in territory] of Mudar, and said by Az to be not chaste [though it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Mgh;) and رَكَنَ, aor. 2; (S, Mgh, K;) men-

tioned by AZ; (S;) and رَكَنَ, aor. 2; (S, Mgh, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Mgh,) because neither the medial nor the final radical letter is faucial; (Mgh;) said to be the only instance of its kind except رَكَنَ, aor. 2; (T in art. ابى) and رَكَنَ, aor. 2; which is likewise an instance of the commixture of two dial. vars., like فَضَلَ and حَضَرَ and نَعِمَ, aor. 2; (TA;) inf. n. يَنْعَمُ and يَحْضَرُ and يَفْضُلُ; (S, Mgh, Mgh, K) and رَكَانَةٌ and رُكُونٌ (TA;) He inclined to him, or it; syn. مَالَ: and he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; syn. سَكَنَ: (S, Mgh, K;) or he leaned, rested, or relied, upon him; syn. اعْتَمَدَ عَلَيْهِ: (Mgh;) or he inclined to him in the least degree; (Bd in xi. 115;) وَلَا تَرْكُنُوا signifying alight inclining. (Ksh and Bd ibid.) It is said in the Kur [xi. 115], اِنۡحِنُوا إِلَىٰ اِلٰى الَّذِيۤنَ ظَلَمُوا [And incline ye not, &c., to those who have acted wrongfully]: (S, Mgh;) or, incline ye not in the least degree [&c.]: (Bd:) thus generally read; and also تَرْكُنُوا, (Ksh, Bd, TA,) accord. to the dial. of Temeem; and تَرْكُنُوا, in the pass. form, from اَرَكَنَهُ. (Ksh, Bd.) — رَكَنَ فِي الْمَنْزِلِ, aor. 2, inf. n. رُكْنٌ, He kept tenaciously to the place of alighting, or abode, (رُكْنٌ بِهِ) and did not relinquish it. (TA.) — رَكَنَ, inf. n. رَكَانَةٌ (S, K) and رُكُونَةٌ (K) and رَكَانِيَّةٌ, (TK,) [primarily, it seems, said of a mountain, meaning It was inaccessible, or difficult of access, having high, or strong, sides or angles: see Har p. 561; and see رَكِنٌ, below; and 5. — And hence,] † He (a man) was, or became, firm, (Har p. 561,) still, or motionless, (TA,) grave, staid, steady, sedate; or calm. (S, K, TA.)

[2. رَكَن is said by Golius, as on the authority of the KL, to signify He made like, "similem fecit:" and hence Freytag also thus explains it: but it is رَكَن that has this signification. In my copy of the KL, تَرْكِنٌ (not تَرْكِنٌ) is expl. by مانند كردن.]

4. اِرْكَنَهُ He made him to incline [إِلَىٰ غَيْرِهِ to another]; syn. أَمَانَهُ: [and to trust to, or rely upon, another, so as to be, or become, easy, or quiet, in mind: or to lean, rest, or rely, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bd.) See 1.

5. رَكَنَ said of a man, (TA,) [or primarily and properly, of a thing, like رَكَنَ] He, [or it] was, or became, firm, or strong, (K, TA,) and inaccessible, or difficult of access. (TA.) — And [hence,] † He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm; syn. تَوَقَّرَ, (K,) and تَرَزَّنَ. (TA.)

رُكْنٌ The جُرْدُ [or large field-rat]: and the رُكْنُ [or common rat or mouse]; as also رُكْنٌ. (K.)

رُكْنٌ The جَانِبُ [meaning side, or outward part,] of a thing: (Mgh;) or the strongest جَانِبُ



[i. e. *side*, or *outward part*.] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the *corner*, or *angle*, (زَاوِيَة) of a house or room or the like: (K in art. زَوَى) [and this is perhaps what is meant by the "strongest جانب" for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Ka'bah, is specially called رُكْن] *قَصْر* رُكْن [i. e. رُكْن بَيْتِ اللَّهِ] the رُكْن of a قصر [or palace, or pavilion, &c.] is its جَانِب [or its strongest جانب], and so of a mountain: (TA:) [see رُكْن, and رُكْن] the pl. is أَرْكَان and رُكُن [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Mgh, TA:) the أَرْكَان of anything are its جَوَانِب [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أَرْكَان of a land are its *extremities* [or sides or corners]. (Ham p. 478.) — [Hence, † *A stay*, or *support*, of any kind: see an ex. voce مَرْجَم: whence, perhaps,] one says, تَمَسَّكْتُ بِأَرْكَانِهِ, meaning *I looked for a blessing by means of him*, or it. (TA.) † *A thing whereby one is strengthened* (مَا يَقْوَى بِهِ) [in the CK مَا (تَقْوَى بِهِ), such as dominion (مُلْك) [in the CK مَلِك]), and an army, or a military force, &c.: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, قَتَلْتَنِي بِرُكْنِهِ, (TA.) i. e. † *And he turned away from belief with his forces*; because they were to him like the رُكْن [properly so termed]. (Jel.) † *A man's kinsfolk*; or nearer, or nearest, relations; or clan; or tribe; syn. عَشِيرَة: (AHeyth, TA:) † *A man's people, or party*; and the higher among them; and the persons by whom he is aided and strengthened: thought by ISd to be thus called by way of comparison [to a رُكْن properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ أَوَى إِلَى رُكْنٍ شَدِيدٍ, † [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَة [explained above]. (Jel.) And † *A noble, or high, person*; as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ, † [He is a noble, of the nobles of his people]. (TA.) And أَرْكَانُ الْإِنْسَانِ means † *The members, or limbs, of the man, with which things are gained or earned, or with which he works*; as the hands or arms, and the feet or legs. (TA.) — Also † *Might, and resistance*: (S, K:) so in the saying, هُوَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ, † [He has recourse to strong, or vehement, might and resistance]: (S:) and so it has been explained as used in the words of the Kur last cited above. (TA.) — And † *A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible*. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nábigah [Edh-Dhubyanee],

لَا تُغْدِفْنِي بِرُكْنٍ لَا كِفَا لَهُ

[By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he

proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — In the conventional language [of the schools], رُكْنُ الشَّيْءِ means † [The essence of the thing; or] that whereby the thing subsists: from اتَّقَوُّم; because the قَوَام [or subsistence] of the thing is by its رُكْن: not from الْقِيَام: else it would necessarily be the case that the agent would be a رُكْن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is † that without which the thing has no subsistence: (Kull:) and is [also] applied to † [an essential, or essential part, of the thing; i. e.,] a part of the مَاهِيَة [or essence] of the thing, (Kull, [and in like manner] أَرْكَانُ الشَّيْءِ is explained in the Mgh as meaning the parts of the مَاهِيَة of the thing,) as when we say that الْقِيَام is a رُكْن of الصَّلَاة; as well as to † the whole مَاهِيَة [of the thing]: (Kull:) [thus] أَرْكَانُ الْعِبَادَاتِ means † the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, رُكْنُ الشَّيْءِ means that whereby the thing is complete; and this is intrinsic therein; differing from the شَرْط [or condition] thereof, which is extrinsic thereto. (KT.)

أَرْكَانٌ A mountain having high رُكْن [i. e. sides, or angles]: (S, K:) or having strong اركان: (TA:) or inaccessible, or difficult of access, having اركان. (Har p. 561.) — And hence, (Har ibid.) † *A man* (S, K, &c.) firm, (Har,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, Har, TA.)

رُكْنٌ: see رُكْن.

أَرْكَانٌ A great دِفْعَان, (K, TA,) i. e. headman, or chief, of a village or town: [app. from the Greek ἀρχων; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.)

مَرْكَانٌ A kind of vessel, well known, (K, TA,) like a تَوْر [q. v.], of leather, used for water: (TA:) or i. q. إِبْجَانَة [q. v.], (S, Mgh, Mgh, TA,) in which clothes and the like are washed; (TA:) called in Pers. تَغَار: (Mgh:) pl. مَرَائِن and زَعَوَا الرِّبَاحِينَ فِي مَرَائِنِ [They sowed the sweet-smelling plants in the مَرَائِن]. (TA.)

أَرْكَانٌ A thing having رُكْن [here meaning corners, or angles]. (TA.) — [Hence,] مَرْكَانٌ A great udder; as though having اركان: (S, TA:) and an udder that has opened [or expanded] in its place so as to fill the أَرْفَاع [or groins], and is not very long. (TA.) Tarafah says,

وَصَرَّتْهَا مَرْكَنَةً دَرُورٌ

[And her udder is great, having much milk: or,] accord. to AA, مَرْكَنَة [here] signifies مَجْمُوعَة [app. meaning collecting much]. (TA.) And

you say also نَاقَةٌ مَرْكَنَةُ الصَّرْعِ (S, TA) [A she-camel great in the udder; or] whose udder has رُكْن by reason of its greatness. (TA.)

## ركو

1. رُكْوٌ, (ISd, K,) [aor. يَرْكُو,] inf. n. رُكْوٌ, (ISd, TA,) He dug, or excavated, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed مَرْكُو, (AZ, TA,) or a watering-trough [in an absolute sense]; as also اِرْكِي. (TA.)

4: see what next precedes.

رُكْوَةٌ (S, Mgh, Mgh, K, &c.) and رُكْوَةٌ (K,) all well known, but the first is the most chaste, (MF,) A certain thing for water: (S:) it is [a small drinking-vessel] like a تَوْر, of leather; (ISd, TA:) a small drinking-vessel of skin: (Nh, TA:) or a small دُو [or bucket, generally of leather], (Mgh, Mgh,) well known: (Mgh:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رُكَاة (S, Mgh, Mgh) and رُكَوَات (S, Mgh); the latter allowable. (Mgh.) The prov. (S) صَارَتِ الْقَوْسُ رُكْوَةً [lit. The bow became a رُكْوَة, app. meaning the bow became exchanged for a vessel such as is called رُكْوَة, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.) — A small زَوْق [or skiff]. (ISd, K.) — A رُقْعَة [or piece of cloth, or rag,] beneath the عَوَاصِر, (K,) which means three stones [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — † The فُلْفُل of a woman; i. e. her فَرْج [or vulva]: so in the copies of the K: but in the T, her فُلْفُل [i. e. the prepure of the clitoris], on the authority of IAr; as being likened to the رُكْوَة of water: (TA:) the pl. [app. in all its senses] is رُكَاة and رُكَوَات [as above], (K,) or in the last sense رُكِي. (TA.)

رُكِي: see what next follows, in two places.

رُكِيَةٌ A well: (S, Mgh, K:) or a well containing water; (MA:) otherwise a well is not thus called: (Durrat el-Ghowwag, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [q. v.]: (MA:) pl. رُكَايَا (S, Mgh, K) and رُكِي (S, and so in some copies of the K,) or the former is the pl. and † the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكِي (so in some copies of the K and in the TA:) accord. to ISd, it is from رُكَا in the first of the senses assigned to this verb above. (TA.)

مَرْكُو [pass. part. n. of 1: — and hence, as a subst.,] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, وَالْجَرْمُوزُ الصَّغِيرُ,] which may mean either that the small watering-

trough is called جرموز, and such is the case, or that مَرْكُو also signifies a small جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوِي: Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مَرْكُو is a small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels: and that which is large is not thus called. (TA.) [But see an ex. voce سَلَسَ.]

## ر

1. رَمَ (S, M, Mgh, Mṣb, K,) aor. يَرُم (T, S, M, Mṣb, K) and يَرُم (S, Mṣb, K,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَمَ, aor. يَهَرُم and يَهَرُم, and عَلَمَ, aor. يَعْلُم and يَعْلُم (TA,) inf. n. رَم (Lth, T, S, M, Mgh, Mṣb, K) and مَرَمَ (Lth, T, S, Mgh, K,) He repaired it; or put it into a good, sound, right, or proper, state; (Lth, T, S, M, Mgh, Mṣb, K;) after a part thereof had become in a bad state; (Lth, T;) namely, a thing, (Lth, T, S,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Mṣb;) as also رَمَّ شَأْنَهُ (S,) or رَمَّ شَأْنَهُ referring to a house (دار): (Lth, T;) and in like manner, he rectified it, namely, an affair, after it had become disorganized, or disordered: (Lth, T;) and رَمَّمْ signifies the same in an intensive sense; [i. e. he repaired it, &c., much, or well:] (Mṣb;) and رَمَّمْ he repaired, or rectified, his affair, case, state, or condition. (TA.) The saying, كُنَّا أَهْلَ ثِيَبٍ وَرَمَمَ (T, S,) occurring in a trad., (S,) accord. to the relaters thereof رَمَمَ, but A'Obeid holds the former reading to be the right, (T, S,) means, accord. to AA, We were the fit persons to put it into a good, sound, right, or proper, state: (T;) or, accord. to A'Obeid, to put it into such a state, and to eat it. (T, S.) [See another explanation of the verb in what follows.] — You say also, رَمَّ رَمَّةً, meaning I [He made his arrow even, or straight, by means of his eye; or] he looked at his arrow until he made it even, or straight. (TA.) — رَمَّ also signifies The act of eating; and so رَمَّمْ. (ISh, T.) You say, رَمَمَ (T, S, K,) aor. يَرُم (T, S,) inf. n. رَم (TA,) He ate it. (T, S, K.) And it is said in a trad., عَلَيْنِمْ بِأَلْبَانِ الْبَقَرِ فَاتَّبَا تَرْمَ مِنْ كُلِّ الشَّجَرِ [Keep ye to the milk of cows, for they eat of all the trees]; (T, S, TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is تَرْمَمَ. (TA.) رَمَّ رَمَّةً الشَّاةُ الْحَشِيشَ, aor. تَرْمَمَ, inf. n. رَمَّ, means The sheep, or goat, took the dry herbage, or fodder, with its lips. (M.) And رَمَّتِ الشَّاةُ مِنَ الْأَرْضِ, and رَمَّتْ, The sheep, or goat, ate from the land. (S.) And رَمَّتِ الْبَهْمَةُ (M,) or رَمَّتْ (K,) inf. n. as above; (TA;) and رَمَّتْ; or they (a company of men) were, or be-

i. e. [The lamb, or kid, or the heast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And رَمَمَ كُلَّ رَمَامٍ He eats every [kind of] رَمَامٍ [q. v.]. (T.) And رَمَمَ الْعَظْمَ He ate off the flesh from the bone; syn. تَعَرَّقَ: or he left the bone like the رَمَّة [q. v.]: in [some of] the copies of the K, رَمَمَ is erroneously explained by تَعَرَّقَ; [in my MS. copy, by تَعَرَّقَ; and in the CK, by تَعَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا أُرْسَلَتْهَا تَرْمَرُ, meaning [And I did not send her] for her to eat [of the creeping things of the earth]. (TA.) — رَمَّ الْعَظْمَ, aor. يَرُم (T, S, M, Mgh, Mṣb, K,) inf. n. رَمَّ (T, M,) or رَمَّة (S,) or both, (K, TA, [the former written in the CK رَمَّ]) and رَمِيمَ (M, K;) and رَمَّ (M, K; [but see what follows;]) The bone became such as is termed رَمَّة (M, TA;) [i. e.] became old and decayed; (MA, KL;) syn. بَلِيَ. (T, S, Mgh, Mṣb, K.) Accord. to IAgar, one says, رَمَّتْ عِظَامُهُ and أَرَمَتْ, meaning His bones became old and decayed; syn. بَلَيْتَ: but others explain رَمَّ الْعَظْمَ differently, as below: see 4. (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللَّهِ كَيْفَ تُعَرِّضُ صَلَاتَنَا عَلَيْكَ وَقَدْ أَرَمَتْ, meaning بَلَيْتَ [i. e. O Apostle of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the grave?], the last word is originally أَرَمَتْ; one of the two رَم being rejected; like as is done in أَحَسَّتْ, for أَحَسَّتْ: (IAth, K, TA: [in the CK, تُعَرِّضُ is put in the place of تُعَرِّضُ:] accord. to one relation, it is أَرَمَتْ; accord. to another, أَرَمَتْ; and accord. to another, أَرَمَتْ: but the first is the proper manner of relation. (TA.) And رَمَّ الْحَبْلُ The rope became [old and worn out or rotten, (see رَمَّة) or] ragged, or dis-sundered. (M.)

2: see 1, first sentence.

4. رَمَّ, said of a bone, It had in it, or contained, رَم, i. e. marrow, (T, S, K,) running therein. (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S,) and of a she-camel, (M,) مَا يَرُمُ مِنْهَا مَضْرِبٌ meaning Not a bone of her that is broken and from which the marrow is [sought to be] extracted [contains any marrow]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And رَمَّتْ is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning She had in her somewhat of marrow. (TA.) — See also 1, in the latter part of the paragraph, in four places. — Also, (T, S, M, K,) inf. n. رَمَامَ (T,) He (a man, T) was, or became, silent; (T, M, K;) in a general sense; or, as some say, from fear, or fright: (M:) [and in like manner a bird: see its part n. مَرَمَ:] or they (a company of men) were, or be-

came, silent. (S.) [See also R. Q. 2.] — رَمَّ إِلَى اللَّهِ He inclined to diversion, sport, or play. (IAar, M, K.) — And رَمَّ لَذًا He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; like أَرَنَّ لَهُ (T in art. رن.)

5. رَمَّمَهُ He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it; or with the putting it into a good, sound, right, or proper, state. (TA.) — See also 1, near the middle of the paragraph, in two places.

8: see 1, in the middle portion of the paragraph, in four places. — رَمَّتْ is also said of a young camel as meaning He began to be in that state in which one could feel his hump. (K.)

10. اسْتَرَمَّ It (a wall, S, MA, Mgh, K, or a building, KL) needed, or required, its being repaired; (M, MA, K, KL; expl. in the M and K by دَعَا إِلَى إِصْلَاحِهِ;) having become old: (MA:) or attained to the time in which it should be repaired; (S, Mgh;) a long period having elapsed since it was plastered with mud. (S.)

R. Q. 1. رَمَّمْ: see 1, in two places.

R. Q. 2. تَرَمَّمْ He moved his lips, (T,) or his mouth, (S,) to speak: (T, S;) or تَرَمَّمُوا they put themselves in motion to speak, but spake not: (M, K;) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمَّمْ فَلَانٌ بِحَرْفٍ Such a one uttered not [a letter, or a word]: (T, TA:) or put not himself in motion [therein]. (IDrd, TA.) And رَمَّمْنَا تَرَمَّمْنَا كَلِمَةً فَمَا تَرَمَّمْنَا [He spoke to him and] he returned not a reply. (M, TA.)

رَمَّ an inf. n. of 1 [q. v.]. (Lth, T, S, &c.) — One says, مَا لِي مِنْهُ حَرٌّ وَلَا رَمٌّ There is not for me any avoiding it, or escaping it: (S:) or مَا لَهُ عَنْ ذَلِكَ الْأَمْرِ حَرٌّ وَلَا رَمٌّ (T, TA) There is not for him any avoiding, or escaping, that thing, or affair: (TA:) and some say حَرٌّ وَلَا رَمٌّ: (S:) so says Lth: (T:) [accord. to ISd,] in the saying مَا عَنْ ذَلِكَ حَرٌّ وَلَا رَمٌّ, meaning There is no avoiding, or escaping, that, رَمَّ is an imitative sequent; (M;) and so says Lth. (T. [But see the next paragraph.]) — See also another signification assigned to رَمَّ in the last sentence but one of the next paragraph. — [And see the last sentence also of that paragraph.]

رَمَّ: see 1, second sentence: — and see also the paragraph next preceding this, in two places. — Also i. q. رَمَّةٌ بَيْتٌ (ISk, T, S, M,) i. e. Household-goods; or the utensils and furniture of a house or tent. (M. [This explanation, from the M, I have found, in the TT, since I composed art. ثمر; in which I have said that, accord. to analogy, مَرَمَةُ الْبَيْتِ app. signifies the means by which a house, or tent, is put into a good state; and therefore good furniture and utensils.]) So in the saying, مَا لَهُ ثَمْرٌ وَلَا رَمٌّ (ISk, T, S, M,) and مَا يَمْلِكُ ثَمًّا وَلَا رَمًّا (ISk, T, S,) i. e. He has not,

and he possesses not, such household-goods as water-skins, or milk-skins, and vessels, (ISk, T, M,) nor any of the utensils and furniture of the house or tent. (ISk, T, M.) This explanation is better than the saying of Lth [that رَم is an imitative sequent: see the next preceding paragraph]. (T.) One says also, مَا لَهُ حِمٌّ وَلَا رَمٌ, meaning *He has not anything*: (S:) or he has neither little nor much. (TA voce حِمٌّ [q. v.])

[See also رَمٌ.] — Also i. q. حِمٌّ [as meaning *An object, or a thing intended or meant or determined upon or desired, in the mind*: and perhaps also *anxiety*; or *disquietude*, or *trouble, of mind*].

(M, K. [This signification, رَم, Freytag has assigned to رَم, not to رَم; rendering it “cura, sollicitudo;” as from the K; in which the word bearing it is expressly said to be “with damm.”])

So in the saying, مَا لَهُ رَمٌ غَيْرُ كَذَا [He has not any object in his mind except such a thing]. (M.)

And so in the saying, مَا لَهُ حِمٌّ وَلَا رَمٌ غَيْرُكَ and مَا لَهُ حِمٌّ وَلَا رَمٌ [He has not any object in his mind except thee]. (TA in art. حِمٌّ.) — Also *A company of men*: occurring in a trad. applied to a company of [the people called] أَكْرَاد, abiding [in a place] like a حَقِي [or tribe] of the Arabs of the desert: [perhaps correctly رَم, from the Pers. رَم:] said by Abou-Moosa to be app. a Pers. word. (TA.)

رَم The herbage and other things that are upon the land: whence the current saying, جَاءَ فُلَانٌ بِالرَّمِ وَالْبَطْرِ, meaning *Such a one brought everything of what is on the land and in the sea*: [or, of what is in the sea and on the land; for] الرَّم means “the sea;” and is originally الرَّم, but is pronounced [in this case] الرَّم to assimilate it to الرَّم. (T.) [Or] i. q. ثَرَى [app. ns meaning *Good of any kind*; and particularly *wealth*; as appears from what immediately follows]: one says, جَاءَهُ بِالرَّمِ وَالْبَطْرِ, meaning *He brought him much wealth*. (S.) [Or] جَاءَهُ بِالرَّمِ وَالْبَطْرِ means *He brought what was of the sea and what was of the land*: (بالبحري والبري, K: [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, بالبحر والشري, which, I think, is evidently a false reading:]) or *moist and dry*: or *earth and water*: (M, K:) or *much wealth*: (K:) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that الرَّم signifies *what is borne [on its surface] by the water*; but this is a signification of الرَّم; and الرَّم signifies *what is borne by the wind*: (TA:) or *what is upon the ground, of fragments of dry herbage*. (M, K.) [See also art. طَر.] — Also *Marrow*. (T, S, M, K.)

رَمَة The remains of a rope after it has become ragged, or dissundered: (T:) or a piece of a rope (S, M, Mgh, K) that is old and worn out or rotten; (S:) as also رَمَة (M, K:) pl. [of mult.] رَمَم (T, S,) or رَمَم (M, K,) and رَمَام (S, M, K) and [of pauc.] رَمَام (M, K:) and they said Bk. I.

also رَمَام and رَمَم [or رَمَم] and رَمَام (M, K:) [like ثَوْبٌ أَخْلَقَ and حَبْلٌ أَرَمَ &c.:] thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — Hence the saying, أَعْطَيْتُهُ الشَّيْءَ بِرَمَّتِهِ + I gave him the thing altogether: (T:) or دَنَعَ إِلَيْهِ الشَّيْءَ بِرَمَّتِهِ + He gave him the thing altogether: (S:) or أَخَذَهُ بِرَمَّتِهِ + He took it altogether: (M; and the like is said in the Mgh:) and أَتَيْتَكَ بِالشَّيْءِ بِرَمَّتِهِ + I brought thee, or have brought thee, the thing altogether: (M:) or أَعْطَاهُ بِرَمَّتِهِ + He gave it altogether: (K:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his رَمَة: (Mgh:) or, as some say, from the bringing a captive bound with his رَمَة; but this is not a valid assertion. (M.) In all the copies of the K, الرَمَة is also expl. as syn. with الْجَبْنَة; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is الْجَبْنَة. (TA.) 'Alee said, dispraising the present world, أَسْبَابُهَا رَمَامٌ, meaning [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) — رَمَامٌ [perhaps as pl. of رَمَة] also signifies + The last remains of herbage. (M, TA.)

رَمَة Old and decayed bones: (AA, T, S, M, Mgh, K:) or the old and decayed, of bones: (Mgh:) pl. رَمَم and رَمَام. (S, Mgh.) The performance of the act termed الإِسْتِجَاءَ therewith is forbidden. (Mgh, TA.) [See also رَمَم.] — [And] A bone in which is marrow. (Freytag, from the “Kitáb el-Adád.”) — See also رَمَة, first sentence. — Also *A two-winged ant*: (M, K:) so accord. to Abou-Hátim; but disallowed by El-Bekree. (TA.) — And *The أرضة* [or wood-fretter], (M, K,) in some one or more of the dialects. (M, TA.)

رَمَم Clever, ingenious, skilful, or intelligent, girls, or young women: (IAar, K:) app. pl. of رَامَة, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the K, explaining it as an epithet applied to a girl meaning “ingenious, prudens,”) appears to have taken it,] which signifies a female skilful in repairing. (TA.)

رَمَام see رَمَم. — It is applied as an epithet to رَمَام, in a saying of 'Omar, explained in art. رَمَام: accord. to some, it means that *whereof the heads are grown, so that they are eaten* (رَمَام, i. e. رَمَام): it is also applied to a herb, or leguminous plant, such that the cattle pluck it with their mouths, obtaining but little thereof: and to herbage that had dried up when becoming green. (T.)

رَمَام شاةٌ رَمَامٌ A sheep, or goat, that eats that by which it passes. (M, TA.)

رَمَام A bone old and decayed: (S, M, Mgh, K:) and رَمَام signifies the same (K, TA) in an in-

tensive sense: (TA:) or the former is like رَمَة: (A'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the old and decayed, of bones; (Ksh and Bd ibid. ;) not of the measure فَعِيل in the sense of the measure فاعِل or مفعول: (Ksh ibid. ;) or it is used in the sense of the measure مفعول, [meaning *eroded*], from رَمَمَتْهُ [“I ate it”]: (Bd ibid. ;) its pl. is in most instances رَمَام [when it is used as a subst. or as an epithet], like رَمَام pl. of رَمَام; and رَمَام pl. of رَمَام; also occurs [when it is used as a subst., for رَمَة, of which رَمَام is a pl., or when it is used as an epithet], like رَمَام pl. of رَمَام: (Mgh:) or you say رَمَام رَمَام, and رَمَام also; or رَمَام may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi supra, مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمَامٌ [Who will quicken the bones when they are old and decayed &c. ?]; the last word being without ة because it is a subst., as expl. above, (Ksh, Bd, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مفعول, as stated above; (Bd;) or because words of the measures فَعِيل and فَعُول are sometimes used alike as masc. and fem. [and sing.] and pl., like رَمَام and رَمَام and رَمَام. (S.) And Hátim, or some other, says,

أَمَّا وَالَّذِي لَا يَعْلَمُ السِّرَّ غَيْرُهُ  
وَيُحْيِي الْعِظَامَ الْبَيْضَ وَهِيَ رَمَامٌ

[Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.]; in which رَمَام may have the meaning of a gen. n., as observed above. (M.) — [Hence,] + Anything old and decayed or worn out. (M.) One says, أَحْيَى رَمَامَ الْبَكَارِمِ [He revived what had become decayed of generous qualities or actions or practices]. (TA.) — And + The remains of the herbage of the next preceding year: (Lh, M:) from the same word in the sense first expl. above. (M.) — رَمَام is one of the names of The east, or easterly, wind; الرَّمَام: and is also a proper name for a woman. (M.)

رَمَامَة A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.)

رَمَامَة, applied to a ewe, White, (S, M,) without any colour upon her. (M.)

رَمَام قَشَاشٌ One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness. (T, as heard by its author from the Arabs.)

رَمَام is of the measure فَعْلَان accord. to Sb: accord. to Abu-l-Hasan [i. e. Akh], of the measure فَعْلَال, (M, TA,) and is [therefore] mentioned in the S and K in art. رَمَام [q. v.]: (TA:) the n. un. is with ة. (M.)

رَمَام The خَشِيش [or herbs, or dry herbage,] of the [season called] رَمَام: and also a certain species of trees, (S, M,) of sweet scent: n. un. with ة: (M:) or رَمَامَة signifies a certain well-known

sort of حشيش in the desert; and رَمَرَمَر, much thereof: (T:) or this latter signifies a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle: (AHn, M:) or a certain dust-coloured plant, (Aboo-Ziyád, M, K,) which people use as a remedy for the sting of the scorpion. (Aboo-Ziyád, M.)

رَمَّة: see رَمَرَمَر, of which it is thought to be the singular.

أَرَمَام a pl. of رَمَّة as signifying "a piece of a rope:" (M, K:) — and perhaps also in another sense: see the latter word, last sentence.

رَمْرَم Containing رَمْرَم, i. e. marrow; applied to a bone. (T.) And, [in like manner without رَمْرَم,] applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning *Having in her somewhat of marrow*. (S, M, \* K.) — Also *Silent*; (A'Obeyd, T, S;) in a general sense; or, as some say, *from fear, or fright*; (TA;) applied to a man, (A'Obeyd, T,) and to a bird, as in the saying of a rájiz, (S,) namely, Homeyd El-Arkaṣ, (TA,).

يَرِدْنَ وَالْقَيْلُ مَرْمَرٌ طَائِرَةٌ \* مَرْمَرٌ رَوَاقَاهُ هَجُودٌ سَامِرَةٌ \*

[They come to the mater when the bird of night is silent, when its curtains (lit. its two curtains) of darkness are let down, when the holders of discourse therein are sleeping]. (S, \* TA.) — [The pl.] مَرْمَرَاتٌ signifies *Calamities, or misfortunes*: (T, K:) so accord. to AZ in the saying, رَمَاهُ بِالْمَرْمَرَاتِ [He smote him, or afflicted him, with calamities, or misfortunes]: or, accord. to Aboo-Malik, it signifies *السُّكُوتَات* [i. e. silencing words or acts]. (T.)

مَرْمَرَةٌ [originally مَرْمَرَةٌ, a noun of the same class as مَبْعَلَةٌ and مَجْنَنَةٌ &c., meaning *A cause of repair*: and hence, *a thing needing repair*; as in a phrase mentioned voce رَقِيعَ]. — See also مَرْمَرَةٌ بَيْتَ, voco رَمْرَم. — And see what here follows.

مَرْمَرَةٌ (Th, T, S, M, TA,) accord. to the K, مَرْمَرَةٌ, but this is a mistake, (TA.) The lip of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S;) like مَقْمَرَةٌ; (Th, T;) as also مَرْمَرَةٌ [like مَقْمَرَةٌ]. (S, M, K.)

مَرْمُومٌ sing. of مَرْمُومٌ, (TA,) which is [an epithet] applied to arrows, meaning *Having the feathers repaired, or put into a good state*. (K, TA.) — And † An arrow [made even, or straight, by means of the eye; or] looked at until made even, or straight. (TA.) — You say also, أَمْرٌ مُرْمُومٌ [i. e. The affair, or case, of such a one is rectified, or repaired]. (TA.)

## رمت

1. رَمَتْ, (S, TA,) aor. ٤, (TK,) inf. n. رَمَتْ, (K,) He put a thing into a right, or proper, state, or adjusted it; and wiped it with his hand.

(S, K, \* TA.) He collected together a thing, and put it into a right, or proper, state, or adjusted it. (Aṣ, TA.) = رَمَتْ الْإِبِلَ, (T in art. طَلَح, S, M,) aor. ٤, (TA,) inf. n. رَمَتْ, (S, M, K,) The camels ate رَمَتْ alone, without any change of food: (T in art. طَلَح:) or had a complaint from eating رَمَتْ: (S, M, K:) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رَمَتْ when hungry; and that one fears for the camels in this case. (M.) — رَمَتْ أَمْرَهُمْ, aor. ٤, (K,) inf. n. رَمَتْ, (TA,) † Their affair, or case, or state of things, became confused. (K.) = رَمَتْ, aor. ٤; and رَمَتْ, aor. ٤; inf. n. of each رَمَتْ; He stole. (T.)

2. رَمَتْ He mixed, or confounded, a thing with another thing. (IAth, TA.) = رَمَتْ نَاقَتَهُ He left some milk remaining in his she-camel's udder after milking; (M;) as also رَمَتْهَا. (T, \* M.) — And رَمَتْ فِي الضَّرْعِ, inf. n. تَرْمِيتُ, He left somewhat [of milk] remaining in the udder; as also رَمَتْ. (S, K.) And in like manner one says, (TA,) رَمَتْ فَلَانٌ فِي مَالِهِ (K, TA, in the CK and in a MS. copy of the K) Such a one left a residue, or remainder, in his property, or among his cattle; as also رَمَتْهُ. (K, TA.) [Had فَلَانٌ been the right reading, the author of the K would, or should, have said "as also رَمَتْهُ." —] رَمَتْ عَلَيْهِ He, or it, exceeded him, or it; (IAth, TA;) as also رَمَتْ. (IAth, K, \* TA.) You say, رَمَتْ عَلَى الْخَمْسِينَ He exceeded the [age of] fifty [years]: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And رَمَتْ غَنَمَهُ عَلَى الْبَائَةِ His sheep, or goats, exceeded the [number of a] hundred. (M.) And in like manner, رَمَتْ التَّائِفَةَ عَلَى مَحَلِّهَا [The she-camel yielded more than the contents of her milking-vessel]. (M.) And رَمَتْ عَلَيْهِ فِي الْمَنْطِقِ He exceeded him, or surpassed him, in speech. (TK.)

4. ارَمَتْ: see 2, in five places. — Also i. q. نَئِن [He, or it, rendered soft, &c.]. (K.)

10: see 2.

رَمَتْ [A certain shrub, resembling a dwarf-tamarisk;] a certain pasture of camels; (S, A, Mṣb, K;) a species of tree [or shrub], (T,) of the kind termed حَمَض, (T, S, A, Mṣb, K,) growing in plain, or soft, ground, (Mṣb,) the leaves of which fall, [or droop], like the أَشْنَان [i. e. kali, or glasswort]; eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] خُلَّة: (T:) it is a species of tree [or shrub] resembling that called غَضَا, (M, K,) which does not grow tall, but the leaves of which spread, [app. meaning that its sprigs spread out flat, and (as described above) droop, like those of the common tamarisk,] and it resembles the أَشْنَان: (M:) like the غَضَا and أَشْنَان, it is burned for making قَلْي [or potash]: (TA &c. in art. قَلْي:) AHn says that it has long and slender هَدَب [generally, and app. here, meaning sprigs garnished with minute leaves overlying one another

like the scales of a fish], and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey, [a species of manna,] resembling جَمَان [i. e. pearls, or silver beads like pearls], very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum: AHn also says in one place, that, accord. to certain of the Baṣrees, the رَمَتْ occupies the space of a man sitting, and grows in the manner of the شَيْح [a species of wormwood]: also that he had been told by certain of [the tribe of] Benoo-Asad that it rises not so high as the stature of a man, and is used as firewood: (M, TA:) [a coll. gen. n.:] the n. un. is with ٤. (T, M.) [See a prov. cited voce دُؤُونُون, in art. دَان.] — Also A man whose clothes are old and worn out: (A, K:) said by MF to be tropical, but not said to be so in the A. (TA.) — And Wenk in the مَتْن [i. e. the back, or the flesh on either side of the back-bone]. (K.)

رَمَتْ A raft, constructed of pieces of wood or timber (Aṣ, T, S, M, Mṣb, K) put together (T, S, M, Mṣb, K) and bound, (T,) upon which one embarks (T, S, M, Mṣb, K) on the sea or a great river: (S, M, Mṣb, K:) of the measure فَعْل in the sense of the measure مَفْعُول, from رَمَتْ "he collected together" a thing, "and put" it "into a right, or proper, state," or "adjusted" it: (Aṣ, TA:) pl. أَرَمَات. (T, S, M, Mṣb.) = An old, worn-out, rope; pl. أَرَمَات and رَمَات: (M:) and one says رَمَتْ أَرَمَات, (S, M, A, K,) meaning as above, (A,) i. e. أَرَمَام; (S, K;) like as one says أَرَمَاتٌ: (M:) or رَمَتْ signifies a rope undone, or untwisted. (IAḡ, T.) — And The thong, or the like, by which is suspended the skin of churned milk. (K.) = Also Remains, of milk, in the udder, (T, S, M, K,) after milking; and so رَمَتْ: pl. of the former أَرَمَات. (M.) — And i. q. حَلَب [app. as meaning Milk, or fresh milk, drawn from the udder]. (T.) = An excellence, or excellent quality. (T, K.) So in the saying, in the "Nawádir el-Aaráb," فَلَانٌ رَمَتْ [To such a one belongs an excellence over such a one]. (T.)

رَمَتْ [part. n. of رَمَتْ]. You say رَمَتْهُ, (S, M, K,) and رَمَاتِي (S, K) and رَمَتِي (M, K,) [which are pls.] Camels having a complaint from eating رَمَتْ. (S, M, K. [See 1, third sentence.])

رَمَتْ: see رَمَتْ.

رَمَتْ: see رَمَتْ.

رَمَات [from رَمَتْ] The maker of a raft or rafts: and one who drags, or tows, [or propels,] a raft. (MA.)

أَرْضُ مَرْمَرَةٍ [in the CK مَرْمَرَةٌ] Land producing [the shrubs called] رَمَتْ; (M, K;) and رَمَاتٌ [signifies the same, or] land in which are رَمَتْ. (Ham p. 99.)

هُم فِي مَرْمَرَةٍ They are in a state of confusion. (K.)



## رمح

1. رَمَحَ, (S, A, L, K,) aor. رَمَحَ, (L, K,) inf. n. رَمَحَ, (L,) *He thrust him, or pierced him, with a spear, or lance*. (S, A, L, K.) — And رَمَحَ, aor. and inf. n. as above, *He (a solid-hoofed animal) struck with his hind leg*. (Msb.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A,\*) or any solid-hoofed animal, (TA,) رَمَحَ, (S, A, K,) aor. as above, (K,) and so the inf. n., (TA,) *He kicked him; (K;) or struck him with his hind leg, (S, A, TA,) or with both his hind legs: (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Msb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.)* — [In the vulgar modern language, it means *He (a horse or the like) galloped*.] — [Hence,] said of the [locust termed] جُنْدَب, *It struck the pebbles: (so in three copies of the S:) or it struck the pebbles with its hind leg, (L and A, and so, accord. to the TA, in the S,) or with its two hind legs. (K.)* — And, said of lightning, *It gleamed (A, K) with gleams slight and near together. (A.)*

3. رَامَحَ, inf. n. مُرَامَحَةٌ, *He contended with him in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.])*

6. تَرَامَحُوا *They contended, one with another, in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.])*

رَمَحَ *A certain weapon, (L, TA,) well known; (L, Msb, K;) [i. e. a spear, or lance; one with which one thrusts, not which one casts; accord. to El-Hareree, (cited by De Sacy in his "Chrest. Ar," sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. رَمَاحٌ and رَمَاحٌ, (S, L, Msb, K,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُمُ رَمَاحًا [lit. *They broke a spear between them, or among them; meaning [evil, or mischief, [or enmity, or contention,] happened between them, or among them. (A, TA.)* And هَمَزَ عَلَيْنَا يَوْمَ كُتِلَ الرَّمْحُ *We were tried with a long and distressing day. (A, TA.)* And هَمَزَ عَلَيْنَا *They are in league against the sons of such a one as one man. (A, TA.)* And كَانَتْ عَيْنَاهُ فِي رَمَحَيْنِ [As though his two eyes were upon two spears] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is رَمَحِيْنٌ. And hence the saying,] أَخَذَ رَمَحِيْنٌ أَبِي *He (a man, K, TA, or an old man, TA) stayed himself upon a staff by reason of extreme old age, or decrepitude: by أبو سعد is meant Lukmán the Sage, (K, TA,) who is mentioned in the Kur-án: (TA:) or Marthad Ibn-Sa'ad: or it is a surname applied to old age, and decrepitude. (K, TA.)* — See also رَامِحٌ. — [As a measure in astronomy, accord. to modern Arabian astronomers, it is *Four degrees and a half; the eightieth part of a great circle; and accord. to**

various works on practical law, it consists of twelve أَشْبَار (or spans): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce زَبَانِي, it appears to be about twice the measure stated above; i. e., about nine degrees; and to consist of five cubits, a measure perhaps equal to twelve spans.] — أَخَذَتْ رَمَاحًا, said of the [species of barley-grass called] نَهْمِي (T, S, A, TA,) and of any similar pasture, (T, TA,) *It assumed, or put forth, its prickles, (A,\* TA,) or became dry in its prickles, (T, TA,) and thus (T, A, TA) resisted the attempts of animals to pasture upon it. (T, S, A, L, TA.)* Also, said of camels, *They became fat, (S, K, TA,) or yielded milk plentifully; (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S:) or they became goodly in the eye of their owner so that he was prevented from slaughtering them; (A,\* TA;) and so أُنْلِحَتْهَا. (TA.)* One says also نَاقَةٌ ذَاتُ رَمَحٍ *A fat she-camel; and إِبِلٌ ذَوَاتُ رَمَاحٍ *fat camels; because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A,\* TA.)* — الطَّاعُونُ [The pestilence termed] رَمَاحُ الْجَنِّ (A, K.) [See the following verses.] — رَمَاحٌ *i. q. شَوْلَاهَا [evidently a mistranscription for شَوْلَاتُهَا, i. e. † The stings of scorpions, with which they strike; the عقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رَمَاحُ الْجَنِّ. (K.)* A poet, cited by Th, says,*

لَعَمْرُكَ مَا خَشِيتُ عَلَى أُنْبِيٍّ  
رَمَاحَ بَنِي مَقِيدَةِ الْحِمَارِ  
وَلَكِنِّي خَشِيتُ عَلَى أُنْبِيٍّ  
رَمَاحَ الْجَنِّ أَوْ إِيَّاكَ حَارِ

[By thy life, or by thy religion, I feared not, for Ubeí, the stings of the scorpions; but I feared, for Ubeí, the pestilence, or thee, O Harith; حَارِ being for حَارِث; by بني مقيدة الحمار he means the scorpions. (TA.) — [The dim.] رَمَحِيْنٌ is a proper name of † The penis; (K,\* TA;) like as شُرَيْخٌ is a proper name for "the vulva of a woman." (TA.) — رَمَحِيْنٌ means † A species of jerboa, (K, TA,) long in the hind legs, in the middle [?] of each وَطِيف [here meaning metacarpus] having a nail in excess [of those of the hind feet; for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means any jerboa: and its رَمَح [evidently a mistranscription for رَمَحِيْنٌ] is its tail. (TA.) [It is there added, ورَمَاحه شَوْلَاتُهَا; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.]

رَمَحَةٍ: see رَمَاحٌ: — and see also the paragraph here following.

رَمَاحٌ a pl. of رَمَحٌ. (S &c.) = Also [The vice of kicking, or striking with the hind leg or with both the hind legs:] a subst. from رَمَحَ said of any solid-hoofed animal: (Msb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رَمَاحٍ [He has a vice of kicking]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الْجَمَاحِ [I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking]. (TA.) [And رَمَحَةٌ, in like manner, signifies A trick of kicking: see an ex. voce جَمَحَةٌ.]

رَمَاحٌ and رَمَاحٌ [A horse, or the like, that has a habit of kicking]. You say رَمَاحٌ عَضُوضٌ and رَمَاحَةٌ عَضَاضَةٌ [A kicking, biting, beast]. (A.) And نَاقَةٌ رَمَاحٌ *A kicking she-camel. (TA.)*

رَمَحِيْنٌ: see رَمَحٌ, [of which it is the dim.], in three places.

رَمَاحَةٌ The art of making رَمَاح [spears, or lances]. (S, A,\* K.) See the next paragraph.

رَمَاحٌ A maker of رَمَاح [spears, or lances]. (S, A,\* Msb, K.) You say, هُوَ رَمَاحٌ حَارِثٌ فِي رَمَاحَةٍ [He is a maker of spears or lances, skilful in the art of making them]. (A.) — See also رَامِحٌ. = See also رَمَاحٌ, in two places. —

رَمَاحٌ A bow that propels [the arrow] vehemently. (K.) The word رَمَاحَةٌ used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning A thrust, or piercing, with the رَمَح; but no way of resolving this is known, unless it be used in the place of رَمَحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) = Also رَمَحَةٌ, Poverty, need, or want. (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رَمَحٌ.])

رَامِحٌ Thrusting, or piercing, another with a رَمَح [i. e. spear, or lance]. (S, Msb.) — Also رَمَاحٌ [in the Msb "or"] A man having a رَمَح [spear, or lance]; (S, Msb, K;) and so رَمَاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and تَابِرٌ, having no verb. (S.) — السَّمَكَ الرَّامِحُ is the name of † [The star Arcturus;] a certain star, before, or preceding, الْفَكَّة [or Corona Borealis], preceded by another star, [the star η in the left leg of Bootes,] which is called its رَمَح [or spear, i. e. السَّمَكَ, رَمَحٌ, and simply الرَمَح], (S, K,) whence its name: it is one of two stars which are together called السَّمَكَانِ; and is not one of the Mansions of the Moon: (S:) it is also called الْجُزْمَرُ: (Az, TA:) the other سَمَك [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الْأَعْرَلُ, because it has no star [near] before

it: **الرَّمَح** is more red. (TA.) — **رَامِحٌ** also signifies † *A bull*; so called because of his pair of horns: (A:) [i. e.] *a wild bull*; thought by ISd to be so called because of his horn: (TA:) or **نُوزَ رَامِحٌ** signifies a [wild] bull having a pair of horns. (S, K.)

## رمد

1. **رَمِدُوا**, (Sh, T, M, A, L,) [aor., app., -] inf. n. **رَمَدٌ**; (M, L;) and **ارمَدُوا**; (Sh, T, M, L;) for which A'Obeyd erroneously says **رَمِدُوا**, with kear to the **ر**; and **ارمَدُوا**, with tesheed to the **د**; (T, L;) *They* (a people, or party,) *perished*: (Sh, T, M, A, L;) or *became like رماد* [or *ashes*]: (A:) and **رَمَدَ عَيْشُهُ**, (L,) or **ارمَدَ عَيْشُهُ**, (TA,) has the former meaning. (L, TA.) And **رَمَدَ**, [so in the T and L and TA, not **رَمَدٌ**] aor. -, inf. n. **رَمُودَةٌ**, *It* (a garment, En-Nadr, T, or a thing, TA) *perished by becoming old and worn-out, and had no goodness and lastingness*. (En-Nadr, T, L, TA.) **رَمَدَتِ الْغَنَمُ**, (S, M, K,) aor. -, (S, K,) inf. n. **رَمَدٌ**, (S,) *The sheep, or goats, perished by reason of cold, or of hoar-frost or rime*. (S, M, K.) **رَمَدَ**, (AZ, ISk, T, S, Nh, Msh,) aor. -, (AZ, T,) or -, (Msh,) or both, (ISk, S,) inf. n. **رَمَدٌ**; (AZ, ISk, T, S, Msh;) or **رَمَدَ**; (M, TT;) and **ارمَدَ**; (M, Nh, L;) *He*, (God, M, TA, or a man, Msh,) or *it*, (a company of men, ISk, S,) *destroyed* (AZ, ISk, T, S, Msh) a person or thing, (L, Msh,) or people: (AZ, ISk, T, S, M:) or *destroyed, and rendered like ashes*. (Nh.) **رَمَدَ**, (S, M, L, K,) aor. -, (S, L,) inf. n. **رَمَدٌ**; (S, M, L;) and **ارمَدَ**, or **ارمَدٌ**; (accord. to different copies of the K;) *He* (a man, S) *was, or became, affected with pain and swelling of the eye*; (M;) *with inflammation thereof*; or *with ophthalmia*; syn. **هَاجَتْ عَيْنُهُ**. (S, L, K.) And **رَمَدَتْ عَيْنُهُ**, (T, A, L, Msh,) aor. -, (L, Msh,) inf. n. **رَمَدٌ**; (T, A, L, Msh, K;) and **ارمَدَتْ**; (T, Msh;) or **ارمَدَتْ**, (TA,) inf. n. **ارمَدَا**; (K, TA;) *His eye was, or became, painful and swollen, inflamed, or affected with ophthalmia*; syn. **هَاجَتْ**. (L, K, TA.)

2. **رَمَدَهُ**, (M, A,) inf. n. **رَمِيمٌ**, (S,) *He put ashes into it*, (M, A,) or *upon it*; (M;) namely, roast meat: (M, A:) or *he put it* (a thing) *into ashes*. (S.) It is said in a prov., **شَوَى أَخُوكَ حَتَّى إِذَا أَنْضَجَ رَمَدٌ** [*Thy brother roasted, until, when he had thoroughly cooked the meat, he put ashes into it, or put it into the ashes*]: (T, S, M, A:) meaning † *Thy brother did a good deed and then marred it*: (A:) [i. e.] it is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — Also *He put it* (namely, flesh-meat to be roasted,) *into live coals*. (M.) — See also 1. **رَمَدَتْ**, (AZ, T, S, M, K,) inf. n. **رَمِيمٌ**; (S;) and **ارمَدَتْ**; (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) *She secreted milk in her udder a little before her bringing forth*;

syn. **أَضَرَعَتْ**: (S, K:) or *she showed herself to be pregnant, and became large in her udder*; as also **أَضَرَعَتْ**: (AZ, T:) or *she secreted a little milk at the time of bringing forth*: (T:) or *she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva: or she secreted somewhat [of milk] at the time of bringing forth, or a little before it*: the epithet applied to her in this case is **مَرْمَدٌ** [without ة]. (M.) [See also **رَمَدَتْ**.] One says, **رَمَدَتِ الشَّانُ قَرَيْتُ رَيْتُ** [*The ewes have secreted milk in their udders, &c.*]: (IAqr, T, S:) *therefore prepare thou the أَرْبَاقَ: prepare thou the أَرْبَاقَ*: [i. e., *the loops into which their heads are to be inserted*]: for the ewes secrete milk in their udders only **عَلَى رَأْسِ الْوَلَدِ** [i. e. at the time of bringing forth, or when about to produce the young]. (S.) And [in like manner,] **رَمَدَتْ الْبَغْزَى فَرَيْتُ رَيْتُ**. (IAqr, T. [See also arts. رَمَقَ and رَمَقَ.])

4. **ارمَدَ**, as an intrans. v.: see 1, first sentence, in two places. — Also, (S, K,) inf. n. **ارْمَادٌ**, said of a man, (S,) *He was, or became, poor, needy, or indigent*. (S, K.) And **ارمَدَ الْقَوْمُ** *The people were, or became, afflicted with drought, barrenness, or dearth*, (A, K, TA,) *and their cattle perished* (K, TA) *in consequence thereof*. (TA.) — See also 1, last two sentences. — And see 2. — As a trans. v.: see 1, in the middle of the paragraph. **ارمَدَ عَيْنُهُ** *He*, (God, S, M, L, K,) and *it*, (weeping, A, TA,) *caused his eye to become painful and swollen, inflamed, or affected with ophthalmia*. (S, M, L, K, TA.)

9. **ارمَدُوا**: see 1, first sentence. — **ارمَدَ**, said of a man's face, i. q. **ارمَدَ** [as meaning *It became like the colour of رماد, or ashes*; or *it became altered by reason of anger*]. (A, TA.) — See also 1, last two sentences. — Also, inf. n. **ارْمَادٌ**, said of a camel, accord. to AA, *He ran vehemently*; and so **ارمَدَ**: or, accord. to AS, both signify *he went at random, heedlessly, headlong, or in a headlong course; and quickly*: (T:) or *he went quickly, or a quick pace*; accord. to some, specially said of the ostrich: (M, L:) or *he ran in the manner of the رَمْدُ* [meaning ostriches]. (A.)

Q. Q. 4. **ارْمَادٌ** [inf. n. of **ارْمَادٌ**] *The going, or acting, vigorously, or with energy*. (M, TA.)

**رَمَدَ**: see **رَمَادَةٌ**.

**رَمَدَ**, applied to water, *Turbid*: (T:) or *altered for the worse in taste and colour, though still drinkable*; (Es-Sijistānee, S, A, K;) as also **مَرْمَدٌ**. (Lh, L.) — And, applied to a garment, or piece of cloth, *Faded*; syn. **فَاسَخَ**; as also **أَرْمَدَ** [q. v.]. (A, TA.) — Also, (S, L, Msh, K,) and **ارْمَدَ**, (S, M, A, L, Msh, K,) and **مَرْمَدَ**, or **مَرْمَدٌ**, (accord. to different copies of the K,) *A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia*: (S, M, A, L, Msh, K:) fem. of the first **رَمَدَةٌ**, (Msh,) and of the second **رَمَدَةٌ**, (M, Msh,) [and pl. of the second **رَمَدَاتٌ**.] And

**رَمَدَةٌ** (S, M, L) and **رَمَدَةٌ** (M, A, L) *An eye painful and swollen, inflamed, or affected with ophthalmia*: (S, M, A, L:) pl. of the latter **رَمَدَاتٌ**. (A.)

**رَمَدَةٌ** *Ash-colour; the colour of رماد*; as also **رَمَدَةٌ**: (A in art. رَمَدَ:) *a colour like رَمَدَةٌ, inclining to blackness*; and so **رَمَدَةٌ**: (T in that art.:) *a colour inclining to that of dust*. (M.)

**رَمَدَةٌ** *ما تَرَكُوا إِلَّا رَمَدَةً حَتَّانَ*, (as in different copies of the K,) a phrase expl. in art. حَتَّانَ.

**رَمَدٌ** (S, M, K) and **رَمَدٌ** (K,) which latter is abnormal, (TA,) or **رَمَدٌ**, (so accord. to a copy of the T,) and **ارْمَدٌ** and **ارْمَدٌ**, (M, K,) *Ashes perishing, or coming to nought*: (S, K:) or *much in quantity, and very fine or minute*: (M, K:) or *reduced to the finest, or most minute, state*: (T, TA:) or **رَمَدٌ** signifies *burnt to the utmost degree, and reduced to the finest, or most minute, state*. (IAth, TA.)

**رَمَادٌ**: see **رَمَادٌ**.

**رَمِيدٌ**: see **رَمِيدٌ**.

**رَمَادٌ** *Ashes*; i. e. charcoal reduced to particles T, M) by being burnt; (T;) *burnt coals that have become mixed with dust, and extinguished, and reduced to particles*: (M:) and **رَمِيدَةٌ**, signifies the same; (S, M, K;) as also **ارْمِيدَةٌ**, like **ارْمِيدَةٌ**, (so in some copies of the K, and in a copy of the S,) or **ارْمِيدَةٌ**, like **ارْمِيدَةٌ**, (so in other copies of the K,) or **ارْمِيدَةٌ**; (so in two copies of the S, there said to be like **ارْمِيدَةٌ**, and so in the M;) as some say; or **ارْمِيدَةٌ** is a pl. of **رَمَادٌ**, as is also **ارْمِيدَةٌ**; and **ارْمِيدَةٌ**, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though **ارْمِيدَةٌ** also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [**رَمَادٌ** is a coll. gen. n.;] and **رَمَادَةٌ** [is its n. un., and as such] signifies *a portion thereof*. (M.) [Hence] one says, **فُلَانٌ كَثِيرُ رَمَادِ الْقِدْرِ** [lit. *Such a one has many ashes of the cooking-pot*]; meaning † *such a one is very hospitable; has many guests*: (Mgh in art. عَرَضَ:) [and so **هُوَ كَثِيرُ الرَّمَادِ**]; and **هُوَ عَظِيمُ الرَّمَادِ** † *he has many guests*: because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And **سَفَى الرَّمَادُ فِي وَجْهِهِ** [lit. *Ashes were blown and scattered in his face*]; meaning † *his face became altered*. (A, TA.) — **مَاءُ الرَّمَادِ** is a term applied in the present day to *Lixivium, or lye*; i. e. *water infused with wood-ashes*.]

**رَمَادَةٌ** *Perdition, destruction, or a state of destruction*; (S, Msh;) as also **رَمَدٌ**. (T, S.) Hence, (S, Msh,) **عَامُ الرَّمَادَةِ** *The year of perdition or destruction*, (S, Msh, K,) or *of drought*, (A,) in the days of 'Omar, (S, Msh, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Msh, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Msh) long cor-

tinuing, (S,) wherefore it was thus called, (S, M,) because the earth became like ashes by reason of the drought; (Mḡb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) — See also رَمَادُ.

رَمَادِي A sort of grapes, of Et-Taif, of a dusty black colour. (M.)

رَامِدٌ [Perishing: or becoming like رَمَاد, or ashes: or] perishing by becoming old and worn-out, and having no goodness and lastingness. (En-Naḍr, T, L, TA.)

رَمْدٌ Of the colour of رَمَاد [or ashes]; (S, M, K;) [ash-coloured; ashy;] of a dusty colour in which is a duskiness, or dinginess: (S;) [fem. رَمْدَاءُ: and pl. رَمْدٌ.] Hence رَمْدَاءُ applied to A female ostrich: (S, K;) [and رَمْدٌ applied to ostriches: (see 9, last sentence:)] and hence also رَمْدٌ applied to gnats (T, S, A, I, K) of a certain species: (T;) and you say نَعَامَةٌ رَمْدَاءُ (M, A) i. e. [an ostrich or a female ostrich,] of an obscure black hue, like the colour of ashes: (M:) and ظَلِيمٌ رَمْدٌ [a male ostrich of such a colour]:

(M:) and نَعَامٌ رَمْدٌ [ostriches of such a colour]: (A:) and ثِيَابٌ رَمْدٌ garments, or pieces of cloth, of a dusty colour in which is a duskiness, or dinginess; from رَمَاد. (T.) Lh asserts that the ر in this word is a substitute for ب. (M, L. [See اُرْبُد.]) — See also رَمْدٌ, in six places. — And see رَمْدٌ.

رَمْدَاءُ and اُرْمَدَاءُ and اُرْمَدَاءُ: see رَمَادٌ, in five places.

رَمْدٌ: see رَمْدٌ.

رَمْدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) secreting milk in her udder a little before her bringing forth; (Ks, T, TA;) as also رَمْدٌ: (Ks, T:) or both signify a she-camel having her udder shining, and infused with milk. (Ks, L in art. رَد.) [See also رَمْدٌ, in the second paragraph of this art.] — See also رَمْدٌ.

رَمْدٌ: see رَمْدٌ.

رَمْدٌ Flesh-meat roasted in live coals. (T, S,\*)

رَمْدٌ: see 2.

رَمْدٌ Going, or acting, vigorously, or with energy: (K, TA:) الجَارِي, in the explanation given in the K, is a mistake for الجَاد. (TA. [See Q. Q. 4.]])

## رمز

1. رَمَزٌ, (S, A, &c.) aor. 2, and رَمَزَ, (S, Mḡb, K,) inf. n. رَمَزٌ (S, A, Mḡb, K) and رَمَزٌ and رَمَزٌ, (K,) He made a sign, (S, A, Mḡb, K, TA,) in indication of a thing that might be shown or pointed out by utterance, with anything: (L, TA:) or with the lips; (S, A, K, TA;) as also رَمَزَ:

(TA in art. نَفَسٌ;) putting them in motion by speech not understood by means of utterance; not vocally manifested: (TA:) or with the lip: (Mḡb:) or with the eyebrow: (S, A, Mḡb:) or with the eyebrows: (K:) or with the eye: (Mḡb:) or with the eyes; (K;) as also رَمَزَ: (TA in art. نَفَسٌ;) or with the mouth: or with the hand or arm: (K:) or with the tongue, (K, TA,) by uttering a low voice: (K, B, TA:) but also applied to signify he made any sign or indication.

(B, TA.) You say, رَمَزَ إِلَيْهِ He made a sign to him with the lips, or eyebrow. (A.) And رَمَزَتْهُ The woman made a sign to him with her eye. (TA.) And رَمَزَ كَلِمَةً [He talked to him by making signs &c.]. (A.)

5: see 1, in two places.

8. رَمَزُوا [They made signs, or indications, in one or other of the manners described above, one to another]. You say, رَمَزُوا وَتَرَمَزُوا [I went in to them, and they made signs and indications, &c., one to another]. (A, TA.)

رَمَزٌ: } see رَمَزٌ.  
رَمُوزٌ: }

رَمَزٌ [Making frequent signs, in one or other of the manners described above; like رَمُوزٌ]. You say, رَمَزَتْ امْرَأَةٌ رَمَازَةً A woman who makes frequent signs, &c.; who has a habit of doing so; syn. رَمَزَتْ غَمَازَةً. (TA.) And رَمَزَتْ بِغَمَازَةٍ [A girl who makes frequent signs with her hand or arm, who does the like with her eye, who does the like with her mouth, who does the like with her eyebrow]. (A, TA.) — Hence, (S, TA,) رَمَازَةٌ signifies [also] An adulteress, or a fornicatress: (Sh, S, K:) a prostitute: (A:) because she makes signs with her eye. (S, TA.) [See also رَمَازَةٌ.]

رَمُوزٌ Making a sign, as [with the lips, &c., as described above, or] with the hand, or arm, or with the head: pl. [or rather quasi-pl. n.] رَمُوزٌ. In the Kur iii. 36, instead of رَمَزَا, some read رَمُوزَا; meaning as here explained: and some read رَمُوزَا, meaning doing so mutually; pl. of رَمُوزٌ [which is an intensive form, meaning, making frequent signs &c.; like رَمَازٌ]. (Bḍ.)

## رمس

1. رَمَسَ, (S, M, Mḡb, Mḡb,) aor. 2, (M, Mḡb, Mḡb) and رَمَسَ, (M, Mḡb,) inf. n. رَمَسٌ, (A, Mḡb, K,) He buried him, or it; (S, M, A, Mḡb, Mḡb, K;) namely, a dead person; a corpse: (S, Mḡb, Mḡb:) this is [said to be] the primary signification: (A:) as also رَمَسَ: (S, Mḡb:) or he buried him, and made the earth even over him. (TA.) It is said in a trad. of Zeyd Ibn-Ṣoohān, ثَمَرُ ارْمُسُونِي Then do ye bury me: or it may mean, conceal my grave, and make it even with the ground. (Mḡb.) — He poured, (M,) or scattered, (A,) dust, or earth, upon it; (M, A;) namely, anything. (M.) You say also, رَمَسَ رَمْسَةً [in this sense]. (A.) And رَمْسَاهُ بِالرَّيْبِ

We filled it up with dust, or earth. (M.) And it is said in a trad. of Ibn-Maḡkīl, ارْمُسُوا قَبْرِي, meaning Make ye my grave even with the ground; not gibbous, or elevated. (TA.) — He concealed, and covered, him, or it: this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الشَّيْءَ, aor. 2, inf. n. رَمَسٌ, He, or it, effaced, or obliterated, the traces, or remains, of the thing. (M.) And الرِّيحُ تَرْمُسُ الْآثَارَ بِمَا تَرْمُسُ, [The wind effaces the traces, or remains, by what it raises, of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ فُلَانٍ They concealed the grave of such a one, and made it even with the ground. (S.) And رَمَسْتُ الْخَبْرَ, (K, Mḡb,) and الْحَدِيثَ, (TA,) I concealed the news, or information, (K, Mḡb,) and the story. (TA.) And رَمَسْتُ عَلَيْهِ الْخَبْرَ, (S, M,) and الْأَمْرَ, (A, A,) I concealed from him the news, or information, (S, M,) and the affair. (A, A.) — رَمَسَتْ حُبِّي فِي قَلْبِي The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart. (A, TA.) — رَمَسْتُ بِحَجَرٍ, (S,) inf. n. رَمَسٌ, (K,) I cast a stone at him. (Ibn-Abbād, S, K,\*)

4: see 1, first signification.

8. ارْمَسَ فِي الْمَاءِ (Mḡb, Mḡb) or ارْمَسَ فِي الْمَاءِ (K) [He immersed himself in the water]; or so that his head and whole person became concealed therein; the doing of which by one fasting is forbidden in a trad.: (Sh, Sḡh:) or not remaining long in the water; (Mḡb, TA;) whereas ارْمَسَ and ارْمَسَ denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِمُ الْفَاسِدُ يَرْمَسُ وَلَا يَنْغَمَسُ The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein. (TA.)

رَمَسٌ Dust, or earth: (Mḡb:) or dust with which the wind effaces traces or remains: (M:) or dust, or earth, that is scattered upon a corpse: (A:) or dust, or earth, of a grave: (S, Mḡb, K:) an inf. n. used as a subst. (S, Mḡb, Mḡb.) — Hence, (Mḡb,) A grave; (M, A, Mḡb, K;) as also رَمَسٌ and رَمَسٌ: (K:) or a grave that is made even with the surface of the ground; not elevated: (TA:) and رَمَسٌ signifies the place of a grave; (S;) or of a رَمَسٌ: (TA:) the pl. [of pauc.] of رَمَسٌ is رَمَسَاتٌ (M, K) and [of mult.] رَمُوسٌ. (M, Mḡb, K.) — A low, gentle, or soft, sound or voice. (M, TA.)

رَمَسٌ: see رَمُوسٌ, in two places.

الرَّمَسَاتُ (AHn, M, A, K) and الرَّمُوسُ (AHn, S, M, &c.), [each pl. of الرَّمَسَةُ,] The winds that bury traces or remains; (K;) the winds that raise the dust, and [spread it so as to] bury traces or remains: (S;) or the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land. (AHn, M.) — رَمُوسٌ also signifies Flying things (طَيْرٌ) that fly by night: or any creeping thing (دَابَّةٌ) that comes forth by night (ISH, K)

is called رَامِسْ. (ISh.) — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.)

رَامِسْ : } see رَمَسْ; for the latter, in two places.  
رَمَسْ :

رَمَسْ Buried; as also رَمَسْ (M, TA:) having dust, or earth, poured upon it; as also the latter epithet. (TA.) — خَبَرٌ مَرْمُوسٌ Concealed news or information. (TA.)

وَقَعُوا فِي مَرْمُوسَةٍ مِنْ أَمْرِهُمْ They fell into a state of confusion in respect of their affair, or case. (IAar, M.)

### رمض

1. رَمَضَتْ عَيْنُهُ (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. رَمَضَ, (Mgh,) His eye had in it what is termed رَمَضَ [q. v.]. (S, Mgh, K.) And رَمَضَ, [aor. and] inf. n. as above, He had what is termed رَمَضَ. (M.) — رَمَضْتُ إِلَيْهِ, aor. ٤, inf. n. رَمَضَ, I looked towards him, or at him, with the most secret look. (O, TA.)

4. اَرْمَضَهُ (It (disease) caused him to have what is termed رَمَضَ. (M.)

رَمَضَ Filth, [or foul matter,] (S, Mgh,) or white filth, (K,) or tough, or dry, white filth, (A,) that collects, (S, A, K,) or concretes, (Mgh,) in the inner corner of the eye: (S, A, Mgh, K:) if fluid, it is called غَمَضَ: (S:) or it is in the side of the eyelashes: (ISh, TA in art. غَمَضَ:) or what is fluid; what is concrete being termed غَمَضَ: or i. q. غَمَضَ, i. e. dirt which the eye emits: or smallness and sticking of the eye. (M.) You say, رَمَضَ مِنْ أَسَاةِ الرَّمَضِ سَرَّهُ الْغَمَضَ [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices]: for رَمَضَ is a fresh fluid; and that is better than the tough, or dry. (A, TA.)

الشَّعْرَى [dim. of رَمَضَا, fem. of رَمَضَ]. — الرَّمِضَاةُ [i. q. الشَّعْرَى الْغَمِضَاةُ, i. e., Procyon; (see الشَّعْرَى);] one of the two stars of the ذِرَاعِ: so called because of its smallness and its littleness of light [in comparison with the other شَّعْرَى, which is Sirius]. (M.)

أَرْمَضَ A man (S, Mgh, Mgh) having, in his eye, what is termed رَمَضَ: (S, M, Mgh, Mgh, K:) fem. رَمَضَا: (Mgh, K:) and pl. رَمَضَ. (TA.)

### رمض

1. رَمَضَتِ الْأَرْضُ (Mgh,) and الْحَجَارَةُ (A, Mgh,) [aor. ٤,] inf. n. رَمَضَ, (A,) The earth, or ground, (Mgh,) and the stones, (A, Mgh,) became vehemently heated by the sun. (A, Mgh.) — رَمَضَ يَوْمُنَا (S, A, Mgh, K,) aor. as above, (S, Mgh,) and so the inf. n., (S, A, Mgh,) Our day became intensely hot. (S, A, Mgh, K.) — رَمَضَ said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) He had his feet burnt (A, Mgh, TA) by the ground, or stones, vehemently heated by the sun, (A,) or by the

vehemence of the heat: (Mgh, TA:) or he was smitten, or affected, by the heat of the sun: (Ham p. 173:) and رَمَضَتْ قَدَمُهُ his foot was burnt by the ground, or stones, vehemently heated by the sun. (S, Mgh, K.) In like manner you say, رَمَضَتِ الْفِصَالُ The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby: then is the prayer of the period called الشَّحَى: (S:) or had their feet burned by the ground, or stones, thus heated: (Mgh, Mgh:) or lay down in consequence of the intense heat of the sand, and the burning of their feet. (IAth.) And رَمَضَتْ الْغَنَمُ The sheep, or goats, from pasturing in intense heat, had their livers ulcerated, (S, K,) and their lungs affected with dropsy: (S:) or had their lungs and livers affected with dropsy, and ulcerated. (L.) And رَمَضَتْ عَيْنُهُ His eye became hot, so that it almost burned: the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) — Also, said of a man fasting, His inside became vehemently hot (Fr, K) by reason of intense thirst. (Fr, TA.) — And, said of a man, He went upon ground, or stones, vehemently heated by the sun. (TA.) — And He returned from the desert to the region of cities, towns, or villages, and of cultivated land. (L, TA.) — You say also, رَمَضْتُ مِنَ الْأَمْرِ and رَمَضْتُ لَهُ and رَمَضْتُ لَهُ [meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it]: (A:) [for] مِنْ كَذَا رَمَضَ signifies † he was distressed and disquieted by reason of such a thing: (S, K, TA:) and رَمَضَ رَمَضَ لِفُلَانٍ † he grieved for such a one; i. q. رَمَضَ, accord. to the [S and] L [and CK]: or i. q. رَمَضَ لَهُ, [but this I think a mistranscription, for you say رَمَضَ عَلَيْهِ, not رَمَضَ لَهُ,] accord. to the O and [some copies of the] K. (TA.) — رَمَضَهُ: see 4. — رَمَضَ الْغَنَمَ, (K,) aor. ٤, inf. n. رَمَضَ, (TA,) He pastured the sheep, or goats, upon ground vehemently heated by the sun, (K, TA,) and made them to lie down upon it; (TA;) as also رَمَضَهَا; and رَمَضَهَا, (K, TA,) inf. n. رَمَضَ. (TA.) — رَمَضَ الشَّاةَ, aor. ٤, (S, M, K,) inf. n. رَمَضَ, (S, M,) He claved the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked: (S, K:) or he kindled a fire upon stones, then claved the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it: when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also رَمَضَ الشَّاةَ — and رَمَضَ اللَّحْمَ [The flesh was dressed in the manner above described]. (TA.) — رَمَضَ, if used, is the verb whereof رَمَاضَةٌ, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies It (a large or broad knife or blade) was, or became, sharp. (TA.) — رَمَضَ التَّصَلَ, (S, K,) or رَمَضَ التَّصَلَ, (A,) aor. ٤, and ٤, (S, K,) He put the blade between two smooth stones, and then beat it, to make it thin: (ISk, S, K:) [but in the text of

the K, as given in the TA, the word rendered “stones” is omitted:] or he beat the razor between two stones, in order that it might become thin; as also رَمَضَ. (A.)

2. رَمَضَ, inf. n. تَرْمِضُ (S, A, K,) originally signifies He attributed to him رَمَاضَ [meaning the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground: or † the giving pain:] and hence, as this results from tardiness, (A, TA,) — † He waited expecting him a while: (Ks, Jm, S, A, O:) or a little while, and then went away. (Sh, K.) IF says that the ر may be original, or it may be a substitute for ب. رَمَضْتُ الصَّوْمَ: see رَمَضَ. — رَمَضْتُ الْغَنَمَ I purposed fasting or the fast [app. during the month of رَمَضَانَ]. (Sgh, K.)

4. أَرْمَضَنِي الرَّمَضَاةُ The ground, or stones, vehemently heated by the sun, burned me. (S.) And أَرْمَضَهُ الْحَرُّ The heat burned him; (K, TA;) as also رَمَضَهُ, aor. ٤. (TA.) And أَرْمَضَ الْقَوْمَ الرَّمَضَاةُ (Jm, A, K) The heat distressed the people, or company of men; (Jm, K;) so that it hurt them. (K.) You say also, غَوَّرُوا بَنًا فَقَدْ أَرْمَضْتُمُونَا (Jm, A) Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]. (Jm, TA.) — [Hence,] رَمَضَهُ † It (anything, AA) pained him. (AA, K.) And رَمَضَهُ الْأَمْرُ † [The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) — رَمَضَ الشَّاةَ: see 1. — رَمَضَ الْهَوَى: see 1. = رَمَضَ الْهَوَى: see 1, last signification.

5. تَرْمَضَ الْقَبَاةُ He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became disunclered, or dislocated, and so they were taken: (A:) or he hunted them during the vehement midday-heat, (S, K,) pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them. (S, TA.) — تَرْمَضَ also signifies The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit; syn. غَثِيَانُ النَّفْسِ. (IAar, K.)

8. ارْتَمَضَ He burned by reason of vehement heat, or † of grief. (Har p. 442.) — ارْتَمَضَتْ كَبِدُهُ His liver became in a corrupt, or disordered, state. (S, O, K.) And ارْتَمَضَ الرَّجُلُ The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAar, L.) — See also رَمَضْتُ مِنَ الْأَمْرِ, in three places. — ارْتَمَضَتِ الْفَرَسُ به The horse, or mare, leaped with him: (K:) so said Mudrik El-Kilābee: as also ارْتَمَضَتْ. (Abou-Turāb, TA.)

رَمَضَ The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K:) or vehemence of heat; (Mgh, Mgh;) as also رَمَضَا: (Mgh, TA:) or the heat of the stones, arising from the intense heat of the sun: or the burning of the intense heat of summer: or heat. (TA.) — [Hence the saying,] هَذَا مِنْ رَمَضِ الْأَمْرِ رَمَضَ † [Distress and disquietude, or grief,



crept into me from, or in consequence of, this thing: see *رَمَضْتُ مِنَ الْأَمْرِ*.] (A, TA.)

*رَمَضَ* (TA,) and *أَرْضَ رَمَضَ* (A, TA,) [Pebbles, and ground or land,] *vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon.* (A.) And *أَرْضَ رَمَضَ* Land of which the stones are *vehemently heated by the sun.* (S.) [See also *رَمَضًا*.] — *رَمَضَةٌ* + A woman whose thighs rub each other. (Ibn-'Abbād, Sgh, K.)

*وَجَدْتُ فِي جَسَدِي رَمَضَةً* + I felt in my body what resembled *مَلِيْلَةٌ* [or fever in the bones]. (TA.)

*رَمَضًا*, a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] *Ground or land, (S, K,) or stones, (A, Mgh, Mgh,) or sand, (IAth,) vehemently hot: (K:) or vehemently heated by the sun: (S, A, Mgh, Mgh:) or vehemently hot and burning. (IAth.)* [See also *رَمَضٌ*.] — It is also *syn. with رَمَضٌ* as expl. above: see the latter word. (Mgh, TA.)

*سَحَابٌ رَمَضِيٌّ*, and *مَطَرٌ رَمَضِيٌّ*, Clouds, and rain, in the end of summer and the beginning of autumn: (K, TA:) because arriving at the period when the sun is [intensely] hot. (TA.) — *الْمَيْرَةُ الرَّمَضِيَّةُ* The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July]. (M in art. *رَمَضٌ*.) [See art. *مِير*.]

*رَمَضَانٌ* (S, Mgh, Mgh, K,) and *رَمَضَانٌ* alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Mgh, TA,) and in poetry, (TA,) but not *الرَّمَضَانُ*, for this is incorrect, (Mgh,) *The ninth of the Arabian months: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or ثَانِيٌّ, (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Mgh, K:) [see *زَمَنٌ*:] or from *رَمَضٌ* said of a man fasting, expl. above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K;) from *رَمَضَهُ*, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is *رَمَضَانَاتٌ* (S, Mgh, K) and *أَرْمَضَةٌ* (S, Mgh) and *أَرْمَضَةٌ* (L, K) and *رَمَضَانُونَ* (K) and *رَمَاضِينَ*, (Yoo, Sgh, L, Mgh,) like *شَعَابِينَ*, (Mgh,) and *أَرْمَضٌ*, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — It is said in a trad. that *رَمَضَانٌ* is *One of the names of God*; but this trad. is pronounced by El-Beyhaḳee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Mgh;) [except Mujāhid; for] it is related that Mujāhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here men-*

tioned; (TA;) or it refers to the meaning of † *The Forgiving; or He who obliterates sins.* (K.)

*رَمِيضٌ*: see *مَرْمُوضٌ*. — Also *Made thin by being beaten between two stones: (A:) sharpened: (S, K:) sharp: (K, TA:) applied to a knife; (Sh;) and to such as is termed شَفْرَةٌ; (S, K;) and to a نَصْل [or blade]; (S;) and to a razor (مُوسَى), as also رَمِيضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (S:) it is of the measure فَعِيل in the sense of the measure مَفْعُول: (TA:) or it may be in the sense of the measure فاعِل, from رَمَضَ, though this verb may not have been heard. (Sgh, TA.)*

*رَمَاضَةٌ*: see *رَمَضٌ*.

*رَمَضَانُ* said to be an anomalous pl. of *رَمَضَانٌ*, q. v. (IDrd, K.)

*مَرْمُوضٌ* The place in which a sheep, or goat, is dressed in the manner described above in the explanation of *رَمَضَ الشَّاةُ*. (S, TA.)

*مَرْمُوضٌ* Flesh-meat dressed in the manner described above in the explanation of *رَمَضَ الشَّاةُ*: (S:) or roasted flesh-meat, such as is termed *كُنَيْسٌ*, [a word with which I have not met except in this place,] which is nearly the same as *حَنِيدٌ*, save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it; as also *رَمِيضٌ*. (TA.)

## رمق

1. *رَمَقَهُ*, (S, Mgh, K,) aor. *رَمَقَ*, (S, Mgh,) inf. n. *رَمَقٌ*, (S,) *He looked at him, or it; (S, TA;) as also رَامَقَهُ: (TA:) or he glanced lightly at him, or it; looked at him, or it, lightly, from the outer angle of the eye: (IDrd, K, TA:) or he looked long at him, or it; (Mgh;) or so رَمَقَهُ بَعِيْنَهُ, aor. and inf. n. as above: (Mgh;) whence, in a trad., رَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh;) or رَمَقَهُ بَصْرِيٌّ and رَامَقَهُ signify *I followed him with my eye, paying attention to him, and watching him: (TA:) and رَامَقَهُ, (TA,) inf. n. رَمَاقٌ, (K, TA,) he looked at him from the outer angle of the eye with a look of enmity: (K, TA:) and رَمَقَهُ, inf. n. رَمِيقٌ, he looked at him long from the outer angle of the eye with anger or aversion: (TA:) and رَمَقَ, inf. n. as above, he continued looking; like رَمَقَ. (S, TA.)**

2. *رَمَقَهُ* He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] *هَمَرٌ يَرْمِقُونَهُ بَشْيٌ* They give him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) — [The inf. n.] *تَرْمِيقٌ* also signifies *The scanting of fodder and drink.* (JK.) — [And *The drinking little by little.*] One says, *رَمَقَتْ رَمَقَ الْبَعْزَى قَرْمَقَ رَمَقَ*, meaning [The she-goats have secreted milk in their udders: therefore] *drink thou their milk little by little; drink thou &c.: (IF, K, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because*

they will bring forth after a while. (K, TA.) [See also arts. *رَمَدٌ* and *رَبَقٌ* and *رَنْقٌ*: and see 5 in the present art.] — Also *The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby.* (K, TA.) [See also 3.] You say, *هُوَ يَرْمِقُ فِي الشَّيْءِ* He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) And *رَمَقَ عَلَى مَزَادَتَيْكَ* Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself. (O, TA.) — And *The interlarding, or embellishing, of speech, or discourse, with falsehood; تَرْمِيقُ الْكَلَامِ* signifying *تَلْفِيقُهُ*; (Ibn-'Abbād, K;) as also *تَرْبِيقُهُ*. (Ibn-'Abbād and K in art. *رَبَقٌ*.) You say, *رَمَقَ الْكَلَامَ* He interlarded, or embellished, the speech, or discourse, with falsehood, (تَلَفَّقَهُ, Z, or تَلَفَّقَ, JK,) [adding] thing after thing, or thing by thing. (Z, TA.) — See also 1, in two places.

3. *رَمَقَ* seems to signify *He strove, or contended, to retain what remained in him of life.* And hence, as implying this meaning, *He was at the last gasp*: see *مَرَامِقٌ*, below. Whence, app., the inf. n. *مَرَامِقَةٌ* signifies † *The having little friendship [remaining in the heart].* (KL.) [See, again, *مَرَامِقٌ*.] One says, *هَذِهِ الشَّجَلَةُ تُرَامِقُ بِعَرْقِي*, *لَا يَحْيَا وَلَا يَمُوتُ*; or *لَا يَحْيَا وَلَا يَمُوتُ*; [as though meaning, accord. to the former reading, *This palm-tree strives to retain life with a root, being neither alive nor dead; or, accord. to the latter reading, with a root that is neither alive nor dead;*] (S; [in one of my copies of which I find only the former reading; and in the other, both readings;]) or *هَذِهِ الشَّجَلَةُ تُرَامِقُ بِعَرْقِي* means *this palm-tree is neither alive nor dead.* (K.) And *يَدَارِيهِ فُلَانٌ بِرَامِقٍ عَيْشِهِ* i. e. *يَدَارِيهِ* [app. meaning *Such a one strives by artful means to preserve his life.*] (TA.) — [The inf. n.] *رَمَاقٌ* also signifies *The being hypocritical, or acting hypocritically; (K, TA;) [like رَمَاقٌ; see 3 in art. رَفَقٌ;] which is nearly the same in meaning as مَدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the "Ghareebeyn." (TA.) — رَامَقَ الْأَمْرَ, (S, K,) inf. n. *مَرَامِقَةٌ*, (TA,) *He did, or performed, the thing, or affair, unfirmly, or unsoundly.* (S, K, TA.) [See also 2.] — See also 1, in three places.*

4. *رَامَقَ* is said by Golius, on the authority of a gloss in the KL, to signify *He rendered water turbid; for ارْتَقَ.*

5. *تَرَمَقَ* He drank milk little by little. (K.) [See also 2.] And *He supped, or sipped, water,* (S, K,) &c., *sup after sup, or sip after sip.* (K.)

9. *ارْمَقَ* It (a skin, or hide, إِهَابٌ) was, or became, thin. (K.) — Hence, said of life or the means of subsistence (الْعَيْشُ) [as meaning † *It was, or became, narrow in its circumstances, or scanty; like رَمَقَ.*] (TA.) — It (an affair, S, or a thing, IDrd, K) was, or became, weak; (IDrd, S, K;) and so *ارْمَاقٌ* said of a rope: (S, K;) or the former verb, said of a rope, it was, or became, weak in its strands. (IDrd, TA.) — *ارْمَقَتِ الْغَنَمُ* The sheep, or goats, died: (IDrd, K;) and *ارْمَاقَتْ* they (sheep, or goats,) perished, or died,

by reason of leanness, or emaciation: (Ibn-'Abbād, TA:) or *ارمق* signifies *he perished, or died, by reason thereof.* (K.) — *ارمق الطريق* The road was, or became, long. (TA: but the verb is there written without the sheddeh.)

11: see 9, in two places.

*رَمَقَ* The remains of life, (Lth, K,) or of the spirit, (S, Mgh, Msh,) or of the soul; (IDrd, TA;) or the last breath: (TA:) and applied also to strength: (Msh:) pl. *أَرْمَاقُ*. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death *رَمَقَ الرَّمَقِ*, i. e. [What will stay, or arrest, the remains of life; or] what will maintain, and preserve, the strength. (Msh.) [In like manner, also,] one says, of sustenance, *يُمْسِكُ الرَّمَقَ* [It stays, or arrests, the remains of life; or maintains the strength]. (S, Msh, K.) — See also *رُمُقَةٌ*. — Also A flock of sheep, or herd of goats: (S, K:) a Pers. word, (S,) arabicized, (S, K,) from *رُمَ*. (K.)

*رَمَقَ* Sustenance that stays, or arrests, the remains of life; or that maintains the strength; expl. by *يُمْسِكُ الرَّمَقَ*. (IF, Msh, K.) — [And accord. to Golius, on the authority of a gloss in the KL, *رَمَقَ* is used for *رَوْنَقَ*, as signifying *Fairness, beauty, or brightness*: and also as meaning *Bright, and clear.*]

*رُمُقَى*, a pl., signifying *Poor men, who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength*: — and *envying persons*: sing. *رُمُقَى* and *رُمُوقَى*: (IAqr, K, TA:) which signifies one who looks at men from the outer angle of the eye and with envy. (IAqr, TA.)

*رَمَقَ* مَا فِي عَيْشِهِ إِلَّا رَمَقَةٌ (JK, K,) with *danim*, (K,) or *رُمُقَةٌ*, (S, [so in both of my copies,]) and *رَمَاقَى*, (S,) or *رَمَاقَى*, (JK,) or both, and *رُمُقَى*, (K.) There is not in his means of subsistence save what is but just sufficient: (S, K:) or a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength. (K.) The Arabs said, *مَوْتُ لَا يَجْرُ إِلَى عَارٍ خَيْرٌ* [Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance]. (Yaqkoob, TA.)

*رُمُقَةٌ*: see the next preceding paragraph.

*رَمَاقَى*: see *رُمُقَةٌ*, in two places.

*رَمَاقَى*, Straitness, or narrowness, of the means of subsistence. (K. [In the CK, for *الضيق* is put *الضيق*, which makes the meaning to be "strait," or "narrow," as applied to the means of subsistence.]) — See also *رُمُقَةٌ*.

*رُمُوقَى*: see *رُمُقَى*.

*رُمُقَى* Weak; (K;) applied to a man. (TA.)

*رَمَاقَى*, applied to a man, i. q. *رَمَقَى* [i. e. Having, or retaining, remains of life: a possessive epithet, of the class of *لَا يَبْنُ* and *تَأْمُرُ* &c.]. (TA.) — See also *رُمُقَى*. [And see *رَمَاقَى*.] —

Also The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it; (K;) also called *رَامِجٌ* and *مِلْوَانٌ*: he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place: mentioned by Lth and by IDrd; and thought by the latter to be not a genuine Arabic word. (TA.)

*حَبْلُ أَرْمَاقٍ* [in which the latter word is a pl., like *حَبْلُ أَرْمَاقٍ* in the phrase *حَبْلُ أَرْمَاقٍ*,] A rope that is weak, (S, K, TA,) old and worn out. (TA.)

*مُرْمَقٌ* and *عَيْشٌ مُرْمَقٌ* Mean, paltry, or scanty, means of subsistence. (S, O.) And *هُوَ مُرْمَقٌ الْعَيْشِ*, (A'Obeyd, K,) and *مُرْمَقَةٌ*, (IDrd, K,) He is one who has mean, paltry, or scanty, means of subsistence: (A'Obeyd, K:) or he is straitened in the means of subsistence. (IDrd, K.) — *مُرْمَقٌ* also signifies Anything bad, or corrupt. (TA.)

*مُرْمَقٌ*: see the next preceding paragraph, in two places.

*مُرَامِقٌ* One who is at the last gasp. (TA.) [See also *رَامِقَى*.] — And † One who has but little love, or affection, for thee remaining in his heart. (S, K.)

*يَرْمُوقَى* A weak-sighted man. (IDrd, K.)

## رمك

1. *رَمَكَ بِالْمَكَانِ*, (S, Msh, K,) aor. *رَمَكَ*, (S,) inf. n. *رَمَوْكَ*, (S, K,) He remained, stayed, dwelt, or abode, in the place, (S, Msh, K,) not quitting it: or he did so being fatigued, or wearied, or distressed: (K:) or *رَمَكَ* signifies he (a man) made his home, or constant residence, in a country, or town. (AZ, TA.) — *رَمَكَتِ الْبَاشِئَةُ*, (O,) or *الْإِبِلُ*, (K,) inf. n. as above, (O,) The cattle were confined, (O,) or the camels kept constantly, (K,) at the water, (O, K,) and were fed with fodder. (O.) — *رَمَكَ فِي الطَّعَامِ*, aor. and inf. n. as above, [app. He kept constantly to the food;] he loathed nothing of the food: and so *رَجَنَ*, aor. *رَجَنَ*, inf. n. *رَجُونٌ*: (L, TA:) both mentioned by Lh. (TA in art. *رجن*.) — *رَمَكَ*, said of a man, also signifies He was, or became, lean, or emaciated, and what was in his hands went away. (O, TA. [See also 9: and see *رَمَكَةٌ*, as applied to a man.]) — [It seems also that this verb is used in a similar sense in relation to a beast; like *ارمك* said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, *هَذِهِ دَابَّةٌ رَامِكَةٌ*, as though meaning This is a lean beast: and *رَمَكَتْ*, inf. n. *رَمُوكَ*, as though meaning It was, or became, lean.]

4. *أَرَمَكْتَهُ* I made him to remain, stay, dwell, or abide, in a place, (S, K,) not quitting it. (K.) — And *ارمك الإبل* He (a pastor) kept the camels constantly at the water, and fed them with fodder. (TA.)

9. *ارمك* He was, or became, of the colour

termed *رَمَكَةٌ*: said of a camel in this sense [and in another expl. in what follows]. (S, K.) — It (a thing, Ibn-'Abbād, O) was, or became, thin, or slender. (Ibn-'Abbād, O, K.) And He (a camel) was, or became, lean, lank, light of flesh; slender; or lean, and lank in the belly; and emaciated. (Ibn-'Abbād, O, K. [In the CK, *نَبَكٌ* is erroneously put for *نَبَكٌ*.])

10. *اسْتَرَمَكَ الْقَوْمُ* † The people were deemed ignoble; (K, TA;) as being likened to the *رَمَكَةٌ*. (TA.)

*رَمَكٌ*: see *رَمَكَةٌ*. — In the saying of Ru-beh,

\* *يَرْبُضُ فِي الرُّوثِ كِبْرُؤُونَ الرَّمَكِ* \* [That lies down upon his breast in the dung of horses, or similar beasts, like the jude, or hach, of the *رَمَكِ*], AA says, *الرَّمَكِ*, here, is from the Pers. *رَمَه* [which means a "herd," "flock," "troop," or the like]; and he adds that the people's saying that it means *الرَّمَكَةُ* is a mistake. (O, TA. [Perhaps, however, AA knew not *رَمَكٌ* as a coll. gen. n. of which *رَمَكَةٌ* is the n. un.; for as such it seems to me more reasonable to regard it in this instance.])

*رَمَكَةٌ* A certain colour of camels; accord. to A'Obeyd, a dun colour; i. e. a *كُمَةٌ* [or brown hue] so intense as to have in it a blackness: (S:) thus explained by Aq: (TA:) or, in the colours of camels, brownness; i. e. redness intermixed with blackness: (Kr, TA:) or a colour more dusky, or dingy, than that which is termed *زُرْقَةٌ* [q. v.]: (Msh:) or the colour of ashes: (K:) or *وَرَقَةٌ* [which is a colour like that of ashes] inclining to blackness: or, as some say, *دُونَ الْوَرَقَةِ* [less intense than what is termed *ورقة*]: (TA:) it sometimes has for its pl. *رَمَكٌ*, with two damms. (ISd, TA.)

*رَمَكَةٌ* A mare: and [particularly] a *بُرْدُونَةٌ* [or mare of mean breed], (Lth, Mgh, K,) the female of the *بَرَادِينِ*, (S, Msh,) that is taken for breeding: (Lth, Mgh, K:) pl. *رَمَاقٌ*, (S, Mgh, Msh,) accord. to rule, (Mgh,) and *رَمَاقَاتٌ*, (S,) and *أَرَمَاقٌ*, (Fr, S, Mgh,) formed on the supposition of the elision of the *ة*, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is *رَمَكٌ*. (K.) — Also † A weak man. (K.)

*رَامَكٌ*: see the next paragraph, in two places.

*رَامَكٌ* Remaining, staying, dwelling, or abiding, in a place, (Msh, K,) not quitting: or especially, when fatigued, or wearied, or distressed. (K.) — See also 1, last sentence. — Also, and *رَامَكٌ*, (S, Msh, K,) the former of which is the more usual, or more approved, (TA,) A certain thing, black, (S, Msh, K,) like pitch, (Msh,) that is mixed with musk, (S, Msh, K,) and is then called (*يُجَعَلُ*) musk. (Msh.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: "Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus."] A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Akṭā', (O, TA,)

\* إِنَّ لَكَ الْفَضْلَ عَلَى صُحْبَتِي

\* وَالْبِسْكَ قَدْ يَسْتَضِجِبُ الرَّامِكَا

[Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with رَامِك]. (S, O.) — [رَامِك, from the Pers. رَامَك, is also the name of A certain astringent medicine, used as a remedy for dysentery &c. In the printed edition of the "Kánoon" of Ibn-Seenā (Avicenna), book ii. p. 253, it is erroneously written رَمَك.]

رَامِكُ Of the colour termed رَمَكَة (S, Mgh, K:) applied to a camel: fem. رَمَكَا. (S, Mgh.) The رَمَكَة is said by Honeyf-el-Hanátim, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) — A poet says, [applying it to dust,]

\* وَالْخَيْلُ تَجْتَابُ الْغَبَارَ الْأَرْمَكَا

[And the horses, or horsemen, cleave the dark brown, or ash-coloured, &c., dust]. (TA.) — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الرَمَكَة; said by I Ath to be fem. of الرَمَك. (TA.)

### رمل

1. رَمَلَ as syn. with رَمَلَ: see the latter in two places. — رَمَلَ الْحَصِيرُ, [aor. app. 2, and inf. n. رَمَل;] and رَمَلَهُ; He wove (نَسَجَ, A'Obeyd, T, or نَفَّ, A'Obeyd, S) the mat [of palm-leaves or the like]. (T, S.) [Or] رَمَلَ السَّرِيرَ, and [so in the M, but in the K "or"] رَمَلَ الْحَصِيرَ, aor. 2, inf. n. رَمَل, He ornamented the couch, and the mat, with جَوْهَر [i. e. jewels, precious stones, gems, &c.], and the like. (M, K.) [Or] رَمَلَ الْحَصِيرَ, and رَمَلَهُ, He made the weaving of the mat thin (Har p. 55.) And رَمَلَ النَّسْجَ, (M, K.) aor. and inf. n. as above; (TA;) and رَمَلَهُ, and رَمَلَهُ; (M, K; the last omitted in the TA;) He made the woven thing, or the weaving, thin. (M, K.) And رَمَلَ السَّرِيرَ, (S, K,) [aor. and] inf. n. as above; (TA;) and رَمَلَهُ; He wove (رَمَلَ) شَرِيطَ [or palm-leaves split and then plaited together], (S, O, K,) or some other thing, (S, O,) and made the same a bark (جَعَلَهُ ظَهْرًا) to the couch. (S, O, K.) [What is here called the "back" of the couch is app. so called as being likened to the back of a beast on which one rides: see رَمَالَ.] Accord. to IKt, رَمَلْتُ السَّرِيرَ [app. a mistranscription for السَّرِيرَ] and رَمَلْتُ أَرْمَلْتُهُ signify I move the سِر [or the سَرِير] with a شَرِيطَ of leaves, or fibres, of the palm-tree. (TA.) — [Hence,] رَمَلْتُ الْقَوْلَ and رَمَلْتُ الْوَصْفَ [+ I wove, i. e. composed, the saying and the description]. (Phrases cited in the TA from two modern poets.) — رَمَلَ, (T, S, M, Mgh, Mgh, K,) aor. 2, (T, Mgh, Mgh,) inf. n. رَمَلَانُ (T, S, M, Mgh, Mgh, K) and رَمَلَ (S, M, &c.) and رَمَلْتُ, (K,) said of a man, i. q. هَرَوَلَ [i. e. He went a kind of trotting pace, between a walk and a run] (S, Mgh, Mgh, K; [in the M said to be "less than هَرَوَلَ and above العَدُو";] app., Bk. I.

\* as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) he was quick in his manner of walking, (T, TA,) and shook his shoulder-joints, (TA,) leaping, (so in the T accord. to the TT,) or not leaping, (so in the TA,) in doing so; (T, TA;) while performing the circuitings round the Ka'beh, (T, Mgh, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkeh might know that there was in them strength; (T, TA;) and in going between Es-Safā and El-Marweh. (S, TA.) [It is also said of a camel: see رَمَلَ.] — رَمَلْتُ السَّنَةَ or رَمَلَ الْعَامُ as an inf. n. [app. of رَمَلَ السَّنَةَ or رَمَلَ السَّنَةَ] signifies The year's having little rain. (KL.) — رَمَلْتُ مِنْ زَوْجِهَا: see 4.

2. رَمَلَهُ, (M, TA,) inf. n. رَمَلْتُ, (TA,) He put رَمَلَ [i. e. sand] into it; namely, food; (M, TA;) and (TA) so رَمَلَهُ, (Ibn-'Abbād, K, TA,) aor. 2, inf. n. رَمَلَ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تُنْفَخَ الْقُدُورُ وَأَنْ يُرْمَلَ اللَّحْمُ بِالتَّرَابِ, meaning [He ordered that the cooking-pots should be turned upside-down, and] that the flesh should be stirred about and mixed with dust, in order that no use might be made of it. (TA.) — And He defiled, or smeared, him, or it, with blood; (S, M, TA;) namely, a man, (S,) or a garment, and the like; (M, TA;) and (TA) so رَمَلَهُ; (K, TA;) but in this sense also the former verb is the more chaste. (TA.) And رَمَلَ فُلَانٌ بِالْدمِ Such a one was defiled, or smeared, with blood. (T, TA.) [See also 4 and 5.] — In relation to speech, or language, (TA,) التَّرْمِيلُ signifies i. q. التَّرْنِيفُ; (K, TA; [in the CK, erroneously,]) i. e., [as inf. n. of رَمَلَ, The adulterating it, corrupting it, or rendering it unsound, or untrue; and as inf. n. of رَمَلَ, its being [adulterated, corrupted, or] unsound, or untrue. (TA. [See the pass. part. n., below.]) — See also 1. — And see 4.

4. رَمَلَ It (a place) became sandy; had رَمَلَ in it or upon it. (Mgh.) — [And He clave to the sand.] — And [hence,] + He became poor: (Mgh:) or + his provisions, or travelling-provisions, became difficult to obtain, and he became poor: (Mgh:) or his travelling-provisions went: (Mgh:) and أَرْمَلُوا + their provisions, or travelling-provisions, became exhausted, or consumed: (A'Obeyd, T, S, M, K, TA:) from الرَّمْلُ; (Mgh, TA;) as though [he or] they clave to the sand; (TA;) like أَدْقَعَ, (Mgh,) or أَدْقَعُوا, (TA,) from الدَّقْعَةُ; (Mgh, TA:) or from رَمَلَ meaning "little rain:" or from أَرْمَلَ الْحَصِيرَ and رَمَلَهُ meaning "he made the weaving of the mat thin:" (Har p. 55:) and أَرْمَلُوا زَادَهُمْ + They exhausted, or consumed, their provisions, or travelling-provisions. (K, TA. [In the TT, as from the M, أَخَذُوهُ is erroneously put for أَنْفَذُوهُ, the explanation in the TA.]) — And [hence,] أَرْمَلْتُ, (Yz, T, S, Mgh,) or, accord. to Sh, أَرْمَلْتُ مِنْ

رَمَلْتُ, or رَمَلْتُ مِنْ زَوْجِهَا, (T, accord. to different copies;) and رَمَلْتُ [alone], (K, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرْمِيلُ; (TA;) + She (a woman) became such as is termed أَرْمَلَة, (T, Mgh, K, TA,) i. e. without a husband; (T, Mgh;) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she be also poor: (Mgh:) or [she became a widow;] she lost her husband by his death. (S.) — And رَمَلَ said of an arrow, It became defiled, or smeared, with blood, (Ibn-'Abbād, K, TA,) and had the mark thereof remaining upon it; (Ibn-'Abbād, TA;) and so رَمَلَ. (TA. [See also 2 and 5.]) — Said of a poet, it is from الرَّمْلُ, like الرِّجَزُ from الرِّجَزُ; (TA;) i. e. He versified, or composed verses, in the metre termed الرَّمْلُ. (Ibn-Buzurj, L in art. قصد.) — As a trans. v.: see 1, in five places. — Also He lengthened, or made long, a rope, or cord: (K:) and in like manner, he lengthened, and widened; or made long, and wide; a shackle, or shackles: you say, رَمَلَ لَهُ فِي قَيْدِهِ He lengthened, and widened, or made long, and made wide, for him his shackle, or shackles. (Ibn-'Abbād, TA.)

5. تَرْمَلَ He became defiled, or smeared, (T, S,) with his blood, (T,) or with blood; as also رَمَلَ. (S. [See also 2 and 4.])

8: see 4 and 5. — You say also, أَرْمَلْتُ, 8: see 4 and 5. — You say also, رَمَلْتُ فُلَانَةً فِي بَنِيهَا + Such a woman maintained, or undertook the maintenance of, her children, her husband having died. (O, TA. [But in both I find رَمَلْتُ فِي بَنِيهَا, an obvious mistranscription, for which I read رَمَلْتُ فِي بَنِيهَا; and in the explanation, in both, رَمَلْتُ عَلَيْهِم, for which I read رَمَلْتُ عَلَيْهِم.])

رَمَلَ [Sand;] a kind of dust or earth, (M,) well known: (Lth, T, M, Mgh, K:) رَمَلَة is its n. un.; (M, K;) a more special term than the former; (S;) signifying a piece, or portion, [or tract, or collection,] thereof: (Lth, T, TA:) [and the former word is also sometimes used as meaning a tract, or collection, of sand:] the pl. [of mult.] is رَمَالٌ (Lth, T, S, M, Mgh, K) and [of pauc.] رَمَلٌ; (M, K;) [and أَرْمَالٌ is used as a pl. pl., i. e. pl. of رَمَلٌ; occurring in a verse cited in the TA, art. هَج.] — [Hence,] أَرْمَالٌ a name of The hyena. (ISK, S.) — [Hence also,] الرَّمْلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously, رَمَلَ,]) or عِلْمُ الرَّمْلِ, i. q. عِلْمُ الْخَطِّ, (IAar, TA in art. خَط,) [Geomancy,] a certain well-known science. (TA in the present art. [See a description of it voce خَط.])

رَمَلَ Weak rain: (IAar, T:) or little rain: (Har p. 55:) or a small quantity of rain: (El-Umawee, T, S, M, K:) one says, رَمَلَ مِنْ أَصَابِهِمْ A small quantity of rain fell upon them: (El-Umawee, T, M:) but Sh says, "I have not heard رَمَلَ in this sense except on the authority of El-Umawee:" (TA:) the pl. is رَمَالٌ. (T, S, M.) — [Hence, perhaps,] أَرْمَالٌ مِنْ إِبِلٍ A number of camels in a state of dispersion. (TA.) —

Also, the sing., [as a coll. gen. n.,] *Lines*, or *streaks*, upon the legs of the wild cow, (S, M, K,) upon her fore legs and hind legs, (M,) differing from the rest of her colour: (S, M, K:) n. un. رَمْلَةٌ. (TA. [See also رَمْلَةٌ.]) — And A redundancy, or an excess, (زِيَادَةٌ) in a thing. (K.)

— الرَّمْلُ is also the name of A certain kind of metre of verse; (T, S, M, K;) [the eighth kind;] the measure of which is [originally] composed of six times; (T, TA) so called from الرَّمْلُ signifying “a certain kind of walk or pace,” inf. n. of رَمَلَ [q. v.]: (M, K:\*) and Kh says that it is also applied to any meagre verse or poetry, incongruous in structure; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abras (TA in arts. ذنب and قطب)],

\* أَقْفَرُ مِنْ أَهْلِهِ مَحْجُوبٌ \* فَالْقَطِيبَاتُ فَالذُّنُوبُ \*

[Melhoob (the name of a place, K in art. لَحَب) has become destitute of its inhabitants, and El-Kutabeeyát, (by which is meant a certain water, called الْقَطِيبَةُ, with its environs, K\* and TA in art. قَطَب) and Edh-Dhanoob (the name of a place, TA in art. ذنب):] he says also that, generally, the مَحْجُوزُ [i. e. what is curtailed of two of the original feet, or what consists of two feet only,] is thus called by them: accord. to IJ, it is applied by them to verse, or poetry, that is incongruous, unsound, or faulty, in structure, and such as falls short of the original [standard so as not to answer completely to any regular kind or species]: (M, TA:) thus it signifies as first explained above, and also any verse, or poetry, that is not such as is termed قَصِيد [as meaning that of which the hemistichs are complete] nor such as is termed رَجَز [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, K:\*) [See also رَمَلٌ.]

رَمْلَةٌ: see رَمَلٌ, of which it is the n. un.

رَمْلَةٌ sing. of رَمَلٌ, which signifies The diversity of colours (وَشْقَى) upon the legs of the wild bull: (T: [see also رَمَلٌ:]) or رَمْلَةٌ signifies a black line or streak, (IKh, M, IB, K,) as some say, (M,) such as is upon the back and thighs of the gazelle: (IKh, IB:) pl. [of mult.] رَمَلٌ and [of pauc.] أَرْمَالٌ. (K.)

رَمَلٌ: see رَمْلَةٌ.

[رَمْلِيٌّ Of, or relating to, رَمْلٌ (or sand). sandy.]

رَمَالٌ The noven work of a mat. (K, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the رَمَال of a mat, which had made an impression upon his side: (T, TA:\*) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See السَّرِير.])

رَمِيَّةٌ Land (أَرْض) rained upon with الرَّمْلُ, i. e. little rain. (Ibn-'Abbád, TA.)

الرَّمْلُ A practiser of the science called رَمَالٌ [i. e. geomancy]. (TA.)

رَامِلَةٌ sing. of رَوَامِلُ, (TA,) which signifies Female weavers of mats. (T, TA.)

أَرْمَلٌ i. q. مُرْمِلٌ, meaning † A man whose provisions, or travelling-provisions, have become difficult to obtain, [or exhausted, or consumed, (see 4,)] and who has become poor: [as though he were cleaving to the sand: (see again 4:)] pl. أَرَامِلُ: (Mgh:) or أَرْمَلٌ is applied to a man, and أَرْمَلَةٌ to a woman, (M, K,) and the latter also to a pl. number, (M,) as meaning needy, needing, or in want: (M, K:) or as meaning [مُسْكِينٌ and] مِسْكِينَةٌ [and مَسَاكِينٌ, i. e. destitute, or indigent, &c.]: (K:) and the pl. is أَرَامِلٌ and أَرَامِلَةٌ; (M, K;) after the manner of subst., because the quality of a subst. is predominant therein: (M:) أَرْمَلَةٌ is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning poor so as to be unable to obtain anything: (T, and Mgh as from the T:) accord. to ISk, أَرَامِلٌ is applied to a number of men and women, as meaning مَسَاكِينٌ [expl. above]; (T, S, Mgh;) or so to a number of persons whether men or women; (Mgh;) and to men though there be not among them women; (T, S, Mgh;) and so أَرْمَلَةٌ: (T, Mgh:) or this last, to a number of men and women needy, needing, or in want; (S;) and to men needy, needing, or in want, and weak, (S, K,) though there be not among them women. (S.) Ibn-Buzurj mentions the saying, إِنْ بَيْتٌ فَلَانَ لَضَحَرَ, meaning [Verily the household of such a one is large, and verily they are destitute of what camels they may load therewith except] what they borrow [for that purpose]; (T, TA:) i. e., they are a party not possessing camels, and unable to make a journey except upon camels that they borrow; [أَفْقَرُ ظَهْرٍ بَعِيرِي signifying from استَفْقَرُوا] being [from استَفْقَرُوا] signifying “he was lent the back of my camel.” (TA.) See also أَرْمُولَةٌ. — أَرْمَلَةٌ is also applied to a woman as meaning Having no husband: (T, S, M, Mgh, K:) or a widow; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Mgh, K:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Mgh;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, أَرْمَلٌ is applied to a man as meaning having no wife, (T, S, M, Mgh, Mgh, K,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَيْمٌ is applied to a man [as well as to a woman], and أَيْمَةٌ to a woman: (T:) — a widower; one whose wife has died: (TA:) or أَرْمَلٌ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Mgh, [and the like is said

in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Mgh,) whereas he is her maintainer: (IAmb:) Jereer says,

\* كُلُّ الْأَرَامِلِ قَدْ قَضَيْتَ حَاجَتَهَا \*  
\* فَمَنْ لِحَاجَةٍ هَذَا الْأَرْمَلُ الذَّكْرُ \*

(M, TA,) or هَذِي الْأَرَامِلُ الهـ; (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Hotei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. All the widows, or these widows, thou hast accomplished their want; but who is there for the want of this male widowed person]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to أَرَامِلُ, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKt, that when a man says, “This property is for the أَرَامِلُ,” it is for the men and the women, because أَرَامِلُ applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because الأراميل generally applies to the women. (TA. [This is cited in the TA as though relating to أراميل as meaning مَسَاكِين: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) — It is also applied to a [lizard of the kind called] ضَبٌّ, in the following saying of a rájiz,

\* أَحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلًا \*  
\* رَعَى الرَّبِيعَ وَالْبَيْتَةَ أَرْمَلًا \*

(T, TA,) meaning [I love to hunt out, or catch a large ضَبٌّ, that has pastured during the autumn and the winter,] having no female, so that he may be fat. (TA.) — And one says also عَامَرُ أَرْمَلٌ (ISk, T, S, M, K) and سَنَةٌ رَمْلَةٌ (ISk, T, S, M) meaning † A year of little rain (ISk, T, S, M, K, TA) and of little good or benefit. (T, M, K, TA.) — Also i. q. أُنْبَلَى [i. e. Black and white: or white in the hind legs as high as the thighs]: (AA, T:) or a sheep or goat of which all the legs are black: fem. رَمْلَةٌ: (A'Obeid, S:) or the latter is applied to a ewe as meaning of which the legs are black, the rest of her being white. (AZ, T, M, K.)

أَرْمَلَةٌ as fem. of أَرْمَلٌ, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places.

أَرْمُولَةٌ, as an epithet applied to a boy, or young man, (غَلَامٌ, Lth, T, Ibn-'Abbád, K,) i. q. أَرْمَلٌ [as meaning Poor, needy, or the like]; (Ibn-'Abbád, K;) accord. to Lth, (T, TA,) i. q. زَارَةٌ [i. e. abject] in Persian: (T, M, TA: [but in two copies of the T زَادَةٌ; and in the TT, as from the M, زَارَةٌ:]) but Az says, I know not أَرْمُولَةٌ, nor the Persian rendering thereof. (T.) — Also The stump (جَنْمُور) of the [plant, or tree, called] أَرَامِلُ or أَرَامِلٌ: (K:) or أَرَامِلُ or عَرْفَجٌ signifies the stocks, or stems, (أَصُول, [but



this sometimes means *stumps*, as well as *roots*, &c.,] of the عَرَج (M.)

مَرْمُول: see مَرْمُول.

مَرْمُول A man whose provisions, or travelling-provisions, are exhausted, or consumed. (A'Obeyd, T.) See also أَرْمُول, first sentence. — See also المَرْمُول.

مَرْمُول A small قَيْد [i.e. shackle or pair of shackles]. (IAqr, T, K.)

مَرْمُول [Food, or wheat,] into which sand (الرَّمْل) has been thrown. (TT, as from the T.) And خَبِيض مَرْمُول [A mess of dates and clarified butter mixed together] into which dust, or earth, and sand, have been put: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] such as has been much stirred about and turned over (K, TA, and so in the TT, as from the T) {app. with coarse flour (see جَرِيش)} so that it has complicated streaks. (TA, and so in the TT, as from the T.) — And كَلَام مَرْمُول {[Speech, or language, adulterated, corrupted, or] rendered unsound, or untrue: like طَعَام مَرْمُول. (TA.)

الرَّمْل The lion; [app. because he smears his prey with blood;] as also الرَّمْل. (O, K.)

مَرْمُول A mat woven [of palm-leaves or the like (see 1)]; as also مَرْمُول. (A'Obeyd, T, TA.)

بَرْمُول Palm-leaves (خَوْص) woven together. (K, TA.)

### رم

رَمَان [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with ة: (S, M, Mṣb, K:) the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the رَمَان has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance: (K:) رَمَان is of the measure فُعْلَان accord. to Sb: (M in art. رَمَر:) Kh, being asked by Sb respecting الرَمَان, (S,) or [rather] respecting رَمَان, (M in art. رَمَر,) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M,\*) i. e., that he regarded its ر and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure فُعْلَان, making it to accord to many similar names of plants, (M,) like حَمَاض &c., (S, M,) being more common than فُعْلَان; (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعْلَان, the ن being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper

names ending with ر and ن, as عُمَان &c.]. (Mṣb.) [Freytag mentions several varieties of رَمَان, as follows: but the names, as given by him and here transcribed, require verification or correction: "رَمَان المَرَسى, رَمَان القسطنطينى, رَمَان الترحين, رَمَان الخرايى, العدسى, المرونى, qui ad speciem dulcium pertinent: tum dulce et corticem tenuissimum habens: رَمَان الدلى Malum Punicum maximum, esu gratissimum et acinorum expers: رَمَان السحى, رَمَان الدوارى, رَمَان الدلوى, رَمَان السفرى Malum Punicum magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat:" and he refers to "Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254;" the latter of which authors only mentions the properties of the رَمَان. — رَمَان السَّعَالَى [in the CK السَّعَالَى] The white خَشَخَاش [or poppy]: or a species thereof. (K.) [The heads of the poppy are called رَمَان الخَشَخَاش because of their resemblance to pomegranates.] — رَمَان الأَنْهَار [Androsæmum; or hypericum majus;] the large species of هَيَوْفَارِيغُون. (K.) — [In the present day, رَمَان and more properly رَمَاتَان are used as meaning † A young woman's breasts, when small and round; they being likened to pomegranates. In a saying of Umm-Zarā, (mentioned in the M in art. رَمَر,) رَمَاتَان seems to be used in this sense, or as meaning a woman's posteriors.] — The n. un., رَمَانَة, is also used, vulgarly, as meaning † The قَطَنَة [or third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal]: (K in art. قَطَن:) or it signifies † the thing [or part] in which is the fodder, of the horse. (M and TA in art. رَمَر and in the present art.) One says, رَمَانَة [The beast filled its dābiya رَمَاتَهَا]. (TA.) And أَكَلَ حَتَّى تَنَاتَ رَمَاتَهُ, meaning † He ate until his navel with the parts around it projected. (TA.) — [† A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.] — And [for the same reason] † The weight of a steelyard, or Roman balance. (MA.) [Also applied in the present day to † The steelyard itself; and so رَمَانَة.]

رَمَان n. un. of رَمَان [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Mṣb, K.)

رَمَانِي [Of, or relating to, the pomegranate. —] A seller of رَمَان [or pomegranates]. (TA.) — [Of the colour of the pomegranate. — † Ruby-coloured. — And, accord. to Golius, on the authority of a gloss in a copy of the KL, † The ruby itself.]

رَمَانِيَة A kind of food prepared with pomegranates. (KL.)

رَمَانِيَة dim. of رَمَان [or rather of رَمَانَة, the n. un.]. (TA.)

رَمَانِيَة A place of growth of رَمَان [or pomegranates], (T, K,) when they, (K,) or their stems, (T,) are numerous therein. (T, K.)

### رمو

رَمَا, mentioned under this head in the M, see the art. here following.

### رمى

1. رَمَى الشَّيْءَ, (T, S, M, K,) aor. يَرْمِي, (T,) inf. n. رَمَى; (T, M;) and رَمَى بِهِ (M, K;) He threw, cast, or flung, the thing, (S, K,) مِنْ يَدِهِ from his hand; (S, TA;) as also رَمَى; (M, K;) i. e. رَمَى الشَّيْءَ مِنْ يَدِهِ (M: [in the K it is implied that one says also بِهِ رَمَى; agreeably with a phrase mentioned in what follows:]) you say, رَمَى الْفَرَسَ بِرَأْسِهِ I threw the stone from my hand: (S:) and رَمَى الْفَرَسَ بِرَأْسِهِ The horse threw, or threw down, [i. e. threw off,] his rider: (T:) إِذَا رَمَيْتَهُ بِرَأْسِهِ is said رَمَيْتُ الرَّجُلَ [i. e., as meaning رَمَيْتُهُ بِيَدِي; which may be rendered I threw him (the man) with my hand; and also I threw, or shot, at him (the man) with my hand;] but when you remove him from his place, you say, رَمَيْتُهُ عَنْ الْفَرَسِ وَغَيْرِهِ [I threw him, or threw him down or off, from the horse &c.]: (Mṣb:) and رَمَيْتُهُ عَنْ فَرَسِهِ, meaning [He thrust him, or pierced him, with his spear,] and threw him, or threw him down [or off], from his horse: (El-Fārābec, S, Mṣb:) and رَمَيْتُ الْوَحْلَ I threw down the load from the back of the camel. (T.) وَمَا رَمَيْتُ إِذْ رَمَيْتُ وَلَكِنَّ اللَّهَ رَمَى, in the Kur [viii. 17], is said by Abou-Is-hāk to be tropical, and to mean † And thou didst not cast [in effect, or] so as to attain the point that was attained, [when thou didst cast,] but God [cast in effect, i. e.,] overruled the casting: or, accord. to Abu-l-'Abbās, the meaning is, † thou didst not cast fear, or terror, into their hearts, when thou didst cast the pebbles, [but God cast the fear, or terror:] or, accord. to Mbr, † thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast [so that in effect God cast]. (T. [See also another explanation in what follows.]) — رَمَى بِلِسَانِهِ He cast forth his excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence. — You say also, رَمَيْتُ بِالسَّهْمِ [I shot the arrow], inf. n. رَمَى and رَمَايَة. (S.) And رَمَى عَنِ الْقَوْسِ (S, M, Mṣb,) or رَمَى السَّهْمَ عَنِ الْقَوْسِ (Mgh, K,) and عَلَيَّهَا (S, M, Mgh, Mṣb, K,) inf. n. رَمَى (Mgh, Mṣb, K) and رَمَايَة, (Mgh, K,) [He shot, or shot the arrow, from, and upon, meaning with, the bow;] and accord. to El-Ghooree, بِهِ also; (Mgh;) but one should not say رَمَى بِهِ (S, M, Mṣb, K,) unless meaning "he threw it from his hand;" though some make it to mean [رَمَى عَنْهَا or] عَلَيَّهَا, making the ب to be instead of ع or عَلَيَّهَا. (Mṣb.) — And رَمَى الْفَنَصَ (S, M,) or الصَّيْدَ, [He shot, or shot at, the animal, or animals, of the chase,] inf. n. رَمَى and رَمَايَة, (Mṣb,) or رَمَى, and none other. (M.) [And رَمَاهُ بِكَذَا He threw at him, cast at him, or shot at him, with such a

thing; i. e. *he threw it, cast it, or shot it, at him*: and, more commonly, *he threw at him, or cast at him, and hit him, or he shot him, with such a thing*: namely, with a stone, an arrow, &c. And *He threw at him with stones, threw stones at him*: and *he pelted him with stones*, i. e. *threw at him and hit him with stones*.] And *رمى في الأغراض* [He shot, or cast, at the butts]. (ISk, T, S, M.) — [Hence,] one says, in cursing a person, *رمى الله في يده*, and *أنفه*, + [May God aim at, and smite, with some bone, or malady, his hand, or arm, and his nose,] and in like manner in relation to other members. (M, K. \*) [And *رمى الله بكذا*, sometimes meaning + *God smote him, or afflicted him, with such a thing*: but generally, *may God smite him, or afflict him, with such a thing*; as in the saying,] *رمى الله الذئب* + [May God smite him, or afflict him, with the disease of the wolf]; a prov., meaning *may God destroy him, or cause him to perish*; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, *رمى الله بالجوع* [may God afflict him with hunger]; because the wolf is always hungry. (Meyd.) And *رمى الله بداهية* + [He (God) sent upon him, or against him, or smote him with, a calamity: and also] + *he (a man) made a very sagacious and crafty and politic man to be his assailant*. (L in art. *رمى* *فلان بحجر*. [See also, in that art., *رمى* *فلان بحجر*.]) [And *رمى الله بكذا* + *He assailed him with such a thing*; as, for instance, reproach, and an argument, &c. Hence,] *رمى الله بالقيح*, (TA,) or *رمى الله بالقيح*, (IAar, T,) or *رمى الله بالقيح*, (Mgh,) + *He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul*: (IAar, T, Mgh, TA:) whence the usage of the verb alone [in this sense, adultery being understood,] in the *Kur* xxiv. 4 and 6. (T, TA.) [And *رمى الله بسوء* + *He cast an evil imputation upon him; accused him, or suspected him, of evil*: see *رمى*. And *رمى الله* alone + *He accused him, or suspected him*.] And *رمى الله بالحق* + [He accused him with truth]. (L in art. *رمى* *فلان بالحق*. [And *رمى الله بالحق* + *He spoke against him*.] — *رمى الله لك* means + *May God aid thee, or aid thee against thine enemy, and work [good] for thee*: (AO, S, TA: \*) and *رمى الله له* + *God aided him, or aided him against his enemy*, (AAF, M, K, TA,) and *wrought [good] for him*: (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the *Kur*, *رمى الله ولكن الله رمى*, [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (*رمى*) that enemy. (M, TA.) [In like manner, also, *رمى فلان* means + *Such a one defends such a one*.] — *رمى الله بكذا* + *I had such a thing offered, or presented, to me, the meeting with it being appointed, or prepared*; [I had it as it were thrown to me, or thrown in my way; as though I were thrown at therewith;] like *رمى به*.

(A in art. *رمى* *القوم بأبصارهم* —) + *The people, or party, [cast their eyes, on me: or] looked at me sideways, or did so with anger, or aversion: or looked at me hardly, or intently*. (Mgh.) [And *رمى بصره الأرض* + *He cast his eyes on the ground*.] — *رمى بالقوم* + *He, or it, caused, or made, the people, or party, to go forth; expelled them; [or cast them forth;] from one country, or the like, to another*. (M, TA.) [See also 6.] [And *رمى بناتة الغلاة* + *He urged forth his she-camel, or went forth with her, or journeyed with her, or directed his course with her, into the desert; agreeably with what precedes or with what follows*.] *رمى* signifies also + *The going forth from one country, or the like, to another*. (Th, M, TA.) And *رمى الرجل* + *The man journeyed*. (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, *أين ترمى*, meaning + *Whither dost thou direct thy course*. (T, TA.) One says, *رايت ناسا يرمون*, + *I saw men directing their course to, or towards, Et-Táif*. (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — *رمى ثوبها بالثوب خفاف*, in a verse cited voce *ثوب*, [They cast upon them light, or agile, bodies,] means *they mounted them with their [light, or agile,] bodies*; referring to camels. (T and TA in art. *ثوب*.) — *رمى في جنازته* — *He has been carried, or lifted, and put, into, or upon, his bier, means + he died, or has died*: (TA:) it is said in giving information of a man's death. (TA in art. *رمى* also app. means + *He (a governor) imposed an impost upon his subjects*: see *رمى*.) — And *رمى*, aor. *يرمى*, means also + *He mis-conjectured; thought wrongly; or formed a wrong opinion*: (IAar, T:) [and app. *he threw out a conjecture: or he spoke conjecturally*; for Az adds,] it is like the phrase *رمى بالغيب* [or *رمى رجما بالغيب*]. (T.) — *رمى الشهاب* + *قال رجما بالغيب* or *بالغيب*: see 6. — *رمى على الخمين*: see 4. — *رمى* is a verb of the same kind as *قضى* and *هوى*, [invariable as to person, time, and mood,] and means *Excellent [or how excellent] is he in his throwing, or shooting!* (IJ, TA voce *هوى*, q. v. [See also *بطؤ*, voce *بطآن*].)

3. *رمى بالسهام*, (S, K,) and *رمى بالسهام*, (TA,) inf. n. *رمامة* and *رماء* (T, S, K) and *ترمأ*, (K,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [I threw, or shot, (generally the latter,) and I shot arrows, with him, or at him; (see 6;) mostly meaning in competition, or contention; i. e. I competed, or contended, with him, in throwing, or shooting, and in shooting arrows: and *رمى* alone often means *رمى بالسهام*, or *رمى بالحجارة*; whence it is said that] *رمى* signifies the shooting arrows, and throwing stones, with any one. (KL.) It is said in a prov., respecting an affair in which one is forward before doing it,

قَبْلَ الرِّمَاءِ ثَمَلًا كَالنَّائِنِ

[Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A'Obeyd, T.)

4: see 1, first sentence, in seven places: — and see also 6. — *رمى*, (M, Mgh,) inf. n. *رمأ*, (Mgh,) also signifies *It (a thing, Mgh) exceeded*. (M, Mgh.) You say, *رمى عليه* *It (anything) exceeded it, namely, another thing*. (M.) Hátim-Teiyi says,

\* وَأَسْمَرَ خَطِيًّا كَانَ كُغُوبَهُ  
\* نَوَى الْقَسْبَ قَدْ أَرَمَى ذِرَاعًا عَلَى الْعُشْرِ

[And a tawny spear of El-Khatt, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten]: (T, S:) i. e., *قَدْ زَادَ عَلَيْهَا*. (T.) And hence, (T,) you say, *رمى على الخمسين*, i. e. *He exceeded [the age of fifty]*; (AZ, A'Obeyd, T, S, M, K;) [like *ارمى*]; as also *رمى*; (AZ, T, S, M, K;) [for] *رمى* signifies the exceeding in age: and one says also *رمى* and *رمأ* in the same sense. (IAar, T.) And *رمى فلان* signifies the same as *أَرَمَى* [meaning *Such a one took usury or the like*]. (S.) See also *سأه فأرمى عليه*, i. e. *He reciprocated reviling, or vilifying, with him, and] he exceeded him*. (S.)

5. *رمى* *He shot, or cast, at the butts, and at the trunks of trees*. (ISk, T, S, M.)

6. *رمى* and *ارمينا* [We cast, or shot, (generally the latter,) one with another, or one at another; mostly meaning in competition, or contention; i. e. we competed, or contended, together in throwing, or shooting]: (S, K:) and *رمى القوم* and *ارموا* + *The people, or party, shot arrows, [one with another, or] one at another*. (T.) — [Hence,] *رمى به البلاد* + *The countries cast him forth, or expelled him*; (M, K, TA;) [as though they bandied him, one to another;] as also *ارتمت*, (so in a copy of the M, [which I think correct,]) or *ارمت*. (K.) — And *رمى* + *The clouds became drawn, or joined, together*, (M, K, TA,) [as though thrown, one at another,] and *heaped, or piled, up*; (TA;) as also *رمى*. (M, TA.) — And *رمى إلى* + *His affair, or case, came eventually [to the attainment of what was desired, or sought; or to abandonment by God]*. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Harithih, *رمى في الجاهلية*, i. e. + [He was made a captive in the Time of Ignorance, and the case] came eventually, and led, [to his becoming the property of Khadeejah, (إلى) being understood before صار,] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, *رمى الأمر*, meaning *ترأخى* [i. e. + *The affair was sluggish, or backward*]: (K:) [or] one says of a [purulent swelling such as is termed] *ترأخى إلى فساد*, (S,) or of a wound, (S,) i. e. + *It was in a sluggish, or backward, state, (ترأخى,) and became putrid and corrupt*. (T.) And *رمى إليه الخبر* + *The*

news, or information, came to him; or came to him by degrees. (MA.) — **تَرَامَتْ سَفَرَتُهُ** † *His journey was, or became, distant, or far-extending.* (Har p. 34.) — **تَرَامَاهُ الشَّبَابُ** *Youthfulness, or youthful vigour, attained its full term [in him].* (Skr, M.)

8. **ارتى** *It was, or became, thrown, cast, or flung.* (S, K, TA.) *It fell to the ground:* so in the saying, **ارتى الحِمْلُ عَنْ ظَهْرِ البَعِيرِ** [*The load fell to the ground, or it may mean was thrown down, from the back of the camel.*] (T.) — Also **He shot, or shot at, an animal, or animals, of the chase.** (T, S, M.) — See also 6, in three places.

**رمى** [originally an inf. n.]: see **رمى**.

**رمى** *The sound of a stone (T, K) thrown at a boy* (so accord. to n copy of the T) or *thrown by a boy*; (K;) on the authority of **IAqr**. (T.) = **رمًا** [thus written in the M]: see **رمًا**.

**رمية** *A single throw, or cast, or fling: and a single shot:* (Mgh, Mgh, TA:) pl. **رميات**. (Mgh, TA.) **رَبَّ رَمِيَةٍ مِنْ غَيْرِ رَامٍ** [*Many a hitting shot, or scarce any hitting shot, is there without a skilled shooter*] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd)

**رمًا**, (S, IATH, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-h and medd, (IATH, and so in a copy of the S, in which it is added that it is said by Ks to be with medd,) like **سَمًا**; (K;) or **رمًا**; (Mgh, and so in a copy of the T;) or **رمًا**, said by Lh to be formed by substitution [of **م** for **ب**, as is shown by what follows]; (M;) *An excess, or an addition; i. e.,* (A'Obeyd, T, Mgh,) *i. q.* **رَبًا**, (A'Obeyd, T, S, M, K,) or **رَبًا**, (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning usury, and the like,]) or *an excess, or addition, over what is lawful.* (T, IATH.) Hence the trad. of 'Omar, **لَا تَبْغُوا**, (A'Obeyd, T,) or he said **لَا تَشْتَرُوا**, (S,) **هَذَا وَهَذَا**, [or **هَذَا وَهَذَا**,] (see art. **هَوَا**), or **هَذَا وَهَذَا**, [i. e. **هَذَا وَهَذَا**,] (accord. to different copies of the T and S,) adding, (T, S,) **إِنِّي أَخَافُ عَلَيْكُمْ الرَّمَا**; (T, S, Mgh;) [i. e. *Exchange not ye gold for silver, except it be done hand with hand, meaning, except there be no delay between the giving and receiving, take and take: verily I fear for you the practice of usury;*] or he said, **إِلَّا هَذَا وَهَذَا**, meaning, *except [by saying] take and give:* (Az, TA in **الْبَيْتَةُ**) and, as some relate it, he said, **عَلَيْكُمْ الرَّمَا**; [which means the same;] using the inf. n. (T, Mgh.)

**رمًا**: see the next preceding paragraph.

**رمى**, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without **ة**, to the female, *i. q.* **رمى** [i. e. *Thrown at, or cast*

*at, or shot at, or shot*]: but when they do not distinguish a male from a female, the word applied to the male and to the female is [**رمىة**], with **ة** [added **لِلنَّقْلِ**, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, **رمى** and **رمىة** are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is **رميًا**. (M, TA.) = Also, (M,) accord. to Ag, *i. q.* **سَقَى**, i. e., (T, S,) *A cloud of which the rain-drops are large, and vehement in their fall,* (T, S, M, K,\*) *of the clouds of the hot season and of the autumn:* (S:) or, (M, K,) accord. to Lh, (T,) *small portions of clouds,* (T, M, K,) *of the [apparent] size of the hand, or somewhat larger; but the approved explanation is that given by Ag: (T:) and **رمى** is a dial. var. thereof: (TA:) the pl. is **أَرَمِيَّة**, (T, S, M, K,) like as that of **سَقَى** is **أَسْقِيَّة**, (S,) and **أَرَمًا**, (Lth, T, M, K,) [each, properly, a pl. of pauc.,] and **رميًا**. (M, K.)*

**رمىة**: see the next preceding paragraph, in two places. [As a subst.,] it signifies *A thing*, (S, M,) meaning (S) *an animal* (Ag, T, S, M,\* Mgh, Mgh) *of the chase*, (Ag, T, S,) *that is thrown at, or cast at, or shot at, or shot,* (Ag, T, S, M, Mgh, Mgh,) *by its pursuer; and any beast thrown at, cast at, shot at, or shot;* (Ag, T;) applied to the male and the female: (Ag, T, Mgh, Mgh:) it is originally a word of the measure **فَعِيلَة** in the sense of the measure **مَفْعُولَة**: (Mgh:) [or rather] it is made fem., (Ag, T,) [i. e.] it has **ة**, (S,) because it is made a subst., (Ag, T, S,) not an epithet: (Ag, T:) it is not **رمىة** converted into **رمىة**: (S:) or, accord. to Sb, the **ة**, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, *an animal to be thrown at, cast at, shot at, or shot;*] and thus **ذَبِيحَة** is applied to “a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed];” but when the act has been executed upon it, it is [said to be] **ذَبِيح**: (M:) the pl. is **بَنَسَ الرَّمِيَّة** and **رميًا**. (Mgh.) One says, **بَنَسَ الرَّمِيَّةَ**, meaning *Very bad is the thing of those that are [or are to be] thrown at, or cast at, or shot at, or shot, the hare.* (S, M.) — Also, † *An impost which the governor imposes [so I render] upon his subjects.* (TA.)

**رمىة**, (S, TA,) thus correctly written, like **رمىة**; in the copies of the K like **رمىة**, (TA,) [and in two copies of the T written **رمىة**; in a copy of the M, **رمىة**;] *i. q.* **ترَامَ**: (T, S:\*) or **رمًا**: (K:) or **رمى**: (M:) or it is an intensive inf. n. from **رمى**, of the measure **فَعِيل يَفْعِلُ**, like **هَجِير يَهْجِرُ** and **كَانَتْ يَنْهَرُ رَمِيًا**, (Nh, TA:) one says, **كَانَتْ يَنْهَرُ رَمِيًا**, (T, S,\* M,\* TA) or **يَنْهَرُ رَمِيًا**, (S, TA,) i. e. *There was between them a reciprocal throwing of stones,* (T, TA,) [or *shooting of arrows or the like, or a great, or vehement, throwing, &c.,*] then there

*intervened between them [an intervention, or a vehement intervention, or] a person, or persons, who withheld them, one from another, (T,) or then they withheld themselves, [or withheld themselves much,] one from another.* (TA.)

**رمى** act. part. n. of 1; (Lth, T, TA;) *Throwing, &c.*: (TA:) [pl. **رمًا**.] — [Hence, **الرَّمَامِي** a name of *The constellation Sagittarius; the ninth of the signs of the zodiac*: thus called in the present day; but more commonly, **القَوْسُ**.] — [Hence likewise, **رمى** also signifies † [One who assails with reproach, &c.:] † one who reproaches, or upbraids; or who gives an ill name: (KL:) † one who accuses, or suspects, another: see **مَرَمِي**.]

**أَرَمِي** [*More, and most, skilled in throwing, or casting, or shooting*]: see an ex. voce **تَقَن**.

**ترَامَة**: see 3 [of which it is a quasi-inf. n.].

**مَرَمِي** *A place [of throwing, or casting, or] of shooting arrows;* (KL;) *the place of the butt at which arrows are shot:* (TA:) [pl. **مَرَام**.] — [Hence,] † *i. q.* **مَقْصِد** [meaning *A place, and an object, to, or towards, which one directs his aim or course*]: (TA, and Har p. 54:) pl. **مَرَام**: (Har ibid.:) whence the trad., **لَيْسَ وَرَاءَ اللَّهِ مَرَمِي**, i. e. † [There is not, beyond God,] any object (**مَقْصِد**) towards which to direct hopes. (TA.)

**مَرْمِي** *An instrument for throwing, or casting, or shooting:* pl. **مَرَام**. (Har p. 54.) [Hence,] **مَرَامِي نِيرَانٍ** [*Engines for throwing fire upon the enemy*]. (S and K voce **حَرَقَة**.) [See also **مَرْمَاة**.]

**مَرْمَاة** *i. q.* **غُلُوة** [as meaning *The limit of a shot or throw*]. (K in art. **غُلُو**.) = See also the next paragraph.

**مَرْمَاة** *An arrow with which one shoots* (Ag, IAg, T) *at a butt:* (Ag, T, Mgh:) *an arrow with which one learns to shoot;* (M, K, TA;) *which is the worst kind of arrows:* (TA:) or *a small, weak arrow:* (AHn, M, K:) or *an arrow with its [head of] iron:* (Th, TA in art. **حَسْب**:) or, like **سُرُوءَة**, *a round arrow-head:* (AA, [so in the S, but in the TA it is IAg,] S, TA:) [and app. a missile of any kind: (see **مَرْمِي**)] pl.

**مَرَام**. (M.) When they see many **مَرَام** in the quiver of a man, they say,

وَتَبَّلُ الْعَبْدُ أَكْثَرَهَا الرَّمَامِي

[And the arrows of the slave, most of them are those that are small and weak]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed **مَرَام**, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a **مَرْمَاة**. (M.) [See also the last sentence of this paragraph.] — It is also used, tropically, as meaning † *A مَنَجْنِيق [or kind of engine for casting stones*

at the enemy; app. such as was called by the Romans "onager," or the like thereof]: because, like the مَرْمَاة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مَرْمِي.] And [the pl. مَرَامٍ also signifies † Thunderbolts; syn. صَوَاعِقُ. (Bd in xviii. 33.) — Also A cloven hoof (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A'Obeid, (T, S,) a thing that is between the two hoofs of a sheep or goat: (T, S, M, K;) as also مَرْمَاة: (A'Obeid, T, M, K;) thus, he says, it is explained; but I know not what is its meaning: (T, S:) its dual occurs in the following trad.: **لَوْ أَنَّ أَحَدَهُمْ دُعِيَ إِلَى مَرْمَاتَيْنِ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ** (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مَرْمَاة in the former of these two senses; [i.e. If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer:] (S, Mgh;) or, accord. to A'Obeid, it is here the dual of this word in the latter of the same two senses: (T, S:) accord. to IAqr, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مَرْمَاة: (T, Mgh, TA:) but in another, and similar, trad., مَرْمَاتَيْنِ is followed by **أَوْ عَرَقٍ** [i.e. "or a bone with some meat remaining upon it"]. (T, Z, TA.)

**رَمَى** pass. part. n. of 1; *Thrown, &c.*: (TA:) [thrown at, or cast at, or shot at, or shot:] see **رَمَى**. — [Hence, † *Smitten, or afflicted, with some bane, or malady, &c.*: † *assailed with reproach, &c.*: † *reproached, or upbraided, or stigmatized with an ill name*: † *accused, or suspected*.] You say **أَمْرًا مَرْمِيَةً بِسُوءٍ** † *A woman accused, or suspected, of evil.* (TA in art. رطم.)

**رَمَى** A scout (T, K) **لِقَوْمٍ** [to a people or party]: (T, K:\*) and so **مَرْتَبِي**. (T.)

## رن

1. **رَنَ**, aor. **رَنَ**, inf. n. **رَنِينَ**; and **رَنَ** (Mgh, K;) *It (a thing) emitted a sound*: (Mgh:) or *he cried aloud*; (K;) or **رَنَتْ**, aor. and inf. n. as above; and **رَنَتْ** *she cried aloud, said of a woman*: (S:) or **رَنَ** and **رَنَ** signify *he raised his voice in weeping*: (Ham p. 11:) or **رَنِينَ** signifies *the crying aloud in weeping*; (Lth, T;) or *the uttering a plaintive, or mournful, voice or sound or cry*: (M:) and **رَنَانٌ**, [inf. n. of **رَنَ**], *the uttering a loud, or vehement, sound or cry*; (Lth, T, M;) or *the uttering of the sound of reiterating the breath with weeping*: (IAqr, T:) or **رَنِينَ** and **رَنَانٌ** signify *the crying out loudly, or vehemently*; and *the uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping*: (M:) you say of a woman, **رَنَتْ**, inf. n. as above; and **رَنَتْ**; (T, M;) and **رَنَتْ**, inf. n. **رَنَتْ** and **رَنَتْ** [which is properly inf. n. of **رَنَتْ** as belonging to art. رنو]; all meaning *she cried*

out loudly, or vehemently; and *she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping*: (M:) and **رَنَتْ** **الْتَبَاةُ** **فِي نِيَّاحَتَيْنِ** [the women cried loudly, or vehemently, in their wailing]. (T.) See also 4. = **رَنَ** **إِلَيْهِ**, and **رَنَ** **إِلَيْهِ**, *He gave ear, hearkened, or listened, to him, or it.* (K.)

2. **رَنَتْ** **الْفَيْسُ**, inf. n. **رَنِينَ**, [I twanged the bow:] *I made the bow to produce a sound [by pulling the string and letting it go suddenly]*. (S.) = See also 1.

4. **رَنَ**, inf. n. **رَنَانٌ**: see 1, in seven places. **رَنَتْ** is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَةٌ) in its cooing [app. as meaning *It uttered plaintive sounds*]; (M;) and of a bow (قَوْسٌ), (T, S, M, Mgh, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the K **رَنَتْ**, but this is a mistake, (TA,) meaning it [twanged, or] produced a sound, (S, M, Mgh,) accord. to AHn, above what is termed **حَنِينٌ**; (M;) and of a cloud (سَكَابَةٌ) in its thundering [app. as meaning *it resounded*]. (M.) And **رَنَ** is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) = **رَنَ** **فُلَانٌ كَذَا** *Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing*; as also **رَنَ** **لَهُ**, and **رَنَ** **لَهُ**, and **رَنَ** **إِلَيْهِ**: see 1, last sentence.

**رَنَةٌ** A sound, voice, or cry, (IAqr, T, S, K,) [in an absolute sense, or] in joy or sorrow: (IAqr, T:) or a plaintive, or mournful, cry; whence one says **عَوْدٌ ذُو رَنَةٍ** [a lute having a plaintive sound]: (Lth, T:) [or a moaning:] or a cry; (Mgh;) or a loud cry: (M, Mgh:\*) and also a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M:) pl. **رَنَاتٌ**. (IAqr, T.)

**رَنَنٌ** A certain thing that utters a cry [or sound] **رَنَنٌ** [in one of my copies of the S **يَطْبِخُ**] in the water, (S, K,) or in still water, (so in one copy of the S,) in the صَيْف [i.e. spring or summer], (S,) or in winter. (K.) A poet says,

وَلَمْ يَصْخَحْ لَهُ الرَّنَنُ

[And the رَنَن did not raise its voice at him, or it]. (S.) — Also A small quantity of water. (TA.)

**رَنِينَ** inf. n. of 1. (T, S, M, &c.) — [Accord. to Golius, El-Meydānce explains it also as meaning A woman afflicted and oppressed by misfortune; and Golius adds, as though moaning, or lamenting.]

**الرَّنَنُ** Mankind, or all created beings. (AA, T, K.) One says, **مَا فِي الرَّنَنِ مِثْلُهُ** [There is not among mankind, or all created beings, the like of him]. (AA, T.) = Also, (AA, T,) or **رَنَى**, without ال, (K,) The month Jumáda: (AA, T:) or a name of Jumáda-l-Akhireh; (K;) and so **رَنَةٌ**, [said to be from رَوْنَةٌ, (see art. رَوْن) though app. belonging to art. رنو, being] without teshdeed: **رَنَى** Aboo-Amr Ez-Zahid disallowed **رَنَى**

and pronounced it to be a mistranscription: but accord. to Ktr and IAmb and Abu-t-Teiyib 'Abd-El-Wahid and Abu-l-Kásim Ez-Zejjajee, it is **رَنَى** only; because in it were known the results of their wars; from **رَنَى** applied to a ewe or she-goat: and **الرَّنَن** was a name of Jumáda-l-Oolá: see also art. ر, in which is said what somewhat differs from the statement here. (TA.)

**رَنَانٌ**, like **رَمَانٌ**, with teshdeed, accord. to Th, i. q. **طَرَبٌ**: (TA:) or so **رَنَانٌ**, without teshdeed, (M, TA,) accord. to A'Obeid: the latter is mentioned in its proper place [in art. رنو, q. v.]. (TA.)

**أَرْوَانٌ**, an epithet applied to a day, meaning *Vehement in respect of anything*, is of the measure **أَفْوَعَالٌ**, from **الرَّوْنِ**, accord. to IAqr; but accord. to Sb, of the measure **أَفْعَالٌ**, from **رَوْنَةٌ**, meaning "hardness," and "grievousness," of a thing, or an affair, or event: it is mentioned in art. رَوْن. (M.)

**مَرْمَةٌ** is applied as an epithet to birds [app. as meaning *Uttering plaintive sounds*]: (S:) and, as also **مَرْمَانٌ**, as an epithet to a bow [as meaning *twanging*], and so to a cloud (سَكَابَةٌ) [app. as meaning *resounding with thunder*]: (M:) and each is applied to a bow [itself]; (S, K;) and the latter, to a cloud [itself]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of *resounding with thunder*, or because it is hoped that it will resound with thunder, or because it often does so]. (M.)

**مَرْمَانٌ**: see the next preceding paragraph.

## رنب

**أَرْنَبٌ** [The hare; and now applied to the rabbit also:] a certain animal, (TA,) well known, (M, A, K, TA,) like the **عَنَاقُ** [?], having short fore legs and long hind legs, that treads the ground with the hinder parts of its [hind] legs: (TA:) a certain very prolific animal, called in Pers. **خَرَكُوشُ** [or **خَرَكُوشُ**]: it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes (قَصَب), and its sickness ceases: (Kzw:) the word is a gen. n., (TA,) of the fem. gender, (Mgh, TA,) accord. to El-Jahidh; (TA;) but (Mgh) applied to the male and the female; (M, A, K, TA;) as is also **أَرْنَبَةٌ**, (Mgh,) which is a dial. var.: (Mgh, Mgh:) or to the female [only]; the male being called **خُرْزُ**; (T, M, K, TA;) accord. to Lth; but others allow its application to the male: (T:) the female is also called **عَرْنَبَةٌ**: and the young, **خَرْنَبُ**: (TA:) the pl. is **أَرْنَابٌ** (T, S, M, Mgh, K) and **أَرْنَانٌ** (Lh, S, M, K,) the latter, like **ثَعَالِبٌ** for **ثَعَالِبُ**, occurring in poetry, (S, M,\*) and not allowed by Sb except in poetry. (M.) The **ل** in **أَرْنَبٌ** is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical **ل** but such as



2. رَتَّقَى (S, K,) inf. n. تَرْتِيقٌ, (IAar, S,) *He rendered water turbid, thick, or muddy*; (IAar, S, K;) as also ارْتَقَى (S, K,) — And the former, *He cleared it; rendered it clear*: thus it bears two contr. significations. (IAar, K.) [Hence,] one says, رَتَّقَى اللَّهُ قَدَاتِكَ, *May God*

clear away thy قَذَا [or mote in the eye; probably meaning + that which annoys thee]. (IAqr, K) = Also, as an intrans. verb, *He was, or became, confounded, or perplexed, and unable to see his right course.* (TA.) And تَرْنِيقٌ signifies A man's standing, not knowing whether to go or come. (TA.) And The being weak, or infirm, [and, app., disordered, or perturbed,] in sight, and in body, and in an affair or case. (S, K.) Hence, (TA.) رَنَقُوا فِي الْأَمْرِ They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case. (S, K.) — Also *He paused and waited.* (TA.) [Hence the saying,] رَمَدَتْ رَنْقِي الْبَغْزَى قَرْنِي (JK, S, K.) i. e. The she-goats have secreted milk in their udders; (JK;) but wait thou, wait thou, (JK, S, TA.) for their bringing forth, (S, TA.) for they show signs, but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. رَنَقٌ [q. v.]. (K. [See also art. رَمَقٌ.]) — Also *He continued looking;* (S, K, TA, in this art. and in art. رَمَقٌ;) like رَمَقٌ. (S and TA in the same two arts.) And you say also, رَنَقَ إِلَيْهِ النَّظَرُ and دَنَقَ [meaning *He continued looking at it.*] (S in art. دَنَقٌ.) And رَنَقَ النَّظَرُ meaning [He looked covertly, or clandestinely; or] he concealed the looking. (TA.) — Said of a company of men, *They remained, stayed, dwelt, or abode, in a place* (بَيْكَان), (S, K,) and confined themselves therein. (S.) — Said of a bird, *He flapped his wings in the air,* (S, K,) and remained steady, (S,) not flying: (S, K:) or *flapped his wings in the air without alighting and without quitting his place:* of it has two meanings: i. e. he expanded his wings in the air without moving them: and he flapped his wings. (TA.) Hence, said of a captive, *He stretched out his neck on the occasion of slaughter, like the bird expanding his wings.* (TA.) [Hence also,] رَنَقَتِ السَّفِينَةُ (JK, TA) فِي مَكَانٍ (JK) The ship turned round in its place without proceeding in its course. (JK, TA.) — رَنَقَتِ الشَّمْسُ The sun became near to setting. (TA. [See also دَنَقَتْ.]) And رَنَقَتْ مِنَ الْبَنِيَّةِ † Death was near to befalling him: a metaphorical phrase from رَنَقَ said of a bird. (TA.) — رَنَقَ فِي عَيْنَيْهِ (S, K) † Sleep pervaded (خَالَطَ) his eyes, (S, Z, Sgh, K,) without his sleeping. (Z, TA.) = تَرْنِيقٌ also signifies The breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls. (Lth, K.) [You say of the bird رَنَقَ جَنَاحُهُ or رَنَقَ رِجْلُهُ His wing was broken &c. See the pass. part. n., below.]

4. ارْنَقَ: see 2. = Also *He moved about, or agitated, [or waved,] his banner, previously to a charge, or an assault, in war or battle;* (IAqr, K;) and [in like manner,] رَنَقَ, inf. n. رَنْقٌ, he moved about, &c., the banner. (TA.) = And *It* (a banner) *was moved about or agitated [or waved];* (IAqr, K;) and [in like manner,] رَنَقَ it (a banner) *was moved about &c. over the heads.* (TA.)

5: see 1.

رَنْقٌ Turbid, thick, or muddy, water; (S, K;) as also رَنْقٌ and رَنْقٌ. (K.) = Also (TA) Dust in water, consisting of motes, or particles of rubbish, and the like, that fall into it [and render it turbid]; (JK, TA;) and so رَنْقٌ. (JK.) Accord. to IB, رَنْقٌ has for pl. رَنْقَاتٌ; as though this were pl. of رَنْقَةٌ: (TA:) or الرَنْقَاتُ is pl. of رَنْقَةٌ, (Ibn-'Abbād, K, TA,) or of رَنْقَةٌ, (JK,) and is formed by transposition, (JK, Ibn-'Abbād, K, TA,) being originally الرَنْقَاتُ. (Ibn-'Abbād, TA.) One says, مَا فِي عَيْشِهِ رَنْقٌ † [There is not in his life anything that renders it turbid]. (JK.) — Also † Lying, or falsehood, or a lie; syn. كَذِبٌ. (TA.)

رَنْقٌ: see the next preceding paragraph, in three places.

رَنْقٌ: see رَنْقٌ. — [Hence,] عَيْشٌ رَنْقٌ † Turbid life. (S.)

رَنْقَةٌ A small quantity of turbid water remaining in a watering-trough or tank. (TA.) [And accord. to Freytag, رَنْقَةٌ occurs in the Deewān El-Hudhaleeyeen as meaning A small quantity of turbid water.] Accord. to Ibn-'Abbād, (TA,) one says, صَارَ الْهَاءُ رَنْقَةً, (K, TA,) or رَوْقَةً, (JK, and so in the CK and in my MS. copy of the K,) meaning The water became such that mud predominated in it: (JK, K, TA:) but the correct phrase, as given in the "Nawādir" by Lh, is, صَارَ الْهَاءُ رَنْقَةً وَاحِدَةً [The water became one puddle in which mud predominated]. (TA.) See also رَنْقٌ.

رَنْقَةٌ: see the next preceding paragraph. — Also Land (أَرْضٌ) that does not give growth (JK, Ibn-'Abbād, K) to anything: (JK, Ibn-'Abbād:) pl. رَنْقَاوَاتٌ. (JK, Ibn-'Abbād, K.) — And A female bird sitting on eggs. (K.)

رَوْقٌ The مَاءُ [or water] of a sword; (S, K, TA;) i. e. its فِرْدٌ [or diversified navy marks, streaks, or grain]; (TA;) and its beauty; (S, K;) or the semblance of water that is seen upon a sword. (JK.) — And (hence, S) of the ضَحَى [or early part of the forenoon], (S, K,) &c.; (S;) meaning † The first, or beginning, thereof; (JK, TA;) and its clearness. (TA.) One says, أَتَيْتُهُ فِي رَوْقِ الضُّحَى I came to him in the first, or beginning, of the ضَحَى; like as one says فِي وَجْهِ الضُّحَى. (TA.) And رَوْقُ الشَّبَابِ means † The prime of youth; and its freshness, or brightness, and beauty. (TA.)

رَوْقَةٌ: see رَنْقَةٌ.

رَنْقُورَةٌ and تَرْنُوقٌ (JK, S, K) and تَرْنُوقَةٌ (K) The mud that is in rivers, and in a channel of water, (S, K,) when the water has sunk therefrom into the earth: (K:) or the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent: (JK:) or the slime of a well, and of the channel of a torrent, mixed with black, or black and fetid, mud. (Mgh voce تَغْنٌ, from the "Jāmi'" of El-Ghooree.)

مُرْتَقِ الْجَنَاحِ A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls. (K.)

لَقِيتُ فَلَانًا مُرْتَقَةً عَيْنَاهُ (so in one of my copies of the S, and in the PS and JM; in the other of my copies of the S مُرْتَقَةٌ;) † I met such a one having his eyes languid by reason of hunger or from some other cause. (S.)

رَنَمٌ

1. رَنَمٌ: see 5, with which it is syn., in two places.

2: see the next paragraph, in four places.

5. تَرْنَمٌ; and رَنَمٌ, (S, Mgh,) aor. نَمَ, (Mgh,) inf. n. [رَنَمٌ and رَنِمٌ]; (TK;) i. q. رَجَعَ صَوْتُهُ (S, Mgh) i. e. [He trilled, or quavered; or] he reiterated his voice in his throat, or fauces, (S and K and TA in art. رَجَعَ,) like [as is done in] chanting, (S in that art.,) or in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA in that art.:) both said of a singer: (Mgh:) and the former said of a bird, in its هَدِير [or cooing]; (S, Mgh;) and of a bow, when it is twanged: (S:) and تَرْنِيمٌ [inf. n. of رَنَمٌ] signifies the like: (S:) or التَّرْنِيمُ signifies تَطْرِيبُ الصَّوْتِ [i. e. the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling]; (T, M, K;) and so رَنِمٌ [mentioned above as inf. n. of رَنَمٌ]; (Lth, T, M, K;) whence التَّرْنِيمُ [which signifies the same, as is shown by what follows]: (Lth, T:) رَنَمٌ is said of the pigeon, (M, K,) and of the [bird called] مَكَّة, (M,) and of the [locust, or species of locust, called] جُنْدَب [meaning it chirped], and of the bow [meaning it emitted a musical ringing sound, or a plaintive sound (see تَرْتِيمُ, below,) when twanged], (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K) of any kind (M) of which the sound is esteemed pleasant, or delightful; and تَرْنَمٌ likewise: (M, K:) or you say, الْحِمَامَةُ تَتَرْنَمُ [The pigeon trills, or quavers, or coos]: and of the مَكَّة you say, فِي صَوْتِهِ تَرْنِيمٌ [In its voice, or cry, is a trilling, or quavering]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, لَهُ تَرْنِيمٌ [It has a musical ringing sound, or a plaintive sound]. (Lth, T.) It is said in a trad., مَا أَدِنَ اللَّهُ لَشَيْءٍ أَذْنَهُ لِنَبِيِّ حَسَنِ التَّرْنِيمِ بِالْقُرْآنِ [God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering, or prolonging and modulating sweetly his voice, in reciting the Kur-án]: or, as some relate it, حَسَنِ الصَّوْتِ يَتَرْنِمُ بِالْقُرْآنِ [good in respect of the voice, trilling, &c., in reciting the Kur-án]. (TA.)

رَنَمٌ i. q. صَوْتُ [as meaning A voice, or sound; or, more probably, the uttering thereof: see رَنِمٌ, of which it is an inf. n., in the next preceding paragraph]. (S, K.)

رَنَمٌ [a pl. of which the sing. is not mentioned; app. pl. of رَانِمَةٌ; like as رَمَرٌ is supposed to be of رَامَةٌ, originally رَامِمَةٌ;] *Good, or excellent, female singers.* (IAar, T, K.)

رَنِمَةٌ (M, and so in copies of the K.) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be رَنِمَةٌ (TA, and thus it is written in the CK,) and رَنِمَوْتٌ (M, and so in the K accord. to the TA,) or رَنِمَوْتٌ (S, [and so in my MS. copy of the K.] or this last also, (M,) or رَنِمَوْتٌ or رَنِمَوْتٌ (accord. to other copies of the K.) i. q. رَنِمٌ [i. e. *A trilling, or quavering, &c.*: see 5]. (S, M, K.) Thus in the phrases رَنِمٌ رَنِمَةٌ حَسَنَةٌ and رَنِمَوْتٌ [He heard a good, or pleasing, trilling, &c.]: (M:) and رَنِمَوْتٌ or رَنِمَةٌ or رَنِمَةٌ حَسَنَةٌ &c. (accord. to different copies of the K.) [i. e. *He, or it, has a good, or pleasing, trilling, &c.*]. رَنِمَوْتٌ is formed by the addition of و and ت, like as in مَلَكُوْتٌ (S:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning *A musical ringing sound on the occasion of twanging*]. (S, M.) رَنِمٌ, also, said in the TK to be an inf. n. of رَنَمٌ, and in the M and K to be syn. with رَنِمٌ, is used in a similar manner: you say, سَمِعْتُ لَهُ رَنِمًا [I heard him to have a trilling, or quavering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it]; taken from the رَنِمٌ of the bird in its cooing. (Msb.)

رَنِمَةٌ *A certain slender plant*, (T, K,) well known; (T;) said by Aq to be one of the plants growing in plain, or soft, ground: (A'Obeyd, T:) IAar is related to have said that the رَنِمَةٌ, with ن, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for رَنِمَةٌ; but the رَنِمٌ are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رَنِمَةٌ is of the slender kind of plants [as is said above]. (T.) = See also the next preceding paragraph, in two places.

رَنِمَةٌ: see رَنِمَةٌ.

رَانِمَةٌ: see رَنِمَةٌ.

رَنِمَوْتٌ: see رَنِمَةٌ, in two places. — Also an epithet applied to a bow, meaning *Having a plaintive sound* (حَسَنٌ, so in a copy of the M, or حَسَنٌ, K, TA) on the occasion of shooting. (M, K.)

رَنِمَوْتٌ: see رَنِمَةٌ, in three places.

رَنِمَوْتٌ or رَنِمَوْتٌ: see رَنِمَةٌ.

## رنو

1. رَنَا إِلَيْهَا, (Lth, T,) or إِلَيْهِ (S, M,) and رَنَاهَا, (M, TA,) aor. رَنُوْهُ (Lth, T, S, Msb, K) and رَنَا, (Lth, T, M, K,) *He gazed, i. e., looked continually, (Lth, T, S, M, K,) without any motion of the*

eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or رَنَا إِلَيْهِ signifies [simply] *he looked at him, or it; as also رَنَا*; but the former is said to be the original word. (TA in art. رَنَا.) [See also 5.]

— رَنُوْهُ also signifies *The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire.* (M, K.) You say, يَرْنُوْنِي حَدِيثًا [He is cheered, or delighted, &c., with her discourse]. (M, K.) And رَنُوْتُ إِلَى حَدِيثِهِ *I was cheered, or delighted, and pleased, or was diverted, with his discourse.* (T.) And رَنَا لَكَا and رَنَا لَكَا *He was cheered, &c., as above, by reason of such a thing: and so* أَرْنَتْ لَهُ (T in art. رَنَوْتُ.) And رَنَا, (K,) aor. as above, (TA,) is syn. with طَرِبَ [app. as meaning *He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted*]. (K.) [See رَنَا, below, which is perhaps an inf. n.]

2. رَنَاهُ: see 4. — Also, (TA,) inf. n. رَنِيَّةٌ, (K,) i. q. طَرِبَهُ [app. as meaning *He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted*: see also 4]. (K, TA.) = رَنِيَّةٌ signifies also *The act of singing.* (K.) And i. q. حَنِينٌ [app. as meaning *The uttering a plaintive sound, or plaintive sounds*]. (K.) A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like رَنِيْنٌ. (M in art. رَنَوْتُ.)

3. رَنَاهُ, (K,) inf. n. مُرَانَةٌ, (TA,) *He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (K, TA:) he treated him in an easy and a gentle manner.* (TA.)

4. رَنَاهُ, (S, M, Msb, K,) and رَنَاهُ, (M, K,) inf. n. of the latter رَنِيَّةٌ; (TA;) *It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Msb) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K:) or pleased him: (Msb:) or pleased him, and made him to gaze, &c. (TA.)* And the former, *It (a thing) cheered, or delighted, him, and pleased him; or diverted him.* (T in art. رَنَوْتُ.) [See also 2.] — رَنَاهُ إِلَى الطَّاعَةِ *He (God, T) reduced him to obedience, so that he became still, and continued obedient: (T, TA:) from a trad. (T.)*

5. رَنِيْتُ *He continued looking at the thing that he loved.* (IAar, T, K.) [See also 1.]

6. رَنَاوْتُ عَنْهُ *I feigned myself unmindful of, or inadvertent to, him, or it. (A, TA.)* [The primary meaning seems to be, *I feigned myself looking steadily away from him, or it.*]

10: see 1.

رَنَا *A thing at which one looks (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.)*

رَنَةٌ, or الرَنَةُ, a name of *The month Jumādā-l-Akhireh*: see الرَنَى in art. رَن, and رُونَةٌ in art. رُون.

رَنَوَاتٌ *A piece of flesh or flesh-meat*: pl. رَنَوَاتٌ, (IAar, T, K, TA,) like as شَبَوَاتٌ is pl. of شَبْوَةٌ. (TA. [In the CK, the pl. is erroneously written رَنَوَاتٌ])

رَنَاءٌ, with fet-h, (T,) like سَحَابٌ, (TA,) i. q. جَمَالٌ [Beauty, goodness, comeliness, &c.]: (T, K:) so says AZ. (T.)

رَنَاءٌ, with damm, i. q. طَرِبَ [app. as meaning *A lively emotion of joy; mirth, joy, gladness, or delight*]. (K. [See also رَنَاءٌ, in art. رَن: and see the last signification of 1 in the present art.]) — Also *A sound, voice, or cry*: (El-Umawee, T, K:) [like رَنَةٌ as expl. in the S and K:] pl. أَرْنِيَّةٌ. (T.)

رَنُوْهُ in the following phrase is like عَدُوْهُ (K:) you say, هُوَ رَنُوْهُ فَلَانَةٌ *He is one who gazes, or looks continually, at such a woman or girl*: (Lth, T, S: [see also رَنَاءٌ:]) or *he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl.* (M, K.) And فَلَانٌ رَنُوْهُ الْأَمَانِي *Such a one is a person who expects things for which he wishes.* (Lth, T, M.)

رَجُلٌ رَنَاءٌ *A man who gazes, or looks continually, at women.* (S. [See also رَنُوْهُ:])

كَأْسٌ رَنَوَانَةٌ [A cup of wine] *lasting, or continuing, syn. دَائِمَةٌ, (IAar, T, S, M, Msb, K,) to the drinkers; عَلَى الشَّرْبِ; (IAar, T, K; الشَّرْبُ being with fet-h to the ش, pl. [or rather quasi-pl. n.] of شَارِبٌ; TA; [in the CK, and in one copy of the T, erroneously, عَلَى الشَّرْبِ;] still, or motionless; syn. سَاكِنَةٌ, (S, Msb:)) [were it not for this addition, the meaning might be thought to be, *a cup of wine circling to the drinkers*:] or *pleasing*: (Msb:) pl. رَنَوَانِيَّاتٌ. (IAar, T, K:) the word رَنَوَانَةٌ is of the measure فَعْلَعْلَةٌ; (S:) [originally رَنَوَانَةٌ;] and it occurs in the poetry of Ibn-Ahmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.)*

رَنِيٌّ *A fornicatress, or an adulteress*: (M, K:) [accord. to ISd,] of the measure تَفْعُلٌ, from الرَنُوْهُ; i. e., *that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion*: (M:) [whence,] ابْنُ رَنِيٍّ *One that is base-born.* (S.) [See more in art. رَنَوْتُ.]

رَمَرٌ *A singer.* (AA, K.)

## رهب

1. رَهَبَ, aor. رَهَبَ, inf. n. رَهَبٌ (S, A, \* Msb, K) and رَهَبٌ (S, K) and رَهَبٌ (Ksh and Bd in xxviii. 32) and رَهَبٌ (K) and رَهَبَةٌ (S, A, \* K,) or this is a simple subst. (Msb,) and رَهَبَانٌ and رَهَبَانٌ (K,) *He feared*: (S, A, Msb, K:) or *he*

feared with caution. (TA.) You say, **فِي قَلْبِي رَهَبٌ** [In my heart is fear, or cautious fear, of him, or it]. (A.) — And **رَهَبٌ**, inf. n. **رَهَبَةٌ** (JK, Mgh) and **رَهَبٌ** and **رَهَبٌ** and **رَهَبٌ**; (JK;) [and app. **رَهَبٌ مِنْهُ**, as seems to be indicated above;] *He feared him, or it*; (JK, Mgh;) [or *feared him, or it, with caution*;] namely, a thing. (JK.) = See also the next paragraph, in two places.

2: see 4. — [Hence, **رَهَبَهُ عَنْ كَذَا**, inf. n. **رَهَبٌ**, *He made him to have no desire for such a thing; to relinquish it, or abstain from it*; contr. of **رَغِبَهُ فِيهِ**: used in this sense by post-classical writers, and perhaps by classical authors also. — And **رَهَبَهُ** *He made him a راهب*, or monk: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekken's History.] = **رَهَبٌ**, said of a man, *He was, or became, fatigued, tired, weary, or jaded*. (JK.) And **رَهَب**, [so in the TA, app. **رَهَبٌ**, but perhaps **رَهَبٌ**, without teshdeed,] said of a camel, *He rosc, and then lay down upon his breast, by reason of weakness in his back-bone*. (TA.) You say also, **رَهَبَتِ النَّاقَةُ فَفَقَدَ يَحَابِيَهَا**, (K, TA,) [or, accord. to some copies of the K, **يَحَابِيَهَا**,] inf. n. **تَرَهَبٌ**, (K,) but in some copies the verb is an unaugmented triliteral, [app. **رَهَبَتِ**] (TA,) *The she-camel was fatigued, or jaded, by travel, so he sat feeding her and treating her well until her spirit returned to her*. (K, TA.) = **رَهَبٌ** *It (an iron head or blade of an arrow &c.) was rubbed [app. so as to be made thin: see رَهَبٌ]*. (JK.)

4. **ارْهَبَهُ** (JK, S, A, K) and **اسْتَرْهَبَهُ** (S, A, K) *He, or it, frightened him, or caused him to fear*; (S, K;) as also **رَهَبَهُ**: (MA:) or *disquieted him, or agitated him, by frightening*. (A.) You say, **يَقْشَعُرُ الْإِهَابُ إِذَا وَقَعَ مِنْهُ الْإِرْهَابُ** [The skin quivers when frightening befalls from him]. (A, TA.) And **أَرْهَبَ النَّاسَ عَنْهُ بَأْسُهُ وَتَجَدَّتْهُ** [His valour and courage frightened men away from him]. (A.) And **لَمْ أَرْهَبْ بِكَ** [lit. *I was not frightened by thee*]; meaning *I did not see in thee what induced in me doubt, or suspicion, or evil opinion*. (A, TA.) And **ارْهَبَ الْإِبِلَ**, (JK, A,) inf. n. **إِرْهَابٌ**, (JK, K,) *He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) from the watering-trough or tank*. (A, K.) = **ارْهَبَ** (said of a man, TA) also signifies *He rode a camel such as is termed رَهَبٌ*. (K.) = Also *He was, or became, long in the رَهَب*, i. e. sleeve. (IAar, K.)

5. **تَرَهَّبَ** *He (a man) became a راهب [or monk], fearing God, or fearing God with reverence or awe*: (TA:) or *he devoted himself to religious services or exercises* (JK, S, A, K) *in his صَوْمَعَةٍ [or cell]*: (A:) or *he (a monk) detached himself [from the world, or became a recluse,] for the purpose of devoting himself to religious services or exercises*. (Mab.) = **تَرَهَّبَهُ** *He threatened him*. (K.)

10. **اسْتَرْهَبَهُ** *He called forth fear of him, so that men feared him*. (TA.) **وَأَسْتَرْهَبُوهُمْ**, in the Kur [vii. 113], has been expl. as meaning *And they called forth fear of them, [i. e. of themselves,] so that men feared them*. (TA.) — See also 4.

**رَهَبٌ** *An emaciated she-camel*; (A, S, K;) or so [the fem.] **رَهَبَةٌ**: (JK;) or the former, a she-camel much emaciated; as also **رَهَبِيٌّ**; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel lean, and lank in the belly: (TA:) or tall; applied to a he-camel; (K;) fem. with **ة**: (TA:) or one that has been used in journeying, and has become fatigued, or jaded; (JK, TA;) fem. with **ة**: and **رَهَبَةٌ** signifies a she-camel fatigued, or jaded: and the first, a he-camel large, wide in the belly-girth, broad in make between the shoulder-joints: (JK:) or wide in the bones, broad in make between the shoulder-joints. (TA.) — Also A slender arrow: or a great arrow: (TA:) and a thin iron head or blade (S, K, TA) of an arrow: (S, TA:) pl. **رَهَابٌ**. (S, K.)

**رَهَبٌ**: see what next follows, in two places.

**رَهَبٌ** (Zj, K, TA) and **رَهَبٌ** (Zj, TA) *A sleeve*: (T, K:) accord. to Z, (TA,) of the dial. of Himyer; but one of the innovations of the expositions [of the Kur-an]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El-Heereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukatil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are **الرَّهَبُ** and **الرَّهَبُ** and **الرَّهَبُ** and **الرَّهَبُ**), an inf. n. of **رَهَبٌ**]; and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, **وَضَعْتُ الشَّيْءَ فِي رَهَبِي**, meaning *I put the thing in my sleeve [to carry it therein, as is often done]*. (TA.)

**رَهَبَةٌ**: see what next follows: — and see also **رَهَابِيَّةٌ**.

**رَهَبِيٌّ** and **رَهَبِيٌّ** and **رَهَبِيَّةٌ** and **رَهَبِيَّةٌ** [which last I write with tenween accord. to a general rule applying to words of the measure **فَعْلَانٌ** and **رَهَبِيٌّ** and **رَهَبِيَّةٌ**, each a simple subst., (K,) as also **رَهَبَةٌ**, (Mab, [but accord. to the S and K, this last is an inf. n. of **رَهَبٌ**],) signifying *Fear*: (Mab, K:) or *fear with caution*. (TA.) One says, **رَهَبِيٌّ خَيْرٌ مِنْ رَحْمَتِي**, (S, Meyd, K,) or, accord. to Mbr, **رَهَبِيٌّ خَيْرٌ مِنْ رَحْمَتِي**, (Meyd,) [Fear is better than pity, or compassion,] meaning *thy being feared is better than thy being pitied, or compassionated*: (S, Meyd, K:) a proverb. (Meyd. [See 1 in art. رَغَبٌ.]) And **رَهَبِيَّاكَ** and **رَهَبِيَّاكَ**, a similar prov. [expl. voce رَغَبًا]. (Meyd.) And **الرَّهْبِيُّ مِنَ اللَّهِ وَالرَّغْبِيُّ إِلَيْهِ** [also expl. voce رَغَبٌ]. (Lth, TA.) = For the first word, see also **رَهَبٌ**.

**رَهَبِيٌّ**: see the next preceding paragraph, in three places.

**رَهَبِيَّةٌ**: see **رَهَبِيٌّ** = and see also **رَهَبٌ**.

**رَهَبِيَّةٌ**: see **رَهَبِيٌّ**.

**رَهَبَانٌ** *Excessively fearful*. (Bd in lvii. 27.)

**رَهَبَانِيَّةٌ**: see **رَهَبَانِيَّةٌ**.

**رَهَبِيَّةٌ**: see **رَهَبِيٌّ**, in two places. = Also *Fearful*; applied to a man. (S.)

**رَهَبِيَّةٌ**: see **رَهَبِيٌّ**, in two places.

**رَهَبَانِيَّةٌ**, (JK, S, Mgh, Mab, K,) written in an exposition of the Makāmāt [of El-Hareere] without teshdeed, (Mgh,) [Monkery; asceticism; the life, or state, of a monk or an ascetic;] the state of a راهب, (A, Mab,) or Christian devotee; (Mgh;) the maṣdar of راهب, (JK, S, K,) as also **رَهَبَةٌ**: (S, K:) or it is originally from **الرَّهْبَةُ**; and by a secondary application is used as a noun signifying excess, or extravagance: (AAF, TA:) or it is from **رَهَبَةٌ**, [which has the same signification, of the measure **فَعْلَانَةٌ** from **رَهَبٌ**, or **فَعْلَانَةٌ** on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies excess in religious services or exercises, and discipline, and the detaching oneself from mankind; and is from **رَهَبَانٌ**, signifying “excessively fearful:” so in the Kur lvii. 27; where it is said, **وَرَهَبَانِيَّةً ابْتَدَعُوهَا**, (Bd,) meaning **وَأَبْتَدَعُوا رَهَبَانِيَّةً ابْتَدَعُوهَا** [And they innovated excess &c.: they innovated it]: (AAF, Bd, TA:) and some read with ḍamm, [رَهَبَانِيَّةً], as though from **رَهَبَانٌ**, pl. of راهب. (Bd.) It is said in a trad., (TA,) **لَا رَهَبَانِيَّةَ فِي الْإِسْلَامِ** [There is no monkery in El-Islām]; i. e., no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like. (K.) And in another trad., **عَلَيْكُمْ بِالْجِهَادِ فَإِنَّهُ رَهَبَانِيَّةٌ أُمْتِي** [Keep ye to the waging of war against the unbelievers, for it is the asceticism of my people]. (TA.)

**رَهَابٌ** and **رَهَابٌ**: see what next follows.

**رَهَابَةٌ** (S, K) and **رَهَابَةٌ** and **رَهَابَةٌ** and **رَهَابَةٌ** [which last I write with tenween accord. to El-Hirmázee, (K, TA,) [The ensiform cartilage, or lower extremity of the sternum;] a certain bone, (S, K,) or small bone, (TA,) in the breast, impending over the belly, (S, K, TA,) resembling the tongue, (S,) or like the extremity of the tongue of the dog: (TA:) or a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly: (TA:) the tongue of the sternum, at the lower part: (Ish, TA:) or, accord. to IAar, the extremity of the stomach: (TA:) pl. [or rather coll. gen. n.] **رَهَابٌ** [and **رَهَابٌ**]. (K.)

**رَهَابَةٌ** and **رَهَابَةٌ**: see what next precedes.

**رَاهِبٌ** *Fearing*; [or a *fearer*; or *fearing with caution*; or a *cautious fearer*;] as in the phrase **هُوَ رَاهِبٌ مِنَ اللَّهِ** [He is one who fears God; or a fearer of God; &c.]: whence the signification



next following. (Mgh.) — *A Christian [monk, ascetic, religious recluse, or] devotee; (Mgh, Mghb;) one who devotes himself to religious services or exercises, in a صَوْمَعَة [or cell]; (TA;) one of the رُهَبَان of the Christians: (S, K;) [i. e.] the pl. is رُهَبَان (A, Mgh, Mghb) and رَهَبَة; (A;) or, sometimes, رُهَبَان is a sing.; (K;) as in the following ex., cited by IAqr:*

- تَوَكَّلْتُ رُهَبَان دَبْرِي الْفَلَلْ
- لَا تَحْدَرُ الرُّهَبَانُ بَعْدِي فَتَزَلْ

[If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِيْن is a pl. (A, Mgh, K) of رُهَبَان, (K,) and رَهَابِيْنَة is another pl. (A, K) of the same, and so is رُهَبَانُون. (K.) — See also مَرْهُوب.

رَهَابِيْنَة *A state, or condition, that frightens.* (TA.)

أَرْهَابْ *Birds that are not rapacious; that do not prey.* (K.) [App. so called because timid; as Golius supposes.]

مَرْهَب, applied to a she-camel, [though of a masc. form,] *Fatigued in her back.* (TA. [See its verb, 2.]])

مَرْهُوب *Feared:* (Mgh, Mghb:) [or feared with caution:] applied to God. (Mghb.) In the phrase *لَتَبِكَ مَرْهُوبٌ وَمَرْغُوبٌ إِلَيْكَ* [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c.], it is in the nom. case as the enunciative of an inchoative [أَنْتَ] suppressed. (Mgh.) — [Hence,] المَرْهُوب, as also الرَّاهِب, [the latter in this case being like رَاضٍ in the sense of مَرْضِي] *The lion.* (K.)

### رَهَج

4. اَرَهَج (K,) or اَرَهَجَ الْغُبَارُ (S, Mgh,) *He, or it, raised the dust.* (S, Mgh, K.) You say, *أَرْهَجَتْ خَوَافِرُ الْخَيْلِ* *The hoofs of the horses raised the dust.* (A.) — [Hence, because a heavy rain raises the dust,] *أَرْهَجَتِ السَّمَاءُ* [The sky poured, or flowed, with rain. (A, K.)] — And *أَرْهَجَ بَيْنَهُمُ* [He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them. (A.)] — And *أَرْهَجُوا فِي الْكَلَامِ* [They raised a tumult in talking and clamouring]. (A.) — And *أَرْهَجَ* *He had in his house, or chamber, much بخور [or incense].* (IAqr, K.)

رَهَج: see what next follows.

رَهَج (S, A, Mgh, K) and رَهَجٌ (K) *Dust, syn.* رَهَجٌ (S, A, Mgh, K) *raised.* (Mgh.) In the phrase *رَهَجَ الْغُبَارُ عَلَيْهِ* [Upon him, or it, is raised dust], *الغبار* is subjoined by way of explanation. (Mgh.) It is said in a trad., *مَنْ دَخَلَ جَوْهَهُ* [He into whose inside the

dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it]. (TA. [The meaning is shown by another trad. there cited.]) — Also, (K,) or the former word, (TA,) *Clouds, (K,) or thin clouds, (TA,) without water, (K,) resembling dust:* (TA:) n. un. with ة. (K.) — Also, (K,) or the former word, (TA,) *Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension.* (IAqr, L, K, TA.)

رَهَجُوج: see what next follows.

رَهَجِيْن Weak; (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK:) and soft; as also رَهَجُوج, (K,) with damm; (TA; in the CK [erroneously] رَهَجُوج;) applied to a man. (TK.)

مَنْشِي رَهَج (S) *An easy, gentle, pace:* (TA:) the latter app. a Pers. word, arabicized; (S;) [from رَهَوَا or رَهَوَاو, or] its Pers. original is رَهَوَة. (L.)

رَهَوَجَة *A certain [easy] kind of pace.* (S, K.)

نَوْ: مَرْهَج [A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,] attended by much rain [as though it raised the dust]. (A, K.)

### رَهْدَن

Q. 1. رَهْدَن (TA,) inf. n. رَهْدَنَة (K, TA,) *He circled in walking [like the bird called رَهْدَن]: (K, TA:) or he was as though he circled in his gait. (Az, TA.)* See رَهْدَن. — *He was, or became, slow, tardy, dilatory, late, or backward.* (K, TA.) And *He was, or became, restricted, or limited.* (K, TA.) A poet, cited by IAqr to Th, says,

فَجِئْتُ بِالْقَدِّ وَلَمْ أَرْهَدِنْ

i. e. [And I brought the cash, or ready money, and] *was not slow, or tardy, &c., and was not restricted, or limited, with it.* (TA.)

رَهْدَن (S, K) and رَهْدَنٌ and رَهْدَنٌ (K) *A certain bird, in Mehkeh, like the عُصْفُور [or sparrow]; (S, K;) as also رَهْدَنَة and رَهْدَنَة and رَهْدُون (K:) and a certain bird resembling the جَمْر, [which is said by Es-Sakháwee, cited in the Mgh in art. جَمْر, to be the قَبْر, i. e. larh,] except that it is أَدْبَس [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the جَمْر; as also رَهْدَنَة: (S, TA:) pl. رَهَادِن: (S, K:) and رَهَادِل, pl. رَهَادِل, signifies the same: (TA:) or the رَهْدَنَة is a bird resembling the قَنْبَرَة [or lark], that moves as though circling (رَهْدَنٌ كَأَنَّهَا تَسْدِيرٌ) in her gait: (JK:) and accord. to the L, in art. حَضَب, the رَهْدَن is the قَنْبَر [or lark]. (TA in that art.) — † *A coward:* (K, TA:) as being likened to the bird so called. (TA.) — And † *Foolish; stupid; or unsound, or deficient, in intellect or under-**

standing: (K:) or so the first word (رَهْدَن): or a weak man: (JK:) pl. رَهَادِنَة. (TA.)

رَهْدَن: see the next preceding paragraph.

رَهْدَن, without teshddeed, † *A heavy [or slow] man.* (JK.)

رَهْدَن: see رَهْدَن.

رَهْدَنَة and رَهْدَنَة: see رَهْدَن; for each in two places.

رَهْدُون: see رَهْدَن. — Also † *A liar.* (K.)

### رَهَط

1: see what next follows.

8. نَحْنُ ذَوُو أَرْتَهَابِ *We are collected together, or congregated; as also نَحْنُ ذَوُو رَهَط:* (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهَط, (a pl. of رَهَط,) which I find put in the place of رَهَط in a MS. copy of the K:] from Ibn-'Abbád. (TA.) — In a trad. occurs the phrase, *فَأَيَقَطْنَا وَنَحْنُ أَرْتَهَابِ* [And he waked us,] we being parties collected together, or congregated: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذَوُو أَرْتَهَابِ]. (TA.)

رَهَط (Lth, S, Mgh, K, &c.) and رَهَطٌ (Lth, Mgh, K,) but the former is the more chaste, (Lth, Mgh,) *A man's people, and tribe, (S, Mgh, K,) consisting of his nearer relations: (Mghb:) [i. e. his near kinsfolk:] and a number of men less than ten, among whom is no woman; (AZ, S, Mgh, K;) as also نَفَر:* (AZ, Mghb:) or from seven to ten; (IDrd, Mgh, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَفَر: (Mghb:) or from three to ten: (K:) or i. q. عَشِيرَة. (ISk, Mghb:) or more than ten, to forty: (As, IF, Mghb:) a pl., (S, Mgh,) or a word having a pl. meaning, (Th, Az, Mgh,) without any proper sing.; (Th, Az, S, Mgh, K;) like نَفَر and مَعْشَر and قَوْم; all applied to men, exclusive of women: (Th, Mghb:) and رَهَطٌ signifies the same: (ISh, TA:) the pl. of رَهَط is رَهَطٌ (Lth, S, K) and رَهَطَة (Lth) and رَهَاط (S, K,) [all pls. of pauc.,] the last of these being pl. either of رَهَط or of رَهَط, (TA,) and رَهَاط (S, ISd, K,) as though pl. of رَهَط, (S, ISd,) though Sb makes it pl. of رَهَط, because of the rareness of the pl. pl., (ISd,) and رَهَاط [which is app. pl. of رَهَاط]. (S, K.) You say, *هِيَ رَهَطُهُ دِينِي* *They are his people, and his tribe, closely related.* (S, TA.) And it is said in the Kūr [xxvii. 49], *وَكُنَّ فِي الْمَدِينَةِ تِسْعَةُ رَهَطٍ*, but this means, [And there were in the city] nine persons, (Bd,) or nine men. (Jel.) — You also say *رَهَطٌ مِنْ عَشَرٍ* [A collection of plants of the kind called عَشَر]. (IAqr, Sh, TA in art. اِيَك.) — *An enemy; syn. عَدُو:* (K, TA; [in the CK عَدُو;]) mentioned by Sgh, on the authority of Ibn-'Abbád. (TA.) — *A skin, (K,) or a waist-wrapper (إِزَار) made of leather, (Jm,) the sides*

of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or made of skin, and also of wool; (Abu-Tālib the Grammarian;) or a skin of *Et-Tāif*, slit in several places; (M, TA;) or a skin of a size equal to the space between the navel and the knee; (S;) or a skin slit into a number of thongs or strips; (Ish, S, K;) or a skin cut into a number of thongs or strips, these being one above another; (AHeyth;) or a maist-wrapper (مِثْرَر) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA;) or a skin slit into strips, each strip being of the breadth of four fingers; (IAar;) worn by children, (M, K,) or by a young girl before she has arrived at puberty, (IAar,) and by a woman in menstruis: (IAar, S, M, K, &c. :) [in Nubia, the رَهْط, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Kaʿbeh] naked, and the women wearing [only] the رَهْط: (S;) [see also رَهْط, in two places:] the pl. is رَهْطَات [a pl. of pauc.] (S, TA) and رَهْطَات: (Ish, S, K;) or this last is a sing. also, (K,) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs called] شُرْك [of the sandal, pl. of شُرْك]; worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans: (TA:) pl. رَهْطَات [a pl. of pauc.]. (K.)

رَهْط: see رَهْط.

رَهْط, of, or relating to, or belonging to, a رَهْط, meaning a man's people, and tribe, &c. (L.)

رَهْطَة: } see what next follows.  
رَهْطَة: }

رَهْطَة, (S, K) and رَهْطَة, (K,) like رَهْطَة, (S,) One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K,) and collects it; (S;) it is the first hole that it excavates; (TA:) and is between the قَاعَة and the نَافَة; and therein it hides its young: (Az, TA:) or, as AHeyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the قَاعَة, and what is behind that, covering its hole except enough to admit the light from it. (TA.)

رَهْط: see رَهْط.

#### رهق

1. رَهَق, aor. ʾ, inf. n. رَهَقَة (JK, MA, K) and رَهَق (JK, K) and رَهَق, (TA,) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, and slender; (JK, K, TA;) it (a sword) was, or became, thin in the edge or point; (Ham p. 349;) it was, or became, sharp, or keen; contr. of كَل. (MA.) — رَهَقَة: see what next follows.

4. رَهَق, (JK, S, K, &c.) inf. n. رَهَقَات; (Ham p. 93;) and رَهَق, aor. ʾ, (K,) inf. n. رَهَق; (TA;) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K,) or sharp or pointed; (JK, MA;) he made it (a sword) thin in the edge or point; (Ham p. 93;) he made it sharp, or keen. (MA.) — [Hence,] رَهَقْتُ عَلَيْنَا رَهَقًا [Thou hast sharpened against us thy tongue]. (A, TA.) And رَهَقَ غَرَبَ ذَهَبِكَ لَنَا [Sharpen the edge of thine intellect for what I say]. (A, TA.)

رَهَق Thin; slender; (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (Ish, TA in art. رَهَق:) or thin in the edge or point; applied to a sword: (Ham p. 349;) or sharp, or keen; thus applied: (JK, MA:) but Az says that it is seldom used; رَهَق being used in its stead. (TA.)

رَهَق (JK, S, TA) and رَهَق (JK, TA) Made thin; (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or point: or made sharp or keen: see 4:] and see also رَهَق. — رَهَقْتُ أُذُنَ مَرْهَقَةٍ. (TA.) And رَهَقْتُ خَصْرَ مَرْهَقَةٍ + A slender ear. (TA.) And رَهَقْتُ رَجُلَ مَرْهَقَةٍ. (Ham p. 93.) And رَهَقْتُ الْبَدَنَ, but the former is the more common, + A man slender in the body. (TA.) — رَهَقْتُ فَرْسَ مَرْهَقَةٍ + A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.)

رَهَقَة [as a subst., or an epithet in which the quality of a subst. is predominant.] Swords; (Ham p. 93;) and so رَهَقَات: (S and TA in art. رَهَق:) or swords made thin in the edge or point. (Ham p. 349.) One says رَهَقَاتُ بَوَارِدٍ Sharp, or cutting, swords: (TA in art. رَهَق:) or slaying swords. (S in that art.)

رَهَق: see رَهَق, in two places.

#### رهق

1. رَهَق, (JK, S, Mgh, Msh, K,) aor. ʾ, (S, Msh, K,) inf. n. رَهَق, (S, Mgh, Msh,) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. رَهَقَ: (S, K:) and (K) reached, or overtook, him, or it: (El-Fārābī, Msh, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Msh, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Msh, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Kur [x. 27], وَلَا يَرَهَقُ وَجُوهَهُمْ قَتَرٌ وَلَا ذَلَّةٌ, meaning + And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjectness, or ignominy]. (S, TA.) And you say, رَهَقَ الدَّيْنُ, (Msh, TA,) or دَيْنٌ, (Mgh,) Debt, or a debt, came upon him. (Mgh, Msh, TA.) And رَهَقَتْنَا الصَّلَاةُ, (inf. n. رَهَقٌ, Msh, or رَهَق, TA,) + The time of prayer came upon us. (Mgh, Msh, TA.) And it is said in a trad., إِذَا صَلَّى

أَحَدُكُمْ إِلَى الشَّيْءِ فَلْيَرَهَقْهُ, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, إِلَى شَيْءٍ فَلْيَرَهَقْهُ, i. e. towards a thing that he has set up for that purpose, &c.]) One says also, رَهَقْتُ فَلَانًا حَتَّى رَهَقْتُهُ, inf. n. رَهَق, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take him. (S.) And رَهَقْتُ الشَّيْءَ حَتَّى رَهَقْتُهُ وَكِدْتُ أَنْ أَخْذُهُ أَوْ أَخْذُهُ [I sought the thing until I came near to it, and I almost took it, or I took it]. (Az, Msh.) And رَهَقْتُ شَخْوَصَ فَلَانٍ, i. e. + [Such a one's going, or going forth or away,] drew near. (S.) رَهَقْتُهُ also signifies I drew near to it; syn. رَهَقْتُ. (Msh.) And one says, رَهَقْتُ اللَّيْلَ, i. e. + The night has drawn near [to you, therefore hasten ye]; syn. رَهَقْتُ. (TA.) — You say also, رَهَقَ بِهَا يَكْرَهُ, inf. n. رَهَق, He did to him that which he disliked, or hated. (JK.) — And رَهَقْتُ إِنِّهَا: see 4. — رَهَق as an intrans. v.: see رَهَق, which is its inf. n., below.

2. رَهَق He was one to whom رَهَق [q. v.] was attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion: (see the part. n., below:) or he was suspected of evil conduct.] It is said in a trad., صَلَّى عَلَى أَمْرَأَةٍ تَرَهَّقُ, (S, Mgh,) meaning [He prayed over a woman] suspected of evil conduct. (S.)

3. رَهَق, (S, Msh, K,) and رَهَق الْحُلُمَ, (JK, Az, K, all in art. رَهَق,) inf. n. رَهَقَة, (Msh,) He (a boy) was, or became, near to attaining puberty, or virility; (S, Msh, K;) as also رَهَق, inf. n. رَهَقَات. (Msh.) And رَهَقْتُ الْعِشْرِينَ [She nearly attained the age of twenty]. (K in art. رَهَق.)

4. رَهَقَ أَغْشَاهُ إِيَّاهُ, i. e. He made excessive disobedience to come upon him, properly as a thing that covered him; (S, K;) and رَهَقَ أَلْحَقَهُ, i. e. made it to reach him, or overtake him, or befall him. (K.) It is said in the Kur xviii. 79, فَخَشِينَا أَنْ يُرَهِّقَنَا طُغْيَانًا وَكُفْرًا, meaning [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them twain, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them twain his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them twain his excessive disobedience and his ingratitude. (Ksh, Bd. [See also رَهَقَ]) And one says, رَهَقَنِي فَلَانٌ إِنِّهَا, meaning Such a one made me to hear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And رَهَقْتُ الرَّجُلَ أَمْرًا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Msh.) And رَهَقَهُ عُسْرًا He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K;) or he made a difficulty to come upon him, properly as a thing

that covered him; syn. أَغْشَاهُ إِيَّاهُ. (Ksh and Bd in xviii. 72.) And رَهَقَهُ, alone, *He demanded of him a difficult thing.* (S, Mgh, K.) You say, لَا تُرْفِقْنِي لَا أُرْفَقَكَ اللَّهُ Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K.) And إِرْهَاقٌ signifies also The inciting, or urging, a man to do a thing that he is not able to do. (AZ, K, TA.) — You say also, أُرْفِقْنَاهُمُ الْخَيْلَ We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) — And الرِّهَاقُ الصَّلَاةُ † *He delayed the prayer* (JK, S, Mgh, Mgh, K, TA) until it approached the other [next after it], (JK,) or until it almost approached the other, (Mgh, K, TA,) or until the time of the other approached. (S, Mgh.) — And أُرْفِقْتُهُ أَنْ يُصَلِّيَ [i. e. I hurried him so as to prevent him from praying: see similar phrases in art. عجل]. (K.) — See also 1, near the end of the paragraph, in two places: — and see 3. = رَهَقَ: see 4 in art. زهق.

رَهَقٌ The doing of forbidden things: (S, Mgh, Mgh, K:) wrongdoing; wrongful, unjust, injurious, or tyrannical, conduct: (Fr, S, K:) it has this meaning in the Kur lxxii. 13, (S, TA,) accord. to Fr; or, as some say, the former meaning: (TA:) the doing evil: (AA, K:) and a subst. from إِرْهَاقٌ signifying the inciting, or urging, a man to do a thing that he is not able to do: (AZ, K:) lightwittedness; or lightness and hastiness of disposition or deportment; (S, K:) and excessive disobedience: so in the Kur lxxii. 6, (S, TA,) accord. to some: (TA:) foolishness, or stupidity: lightness, or levity: (K:) or ignorance, and lightness of intellect: (JK:) and illnature, or evil disposition: (TA:) and haste: (K:) and lying: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is رَهَقَ, aor. ٤, [meaning *He did forbidden things: acted wrongfully, unjustly, injuriously, or tyrannically: &c.*] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Kur]: suspicion, or evil opinion: and sin: accord. to Kātādch: lowness, vileness, or meanness; and weakness; accord. to Zj: error; accord. to Ibn-El-Kelbee: and bad, or corrupt, conduct: and pride: and so رَهَقَةٌ, in these two senses: and the commission of a sin or crime or fault; syn. عَنَت: and the act of reaching, or overtaking [app. of some evil accident]: and perdition. (TA.)

رَهَقٌ A man in whose conduct, or character, is رَهَقٌ [expl. above: i. e. one who does forbidden things: &c.]: (O:) hasty: quick to do evil: and self-conceited; proud, or haughty. (TA.) And رَهَقَةٌ A vicious woman; or an adulteress, or a fornicatress. (TA.)

رَهَقٌ: see رَهَقٌ.

يَعْدُو الرَّهَقِيُّ *He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power* (حَتَّى يَرْهَقَ طَالِبُهُ, or, as in the CK, حَتَّى يَرْهَقَ طَالِبُهُ [which is virtually the

same]): (M, K, TA:) or *he runs quickly, so that he almost reaches, or overtakes.* (حَتَّى يَكَادَ يَرْهَقُ) the object of his pursuit. (JK.)

رَهَقَانِ مَائَةٍ: see what next follows.

رَهَقَانِ مَائَةٍ and رَهَقَانِ مَائَةٍ As many as a hundred; (AZ, Isk, JK, S, K:) as also مَائَةٌ رَهَقَانِ: (so in one of my copies of the S:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, Isk, S.)

رَهَوَقٌ A wide-stepping, and quick, or excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet. (En-Nadr, K.)

رَهِيْنٌ Wine: (K:) a dial. var. of رَحِيْنٌ, like as مَذْخُ is of مَذْخُ. (TA.)

رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, *From ten to eleven years old.* (TA.) [See also مُرَاهِقٌ.]

رَبَهَقَانِ Saffron. (JK, IDrd, S, K.)

مُرَهَقٌ Reached, or overtaken, (JK, S, O, K,) to be slain. (S, O.) — *Straitened.* (Ham p. 682.)

أَتَيْنَا فِي الْعَصْرِ الْمُرَهَقَةِ [app. *We came when the time of the afternoon-prayer was drawing near; the عَصْرِ being the dim. of الْعَصْرِ: see the phrase أُرْفَقْتُمُ اللَّيْلَ فَأَسْرَعُوا*, near the end of the first paragraph]. (TA.)

مُرَهَقٌ One to whom men come (S, K, TA) often, (TA,) and at whose abode guests alight. (JK, S, K, TA.) — Also One to whom رَهَقٌ [q. v.] is attributed: (JK, K:) [said in the TA to have no verb; but this is not the case: see 2:] one of whom evil is thought: (JK, S, K:) or who is suspected of evil, or of lightwittedness: (TA:) one to whom ignorance is attributed; (Mgh;) an object of suspicion in respect of his religion: (Mgh, TA:) corrupt [in conduct]: one in whom is sharpness [of temper] and lightwittedness. (TA.)

مُرَاهِقٌ Near to attaining puberty; applied to a boy: (JK, Mgh, TA:) and with ٤ applied to a girl. (TA.) [See also رَاهِقٌ.] — [Hence,] دَخَلَ مَرَاهِقًا † *He entered Mekkeh nearly at the end of the [proper] time [to do so as a pilgrim], so that he almost missed the halt at 'Arafāt.* (Nh, O, K, TA.) And صَلَّى الظُّهْرَ مَرَاهِقًا † *He performed the noon-prayer nearly missing the time.* (TA.)

## رهل

رَهْلٌ نَحْبَةٌ (S, K,) [aor. ٤,] inf. n. رَهَلٌ, (JK, TA,) *His flesh was, or became, quivering, and flaccid, or flabby:* (S, K:) and (some say, TA) *his flesh was, or became, inflated, or puffy, or swollen,* (K, TA,) in any part: (TA:) or it was, or became, swollen without disease; (JK, K, TA;) he being flaccid by reason of fatness, (JK, TA,) and inclining to weakness. (TA.) [See also ٥.]

2. رَهْلَةٌ, inf. n. تَرْهِيلٌ, *It (flesh-meat) rendered it (i. e. his flesh) quivering, and flaccid, or flabby:* (S, K:) or *inflated, or swollen:* or *swollen without disease:* (K: [see 1:]) or it (much sleep) rendered his face swollen, and the parts below, or around, his eyes puffy. (TA.)

5. تَرَهَّلَ *He was, or became, soft in the flesh:* and it (the flesh of a limb or member) was, or became, soft. (KL.) [See also 1.]

رَهْلٌ [in the Lexicons of Golius and Freytag] *Thin clouds, resembling [falling] dew,* (K, TA,) in the sky. (TA.)

رَهْلٌ Yellow water [or fluid] in the سَعْدُ [app. here meaning the membrane that encloses the fetus of a beast]. (IDrd, K.)

رَهْلٌ Quivering, and flaccid, or flabby, flesh. (TA.) And رَهْلُ الصَّدْرِ A horse quivering, and flaccid, or flabby, in the breast. (S, TA.)

أَصْبَحَ مُرَهَّلًا *He was, or became, in the morning, smollen* (K, TA) in his face, by reason of much sleep. (TA.) [See 2. In some copies of the K, تَهَبَّج is erroneously put, in this explanation, for تَهَبَّج.]

## رهم

1. رَهْمَتِ الْأَرْضُ *The land was rained upon [with such rain as is termed رَهْمَةٌ].* (Z, TA.)

4. ارْهَمَتِ السَّمَاءُ, (JK, K,) or السَّحَابَةُ, (S,) *The sky, or the cloud, shed the sort of rain, or rains, termed رَهْمَةٌ, or رَهَامٌ.* (JK, S, K.)

رَهْمَةٌ A drizzling and lasting rain; i. e. a lasting, or continuous, rain, consisting of small drops: (JK:) or weak and lasting rain, (S, K,) said by AZ to be such as falls with more force, and passes away more quickly, than that which is termed دِيمَةٌ (S:) pl. رَهَامٌ and رَهْمٌ (JK, S, K:) El-Āmidēe seems to have held that رَهَامٌ is pl. of رَهْمَةٌ; for he likens these two words to إِكْرَامٌ and أَكْمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رَهَامٌ in a verse of Lebeed cited in the first paragraph of art. رزق.]

أَرْضٌ رَهْمَاءُ Land upon which rains such as are termed رَهَامٌ have fallen: (Ham p. 99:) and رَوْضَةٌ مَرْهَوْمَةٌ, [from رَهْمَتِ, Meadows] watered by the rain termed رَهْمَةٌ: (JK, S, K:) one should not say مَرْهَمَةٌ. (K.)

رَهْمَانٌ: see رَهْوَمٌ.

رَهْمَانٌ, in the going of camels, *A bearing, and leaning, on one side, or sideways.* (JK, K.) [In the former, it is implied that the word is رَهْمَانٌ, which is at variance with an express statement in the K.]

رَهَامٌ † A sheep, or goat, [شَاةٌ], lean, or emaciated; (JK, K;) [in the former written رَهَامٌ, but said in the latter to be like سَحَابٌ:] and so

رَهْمَرُ: (TA:) [i. e.] you say also رَهْمَرُ شاةٌ رَهْمَرُ (JK, K, TA,) meaning + a sheep, or goat, lean, or emaciated: (TA:) from [رَهْمَرُ, or perhaps رَهْمَرُ, or both, as meaning] clouds (سحاب) that have discharged their water. (JK.)

رَهْمَرُ, applied to a bird, *That does not prey*: (K:) or the bird called غُرْنُوقُ. (JK.) — Also A large number. (JK, K.)

رَهْمَرُ: see رَهْمَرُ. — Also + A man weak in seeking, or searching, [to find what is best to be done:] who follows mere opinion; as also رَهْمَانُ. (JK, K.)

أَرْهَمَ More [and most] fruitful, or plentiful, or abundant in herbage or in the goods or conveniences or comforts of life: [as though meaning more, and most, watered by rain such as is termed رَهْمَةٌ:] so in the saying, نَزَلْنَا بِغُلَانٍ فَكُنَّا فِي أَرْهَمٍ [We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode; meaning, and we were entertained by him in the best, or most bountiful, manner]. (S.)

مَرْهَمٌ [A place upon which has fallen rain such as is termed رَهْمَةٌ: pl. مَرَاهِمُ: see an ex. in what follows. — Also] A certain application for wounds; (S:) a soft plaster or dressing, (K, TA,) the softest of medicaments, (TA,) [i. e. an unguent, or the like,] with which a wound is plastered, dressed, overspread, or anointed: (K, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرَهْمُ]: (S:) or derived from الرَهْمَةُ, [as some say,] because of its softness. (K.) You say, مَرَاهِمُ الْغَوَادِي مَرَاهِمُ الْبَوَادِي [The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts]. (A, TA.)

رَوْضَةٌ مَرْهَمَةٌ: see أَرْضٌ رَهْمَاءُ, above.

## رهن

1. رَهْنٌ (S, Mgh, Msh, K,) aor. رَهَنَ, (Msh,) inf. n. رَهْنٌ, (S, TA,) or رَهُونٌ, (Msh,) *It* (a thing, S, Msh, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, Mgh, Msh, K, TA.) This is the primary signification. (Mgh, TA.) — Hence, (Mgh,) رَهْنٌ بِالْمَكَانِ *He remained, stayed, dwelt, or abode, in the place.* (A, Mgh, TA.) — And رَهْنٌ, (JK, S, K,) aor. رَهَنَ, (K, TA,) or رَهَنَ, (JK, [but this I think to be a mistake,]) inf. n. رَهْنٌ, (K,) said of a man, and of a camel, (JK, S, TA,) and of any beast, (TA,) *He was, or became, lean, or emaciated*; (JK, S, K, TA;) and *fatigued, tired, weary, or jaded.* (JK, TA.) You say, رَهْنٌ رَكَبَ *He rode until he became lean, or emaciated.* (Ish, TA. [See رَاهَنُ.]) — As trans., see 4, first signification. — [Hence,] as a law-term, رَهْنٌ signifies *The putting, or placing, an article of real property [to remain] as a pledge, or security, or making it to be such, for a debt that is obligatory or that will become obligatory.* (TA.) You say, رَهْنَهُ الشَّيْءَ, and رَهْنَهُ عِنْدَهُ, (S,

Mgh, Msh, K,) aor. رَهَنَ, (K,) inf. n. رَهْنٌ (Msh, TA) [and رَهْنَةً, q. v. voce رَهْنٌ]; and رَهْنَهُ اَرَهْنَهُ (S, K;) all signify the same; (S;) i. e. *He deposited the thing with him* (Msh, K) [as a pledge] to be in lieu of that which he had taken, or received, from him: (K:) [i. e. he pledged the thing to him, or with him:] and رَهْنَتُ الْمَتَاعِ رَهْنَتُ الْبَيْتِ, inf. n. رَهْنٌ, *I restricted the commodity, or placed it in custody, for, or by reason of, the debt*; and رَهْنَتُهُ بِالْبَيْتِ is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Msh:) for, properly, they say, (Msh,) زَيْدًا التَّوْبَ اَرَهْنَتُ *I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge* (Msh, K\*) with some one. (Msh.) 'Abd-Allah Ibn-Hemmám Es-Saloolce says, (S,) or Hemmám Ibn-Murrah, (TA,)

\* فَلَمَّا خَشِيتُ أَظْفَارَهُمْ \* نَجَوْتُ وَأَرْهَنْتُهُمْ مَالًا \*

[And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, Málík]: thus, says Th, all relate the verse, except As, who says وَأَرْهَنْتُهُمْ مَالًا [i. e. leaving with them, as a pledge, Málík]: he likens this phrase to the saying قَمِيتُ وَأَصْلُكَ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a denotative of state; the meaning being صَاحًا وَجْهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means *I left Málík remaining with them*; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, وَأَرْهَنْتُ الشَّيْءَ, but only رَهْنَتُهُ. (S, TA.) [See, however, 4.] You say also, رَهْنَهُ عِنْدَهُ, inf. n. رَهْنٌ, meaning *He made him, or it, to be a pledge in lieu of him, or it*: a poet, asserted by IJ to be a pagan, says,

\* اَرَهْنُ بَنِيكَ عَنْهُمْ اَرَهْنُ بَنِي \*

[Make thou thy sons to be pledges in lieu of them: in that case I will make my sons to be pledges: [I being for بَنِي]. (TA.) And رَهْنَتُهُ لِسَانِي + [I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit]: in this case one should not say رَهْنَتُهُ; (IAar, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهْنَتُهُ. (TA.)

3. رَاهَنْتُ فَلَانًا عَلَى كَذَا. (S, Msh,) inf. n. رَاهْنَةٌ, (S,) or رَهَانٌ, (Msh,) or both, (K, and so in a copy of the S,) *I laid a bet, or wager, or stake, with such a one, for such a thing*, (S, Msh, K,\*) mostly (TA) said in relation to horses running a race, (JK, TA,\*) to be taken by him who should outstrip, or overcome. (Msh.) — The inf. ns. also signify + *The contending [of two persons] to outstrip [in a race] upon horses*, (K, TA,) and otherwise. (TA.) Hence the prov., رَاهَنَ كَفَرَسَى رَاهَانٍ [explained in art. رَاهَانٍ]. (JK.)

4. اَرَهْنُ *He made* (a thing, Msh) to continue, subsist, last, endure, remain, or remain fixed or stationary; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established; (S,\* Mgh,\* Msh, K;\*) and

so رَهْنٌ; (K;) but the former is the more approved: (TA:) and also *he found it to be so.* (Msh.) You say, اَرَهْنُ لَبَرِ الطَّعَامِ, (T, S, K, TA,) and الشَّرَابِ, (T, S, TA,) and الْهَالِ, (TA,) + *He continued, or made permanent, to them the food*, (T, S, K, TA,) and the beverage, (T, S, TA,) and the property. (TA.) [And accord. to an explanation of اَرَهْنَتُ (referring to dates), by 'Alee Ibn-Hamzeh, cited in a marginal note in a copy of the S, in art. وَهَبَ اَرَهْنٌ signifies *He prepared food, and continued it, or made it permanent.*] — [Hence اَرَهْنُ as used by some in another sense of رَهْنُ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — You say, اَرَهْنْتُ مَالِي *I staked my property.* (JK.) And اَرَهْنُوا بَيْنَهُمْ خَطَرًا *They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race.* (TA.) And اَرَهْنْتُ بِهِ وَلَدِي (S, K,\*) inf. n. اَرَهَانٌ, (S,) + *I made my children to be as a stake for him, or it.* (S, K,\*) And اَرَهْنُهُ لَلْمَوْتِ + *He resigned him to death.* (IAar, TA.) And اَرَهْنُ الْمَيِّتِ الْقَبْرِ + *He deposited the dead body in the grave [as a pledge to be rendered up on the day of resurrection].* (K, TA.) — Accord. to AZ, (S, TA, in one copy of the S it is A'Obeyd,) اَرَهْنْتُ فِي السَّلْعَةِ signifies *I bought the commodity for a dear, or an excessive, price*; (S, K, TA;) *gave largely for it until I obtained it*: (TA:) accord. to ISk, *I paid in advance for the commodity*; syn. اُسْلَفْتُ; (S, TA;) and in the T it is said, [and in like manner in the JK,] that اَرَهْنُ فِي كَذَا وَكَذَا signifies اَرَهْنَهُ: (TA:) [in the K it is said that اَرَهْنَهُ signifies اُسْلَفَهُ, as though it meant *he lent him a sum of money &c.*:] accord. to Er-Rághib, the proper meaning [of اَرَهَانٌ] is one's giving a commodity before [the full payment of] the price, and so making it to be pledged for the completion of its price. (TA.) — اَرَهْنُهُ also signifies *He, or it, weakened him*: (K:) [like اَرَهْنَهُ:] and rendered him lean, or emaciated. (TA.) And اَرَهْنُ اللَّهِ اَرَهْنَهُ *God weakened him*; syn. اَوَهْنَهُ. (JK.)

6. تَرَاهَنُ *They two laid bets, wagers, or stakes, each with the other*; syn. تَوَاضَعَا الرُّهُونُ. (TA.) And تَرَاهَنُ الْقَوْمُ *The party contended together, every one of them laying a bet, wager, or stake, in order that the person outstripping should take the whole when he overcame.* (Msh.)

8. اَرْتَهَنَ مِنْهُ *He took, or received, from him a pledge.* (K.) [Or] اَرْتَهَنَ *He took, or received, it as a pledge*: (JK, Mgh:) or اَرْتَهَنَ مِنْهُ *he took, or received, it from him*; namely, a pledge. (Msh.) — [Accord. to Freytag, اَرْتَهَنَ بِهِ signifies *He had him, or held him, as a pledge to him for it.* And اَرْتَهَنَ *He, or it, was given as a pledge.* But for neither of these has he mentioned any authority.]

10. اِسْتَرْهَنَ *He asked him, or desired him, to pledge a thing with him*: and, to give a pledge.] You say, اِسْتَرْهَنَنِي كَذَا فَرَهْنَتُهُ عِنْدَهُ *He asked me, or desired me, to pledge such a thing, or to*



deposit such a thing as a pledge, and I pledged it with him, or deposited it with him as a pledge]. (Mgh.)

رَهْنٌ, originally an inf. n., (Mghb,) is syn. with مَرْهُونٌ; (Mgh, Mghb;) i. e. (Mghb) it signifies [A pledge;] a thing deposited with a person (Mghb, K) to be in lieu of a thing that has been taken, or received, from him; (K;) or a thing that is deposited as a security for a debt: and رَهَانٌ has a similar meaning, but is specially applied to a thing that is deposited as a bet, or wager, or stake; and is likewise originally an inf. n.: (Er-Rûghib, TA:) رَهْنَةٌ, also, is syn. with رَهْنٌ [as meaning the act of giving as a pledge], like as شَيْئَةٌ is syn. with شَيْءٌ; the ة being added to give intensiveness to the signification: then, like رَهْنٌ, it is used as syn. with مَرْهُونٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i. e.] رَهْنَةٌ is an inf. n. like شَيْئَةٌ, applied to denote the pass. part. n. [used as a subst. properly so termed] like رَهْنٌ, not as an epithet; (Bd in lxxiv. 41;) [or, in other words,] رَهْنَةٌ signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appropriated, to oneself; as also مَرْهُونَةٌ: (K: [I here follow two copies of the K, in which it is said, كُلُّ مَا أَحْبَسَ بِهِ شَيْءٌ قَرْهِيْنَةٌ وَمَرْهُونَةٌ, and in the copy of the K followed in the TA, and in the copy of the K followed in the TA, قَرْهِيْنَةٌ وَمَرْهُونَةٌ, which perverts the meaning, though رَهْنٌ and مَرْهُونٌ may be used in the same sense as رَهْنَةٌ and مَرْهُونَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of أَحْبَسَ, is put يُحْبَسُ, meaning يُحْبَسُ: there is, however, this difference between رَهْنَةٌ and مَرْهُونَةٌ; that the former properly signifies a thing deposited as a pledge; and the latter, a thing taken, or received, as a pledge:]) the pl. of رَهْنٌ is رَهَانٌ (S, Mgh, Mghb, K) and رَهُونٌ (Mgh, Mghb, K) and رَهْنٌ (Mgh, K,) this last said to be a pl. of رَهْنٌ by Abou-'Amr Ibn-El-'Alâ, but disproved by Akli, because a word of the measure فَعْلٌ has not a pl. of the measure فَعْلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Mghb] pl. of رَهْنٌ, which is pl. of رَهْنٌ, (S,) and Fr says that رَهْنٌ is pl. of رَهَانٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA:) and رَهْنٌ, also, is another pl. of رَهْنٌ, (TA,) [or rather it is a contraction of رَهْنٌ;] and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is رَهْنِيْنٌ (IJ, K,) like as عَيْدٌ is of عَيْدٌ: (TA:) the pl. of رَهْنَةٌ is رَهَانٌ. (S, K.) غَلَقَ الرَّهْنُ [The pledge became, or has become, permanent as a possession, with what was, or is, comprised in it,] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلَقُ الرَّهْنُ, (Meyd,) [i. e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver

when its depositor is able to release it; for] لا is here either negative or prohibitive: you say, غَلَقَ الرَّهْنُ, aor. يَغْلِقُ, inf. n. غُلُوقٌ [or غَلَقٌ], meaning The pledge remained in the hand of the receiver when the depositor was able to release it: (Nh, cited in a copy of the "Jâmi' es-Sagheer:") the trad. means that the receiver of the pledge shall not have a right to it when the depositor has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islâm abolished it. (Meyd, Nh.) You say also, هُوَ رَهْنٌ بَكْدًا and رَهْنَةٌ بَكْدًا He, or it, is [a person, or thing,] pledged for such a thing: (IAth, TA:) or taken [as a pledge] for such a thing; as also رَهْنٌ and مَرْهُونٌ. (TA.) And رَهْنَةٌ بَكْدًا and رَهْنٌ بَكْدًا I am taken [as a pledge] for such a thing. (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بَكْدًا (JK, TA) and رَهْنَةٌ (TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And رَهْنَةٌ بِقَيْدِهِ [His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were مَرْهُونَةٌ, it would be رَهْنٌ, without ة]. (TA.) And الْخَلْقُ رَهْنٌ لِمَوْتٍ [Mankind, or all created beings, are the pledges of death]. (TA.) And هُوَ رَهْنٌ لِيَدِ الْمَنِيَّةِ [He is the pledge of the hand of death, or of fate, or destiny]; said of one when he has sought, or courted, death. (TA.) And يَدِي لَكَ رَهْنٌ [My hand is a pledge to thee]; by which is meant responsibility, or suretiship. (TA.) And إِنَّهُ لَرَهْنٌ قَبْرِ [Verily he is the pledge of a grave, which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهْنَةٌ, meaning [Every soul is a thing] pledged with God [for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رَهْنَةٌ being an inf. n. like شَيْئَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهْنِيْنٌ. (Bd.) And in lii. 21 of the same, كُلُّ رَهْنٌ, آمَرِيْ بِمَا كَسَبَ رَهْنٌ, i. e. [Every man is] pledged (مَرْهُونٌ, Bd, Jel) with God (عِنْدَ اللَّهِ) for what he shall have wrought; so that if he have done good, He will release him; but otherwise, He will destroy [or hold in confinement and punish] him; (Bd;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., كُلُّ غُلَامٍ رَهْنَةٌ بِعَقِيْقَتِهِ [Every boy that is born is a pledge for his عَقِيْقَةٌ, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is commonly regarded as his ransom from the fire of Hell]: i. e., the عَقِيْقَةٌ is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khattâbee says that the best explanation of it is that of Ahmad Ibn-Hambal; that if the عَقِيْقَةٌ be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — See also what next follows.

هُوَ رَهْنٌ مَالٍ (JK, K, TA,) with kear, (K,) and رَهْنَةٌ (JK,) He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K, TA.)

رَهْنٌ, as a sing.: see رَهْنٌ. — It is also a pl. of the latter word. (S, Mgh, Mghb, K.)

رَهْنِيْنٌ: see مَرْهُونٌ: and see also رَهْنٌ, in six places.

رَهْنَةٌ, and its pl. رَهَانٌ: see رَهْنٌ, in ten places.

رَاهِنٌ Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, Mgh, Mghb.) You say طَعَامٌ رَاهِنٌ (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And خَمْرٌ رَاهِنَةٌ Wine of which there is a continual, or constant, supply; uninterrupted, or unfailing. (TA.) And نِعْمَةٌ اللَّهِ رَاهِنَةٌ, i. e. [The bounty of God is] continual, permanent, or constant. (TA.) And حَالَةٌ رَاهِنَةٌ A state, or condition, continuing; remaining to the present time. (Es-Sameen, TA.) And هَذَا رَاهِنٌ لَكَ meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) — رَاهِنٌ, staying, dwelling, or abiding, in a place. (JK.) — رَاهِنٌ, One says, هَذَا رَاهِنٌ لَكَ meaning as explained above, and also This is prepared for thee. (TA.) — As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) Lean, or emaciated; (JK, S, K, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and fatigued, tired, weary, or jaded. (JK, TA.) — And إِبِلٌ رَاهِنَةٌ Camels that will not, or do not, pasture upon the [plants, or trees, termed] حِمَضٌ. (JK.)

رَاهِنَةٌ The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the horse. (JK, Az, K.)

إِرْهَانٌ A thong, or strap, that is bound upon the middle of the نِيرٌ [or yoke] that is upon the two bulls [drawing a plough]. (JK.)

أَرْهُونٌ A girl, or young woman menstruating: (K:) seen by Az in the handwriting of Abou-Bekr El-Iyâdee, but not seen by him on any other authority. (TA.)

مَرْهُونٌ [Pledged; deposited as a pledge; or] restricted, or placed in custody, for, or by reason of, a debt; (S, Mghb;) originally بِالَّذِيْنَ مَرْهُونٌ بِالَّذِيْنَ (Mghb;) and رَهْنٌ signifies the same; (S, Mghb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voco رَهْنٌ,] is مَكْفُوتَةٌ (S.) الْأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا is expl. by مَكْفُوتَةٌ [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رَهْنٌ.

مَرْهُونٌ: see رَهْنٌ, in two places.

مَرْهَنْ One who takes, or receives, a رَهْن [or pledge]. (S.).

مَرْهَنْ: see رَهْن, in two places.

### رَهْو

1. رَهَا بَيْنَ رِجْلَيْهِ, aor. يَرْهَوُ (AO, JK, S.), inf. n. رَهْوُ (AO, S, K.) He parted, or made an opening between, his legs: (AO, S, K:) or he parted widely, or made a wide opening between, his legs. (JK.) Hence the saying in the Kur [xliv. 23], وَأَتَرَكَ الْبَحْرَ رَهْوًا [expl. in art. ترك, and below]. (S.) — رَهْوُ also signifies The going easily: (S, K:) one says, جَاءَتِ الْخَيْلُ رَهْوًا [The horses, or horsemen, came pacing along easily]: and accord. to IAqr, رَهَا فِي السَّيْرِ, aor. as above, means He was gentle in going, or pace: (S:) or, as some say, رَهْوُ in going, or pace, is the being soft, or gentle, with continuance: (TA:) or the going along quietly: (JK:) and one says, جَاءَتِ الْإِبِلُ رَهْوًا, meaning The camels came following one another. (TA.) Also The going lightly: (JK:) you say, رَهَتْ, aor. and inf. n. as above, They, [i. e. camels or the like,] or she, went lightly. (TA.) And The going vehemently. (TA.) [Thus it has two contr. significations.] — Also The being still, quiet, motionless, calm, allayed, or assuaged. (K, TA.) You say, رَهَا الْبَحْرُ The sea became still, or calm. (S.) And رَهَا الْحَرُّ The heat became allayed, or assuaged. (TA.) Hence some explain وَأَتَرَكَ الْبَحْرَ رَهْوًا [mentioned above] as meaning And leave thou the sea motionless, or calm: some, as meaning dry. (TA.) And you say, افْعَلْ ذَلِكَ رَهْوًا Do thou that quietly, or calmly. (S.) And فَعَلَ ذَلِكَ رَهْوًا He did that quietly, or calmly, without being hard, or difficult: (TA:) or voluntarily; without its being asked, or demanded; (K and TA in art. سَبَو) and without constraint. (TA in that art.) And أَعْطَيْتَهُ رَهْوًا I gave to him voluntarily; without being asked; or without constraint. (JK.) — رَهَا, (JK, TA) aor. as above, (TA,) inf. n. رَهْوُ (JK, K,) said of a bird, He spread his wings, (JK, K, TA,) without flapping them. (JK.)

3. رَاهَا, (K,) inf. n. مَرَاهَا, (TA,) He approached it, or drew near to it. (K, TA.) [App. a dial. var. of رَاهَقَهُ, which is better known.] You say, رَاهَيْتُ الْإِحْتِلَامَ I approached, or drew near to, puberty, or virility. (JK.) — Also He aided him in his foolishness, or stupidity; syn. حَامَقَهُ. (K, TA: in the CK جَامَقَهُ.)

4. ارهى He found, or met with, a wide, or an ample, place. (M, K.) — He took to wife a woman wide in the vulva. (K, TA.) — He continued the food to his guests by reason of liberality. (TA.) And أَزْهَيْتُ لَهُمُ الطَّعَامَ وَالشَّرَابَ I continued to them the food and the beverage; (Yaḥṣūb, S, K;) like أَزْهَنْتُ. (S.) — He did well: they say to the shooter, or thrower, when he does ill, أَزْهَهُ, i. e. Do thou well. (TA.) — أَزْهَى عَلَى نَفْسِكَ, i. e. Do thou well. (TA.) — أَزْهَى عَلَى نَفْسِكَ, i. e. Do thou well. (S, K, TA:) [in

the CK أَزْهَى; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رَهَا فِي السَّيْرِ, meaning رَقِيَ: but the right reading is أَزْهَى, for] one says also مَا أَزْهَيْتَ إِلَّا عَلَى نَفْسِكَ Thou wast not, or hast not been, gentle, save with, or to, thyself: (TA:) or thou didst not show, or hast not shown, mercy, save to thyself. (JK.) — ارهى لَكَ الشَّيْءُ The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee. (TA.) — And أَزْهَيْتُهُ I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA.) — مَا أَزْهَيْتُهُ I did not leave it still, or motionless: and أَزْهَى ذَاكَ Leave thou that until it become still, or motionless. (TA.) — He kept continually, or constantly, to the eating of the [رَهْوُ, or species of crane called] كُرْكُي. (K.)

6. تَرَاهَا, (JK, K,) inf. n. تَرَاهُ, (JK,) They two made peace, or became reconciled, each with the other; syn. تَوَادَعَا. (JK, K, TA: in the CK تَوَارَعَا.)

9. ارْتَبَوْا They became commingled, confounded, or confused. (K.) — Also, (K,) or رَهَبُوا, (TA,) They made رَهِيَّةَ; i. e. they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture. (K, TA.)

رَهْوُ inf. n. of 1. (S, K, &c.) — Also An intervening space (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فَالَج. (TA.) — A place where water remains and collects or stagnates: (JK, TA:) a جَوْبَةٌ [i. e. a depressed place, or a hollow, or an excavation, or such as is round and wide,] in the place of abode of a people, into which flows the rain-water or other fluid: (A'Obeyd, S:) or, as also رَهْوَةٌ, a depressed place (S, K) in which water collects: (S:) and, both words, an elevated place: thus they have two contr. significations: (S, K:) or رَهْوَةٌ signifies an elevation like a hillock, upon a hard and elevated, or an elevated and plain, tract of ground, or upon a mountain, (JK, TA,) where hawks and eagles alight: (TA:) or a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain: (TA:) [and accord. to some, it signifies a mountain itself; for] Ghaṭafān are called in a trad. رَهْوَةٌ تَتَّبَعُ مَا, meaning a mountain welling forth water: or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the S app. of رَهْوُ, and accord. to the TA app. of رَهْوَةٌ, in each case agreeable with analogy,] is رَهَاءٌ. (S, TA.) — [Also, accord. to Golius, as on the authority of the KL, A way through a market-place, at the sides of which sit the sellers: but not in my copy of the KL.] — Also Wide, ample, or spacious. (TA.) — A well (بئر) wide in the mouth. (TA.) — A woman (S) wide in the vulva; (Lth, Ish, S, K;) as also رَهْوَى (Lth, K) and رَهَاءٌ: (IAqr, K:)

[or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also رَهْوَى: (JK, TA:) or (TA) a woman that is not approved on the occasion of جماع, (JK, TA,) because of her being wide [in the vulva]. (JK.) — A thing dispersed, or scattered. (TA.) — And sometimes, Quick, or swift. (TA.) — And Still, quiet, or motionless. (TA.) — And [hence, or مَطَرُ رَهْوُ,] A still rain. (TA.) — Also A company of men (JK, K, TA) following one another. (TA.) And غَارَةٌ رَهْوُ [A company of horsemen making a raid, or an inroad, or incursion,] following one another. (TA.) And one says, مَتَنَاطِرُونَ i. e. the الناس رَهْوُ وَاحِدٌ مَا بَيْنَ كَذَا وَكَذَا [app. meaning The people are disposed consecutively in one double rank, partly such and partly such, facing one another]. (TA.) — Also A certain species of bird; as some say, (S,) the [species of crane called] كُرْكُي: (JK, S, K, TA:) or a certain aquatic bird resembling the كُرْكُي: (TA:) pl. رَهَاءٌ. (JK.) — And A head-covering which is next to the head, and which very soon becomes dirty. (TA.)

رَهْوَةٌ A state of elevation: and a state of depression: thus having two contr. significations. (TA.) — See also the next preceding paragraph, in four places.

رَهْوَى: see رَهْوُ, as applied to a woman, in two places: — and see also مِرْهَاءَةٌ.

رَهْوَانٌ A depressed piece of land or ground. (TA.) — And applied to A بَرْذُون [or horse for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:) or رَهْوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, or رَحْوَان with رح] is a vulgar term applied to a pacing horse. (MF voce مِهْلَاح.)

رَهَاءٌ A wide place. (K.) — A wide tract of land: (S, TA:) or what is wide of land: (M, TA:) [or] an even tract of land, seldom free from the سَرَاب [or mirage]: (JK, TA:) and what is even of anything. (TA.) — See also رَهْوُ, as applied to a woman. — It is also [app. A hue, or a haze,] like dust-colour and smoke. (TA.)

رَهِيَّةٌ Wheat which is ground between two stones, and upon which milk is poured: (M, TA:) or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K.)

رَاهٍ A life (عَيْشٌ) ample in its means or circumstances, unstrained, or plentiful, easy, pleasant, soft, or delicate; (S, K;) and quiet, or calm. (S.) Easy; as an epithet applied to a [journey such as is termed] خَيْس. (S.) And Anything still, or motionless; as also رَاهٍ. (TA.) — طَعَامٌ رَاهٍ Food that continues, or is permanent; like رَاهِن: (AA, S:) and [in like manner (see رَاهِن)] the fem. of each, with ة, is applied to wine. (S.) [Freytag adds, "Inde dicitur راهى الابهال Celer de equo:" but راهى is here a mistranscription for اَبْجَل:] — اَبْجَلٌ: see رَاهٍ.]

رَاهِيَةٌ [the epithet رَاه converted by the affix َ into a subst.,] *A bee*; because of its quiet manner of flying. (JK, K.)

مَرْهَافَةٌ, with kesr, (K, TA,) like مَسْحَافَةٌ [in form], (TA,) or مَرْهَافٌ, (JK, and so in the CK, [like مَرْخَافٌ in form, and, as most explain the latter, similar also in meaning, whence it seems that مَرْهَافٌ is the more probably correct,]) *A quick, swift, or fleet, mare*: (JK, \* K, TA:) pl. مَرْهَافِي, (JK, K,) [or rather مَرْهَافٍ if the sing. be مَرْهَافَةٌ, and مَرْهَافِي if the sing. be مَرْهَافَةٌ,] like مَسَاحِي [or rather مَسَاحٍ], (TA,) or like مَرْخَافِي [or rather مَرْخَافِي, pl. of مَرْخَافٌ]: (JK:) but in the M, it is رَهْوِي, [app. meaning that the sing. is thus,] like سَكْرِي; and in like manner in the Tekmileh and the Jm. (TA.)

## رَوَا

2. رَوَا فِي الْأَمْرِ, (T, S, M, Mgh, Msh, K, &c.,) inf. n. تَرْوِيَةٌ, (S, Mgh, K,) or تَرْوِيَةٌ, (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like تَرْكِيبَةٌ, inf. n. of رَكَّبَ, (TA,) and تَرْوِي, (S, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fg, رَوَى also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حَلَّاتٌ in the phrase حَلَّاتُ السُّوقِ; (TA;) *He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it*; (S, M, Mgh, Msh, K;) and *thought upon it repeatedly*; syn. نَعَقَبَهُ; (M, L, K, TA;) i. e. رَوَّدَ فِيهِ فِكْرَهُ; (TA;) *not hastening to reply*: (S, K;) and رَوَّى signifies the same; (K in art. رَوَّى;) i. q. فَكَّرَ; (T;) or, accord. to some, it is a mispronunciation. (MF.) — Hence, يَوْمُ التَّرْوِيَةِ *The eighth day of [the month] Dhul-Hijjah*; originally with ء: its derivation from التَّرْوِيَةِ is a mistake; and its derivation from التَّرْوِيَةِ requires consideration. (Mgh.) [See 2 in art. رَوَى.]

4. أَرَوَا *It (a place) abounded with the [kind of plant, or tree, called] رَاءَ*: (AZ, AAF, K:) or so أَرَوَاتٌ, said of land (أَرْض). (M.)

رَاءٌ *A kind of [plant, or] tree*, (T, \* S, M, K, &c.,) *that grows in plain, or soft, land*, (T, M, TA,) *having a white fruit*: or, as some say, *a kind of dust-coloured tree, having a red fruit*: (M, TA:) n. un. رَاءَةٌ; (T, S, M, K:) and dim. رَوَيْتَةٌ; (M, TA:) AHn says that the رَاءَةُ is not taller nor broader than a sitting man: and accord. to one of the Arabs of the desert of 'Omān, it is a tree that rises on a stem, and then there branch forth [so in the M, but accord. to the TA, rise,] from it round, rough leaves: others, he adds, say that it is a small tree of the mountains, resembling an عَظْلَمَةٌ [q. v.], having a soft white flower like cotton: (M, TA: [but in the latter, the word rendered "soft" is omitted:]) some say that it is a species of the kind of tree

called طَلْحٌ [acacia, or mimosa, gummifera], and is the tree that grew at the cave in which were the Prophet and Aboo-Behr: so say Suh and others: it is, they say, of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness: it is said by IHsh to be the same [tree] that is called أَمْرٌ غِيلَانٌ [see art. غِيل]; but they have found fault with him [for so saying]: it is not the عَشْرُ [asclepias gigantea], as one author has supposed; but a tree resembling this: (MF, TA:) such is the truth: the رَاءُ is not the عَشْرُ: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عَشْرُ commences small; then increases to the size of the بَادَنْجَانَةُ [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رَاءُ is not thus: the عَشْرُ [he adds] is not found in Egypt; but it and the رَاءُ are peculiar to El-Hijāz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عَشْرُ in abundance in the deserts of the upper part of the Sa'eed;] and the saddles of camels &c. are stuffed with the fruit of the رَاءُ in El-Hijāz. (TA.) — Also *The foam of the sea*. (AHeyth, K.) = And *One of the letters of the alphabet*. (TA.) [See the letter ر.] = See also art. رِيَا.

رَاءَةٌ n. un. of رَاءَ. (T, S, M, K.) = See also رَايَةٌ, in art. رِيَا.

رَوَيْتَةٌ, or, as some say, only رَوَيْتَةٌ, without ء; (M;) the latter was the usual form, without ء; (S, Msh;) or each; (K;) a subst. from رَوَّى فِي الْأَمْرِ; (S, K;) meaning *Inspection, examination, consideration, or thought*; (S, \* M, Msh, K, \*) and *repeated inspection or examination or consideration*; (M, \* Msh, K, \* TA;) or *consideration of the issues, or results, of an affair*; (Msh;) *without haste to reply*. (S, \* K, \* TA.) You say, فَلَانٌ رَوَيْتٌ [Such a one has no inspection, &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيَّةٌ [i. e. intuitive knowledge, &c.]: one has well said,

بَدِيَّتُهُ تَحُلُّ عَزَى الْمَعَانِي  
إِذَا أَنْغَلَقَتْ فَتَكْفِيهِ الرُّوْيَةُ

[His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him]. (Har p. 8.) [See also رَوَيْتَةٌ in art. رَوَى.]

رَوَيْتَةٌ dim. of رَاءَ, q. v. (M, TA.)

رَوَيْتَةٌ قَصِيدَةٌ رَائِيَّةٌ and رَوَيْتَةٌ قَصِيدَةٌ رَائِيَّةٌ *A قصيدة of which the راء is رَوَيْتَةٌ*. (TA in the اللّينة.)

## روب

1. رَابٌ, (T, S, M, &c.,) aor. يَرْوِبُ, (T, S, &c.,) inf. n. رَوْبٌ, (Lth, T, Msh,) or رَوْبٌ, (S,) or both, (T, M, Mgh, K,) said of milk, (T, S, M, &c.,) *It was, or became, thick, or coagulated*: (M, A,

Msh, K:) or *was churned, and deprived of its butter*: (M, \* A, K:\*) or *it was, or became, fit to be churned*: (T:) or *thick*, (S,) or *having a compact pellicle upon its surface, and thick, or resembling liver so that it quivered*, (Lth, T,) and *fit to be churned*: (Lth, T, S:) or *such as had become thick*; (Fr, A'Obeyd, T, S, \* Mgh;) *until its butter was taken forth*; (Fr, A'Obeyd, T, S, \*) or *before and after it had been deprived of its butter*. (Mgh.) — [Hence,] رَابٌ دَمُهُ, (T, M, A, K,) aor. as above, (T,) inf. n. رَوْبٌ, (M,) † [His blood is about to be shed;] *his death, or destruction, is at hand*: (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يَغْوِرُ دَمُهُ; (T;) or like يَغْلِي دَمُهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) —

And رَابُ الرَّجُلِ, (As, T, S, &c.,) aor. as above, (TA,) inf. n. رَوْبٌ, (S, M, K,) and رَوْبٌ, (M, K,) † *The man was, or became, confused, or disturbed*, (As, T, S, K,) *in his affair, or case*, (As, T,) or *in his reason, or intellect*, (S, K,) and *his opinion*: (As, T, S:) or *confounded, or perplexed; unable to see his right course*: (M, K:) and *languid in spirit, by reason of satiety, or drowsiness*, (M, A,) or *intoxication*; as also رَابَتْ نَفْسُهُ: (A:) or *he arose* (M, K, TA) *from sleep* (M, TA) *disordered in body and mind*: (M, K, TA:) or *he was intoxicated with sleep*: (M, K:) or *he was lazy, sluggish, or slothful*. (Aboo-Sa'eed, T.) — And رَابٌ, (Th, M, K,) inf. n. رَوْبٌ; (TA;) and رَوْبٌ, (Th, M,) inf. n. تَرْوِيْبٌ; (K;) + *He (a man, Th, M) was, or became, fatigued, or jaded*. (Th, M, K.) And رَوْبٌ مَطِيَّةٌ فَلَانٌ + *The riding-camel of such a one was, or became, fatigued, or jaded*. (T.) — And رَابٌ + *He, or it, was, or became, quiet, still, or motionless*. (IAqr, T.) — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هُوَ يَرْوِبُ وَيَرْوِبُ, meaning, accord. to Aboo-Sa'eed, + *He defends his companion [at one time], and is lazy or sluggish or slothful [at another time]*: or it means *he defends without energy at one time, and at another time is lazy or sluggish or slothful*, so that he defends not at all: or, as some say, *he mixes water with the milk, and so spoils it, and he makes it good*; from the saying of IAqr that رَابٌ signifies أَصْلَحَ; but if it have this meaning, it is originally رَابٌ, with hemz. (T. [See more in art. شَوْب.]) = Accord. to IAqr, رَابٌ also signifies *He suspected*. (T. [But in this sense it seems to belong to art. رَيْب.]) = Also *He lied*. (K. [But in the T, this signification is assigned to رَابٌ, not to رَابٌ; app. in relation to the prov. above cited.])

2. تَرْوِيْبٌ, (S, M, A, K,) inf. n. رَوْبٌ, (AZ, M,) *He made the milk to be such as is termed رَائِبٌ*; (S, M, A, K:) as also رَابَهُ; (M, A, K:) or *he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well*. (AZ, M.) = See also 1, in two places.

4. اَرَابَ اللَّبَنَ: see 2. = [اراب as an intrans.



verb app. signifies *He had much milk such as is termed رَائِب*: see its part. n. مَرِيب, below.]

رَاب The equal in quantity or measure or the like: so in the saying, هَذَا رَابٌ كَذَا [This is the equal in quantity &c. of such a thing. (K, \*TA.)]

رَوْب: see رَائِب, in two places. — Hence, (M,) رَوْبٌ (IAqr, T, M,) occurring in a trad., meaning † *There is, or shall be, no dishonesty, nor any mixing*: (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means *I am irresponsible to thee for its faults, or defects*. (IAqr, T, M.)

رَوْبَة: see what next follows, in three places.

رَوْبَة The ferment of milk, (T, S, M, A, Mgh, Mgh, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رَائِب (T, S, Mgh, Mgh, TA;) and رَوْبَة signifies the same as رَوْب in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also رَائِب in both of these two senses; (T;) or in the latter state it is termed رَائِب: (TA:) or (so in the A and K, but in the M “and,”) remains of milk (M, A, K, in the second of which, as in the last, this applies also to رَوْبَة) that has become such as is termed رَائِب (M:) or remains of milk left in the [skin or vessel called] مَرُوب, in order that fresh milk, when poured upon it, may quickly become رَائِب: (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Abou-Amr El-Mutarriz, MF, TA.) It is said in a prov., شُبْ رَوْبَتُهُ [Mix thou a mixture, app. of thick and fresh milk: thine shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd:) it is like the saying أَحْلَبَ حَلْبًا [expl. in art. شَطْر]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — I. q. دَرْدَى [as meaning *A ferment*] such as is put into [the beverage called] نَبِيد [to make it ferment]. (TA.) — † What has collected of the seminal fluid (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covering; (T, S, M, K;) and رَوْبَة in this sense is mentioned by Lh: (M:) you say, أَعْرَبِي رَوْبَةَ فَحْلِكَ (T,) or فَرْسِكَ (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed مِهَابَة, and more remote in respect of the place into which it is injected. (M.) — † Strength of a horse to run: so in the phrase فَرَسٌ بَاقِي الرَوْبَة [A horse whose strength to run remains]. (A.) — † Intellect (IAqr, S, A) of a man (IAqr, S) when it has attained to full vigour: (A:) [app. as being likened to the رَوْبَة of the stallion:] so in the saying, هُوَ يُحَدِّثُنِي وَأَنَا إِذْ ذَاكَ غَلَامٌ لَيْسَ لِي رَوْبَة [He would talk to me, I being

then a boy, not having full intellect]. (IAqr, S, A: in one of my copies of the S, and in the TA, ثَيْسَتْ.) — † The main, or most essential, part, syn. جَمَاع, of an affair: (M, K:) so in the saying, مَا يَقُومُ بِرَوْبَةِ أَمْرِهِ [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the رَوْبَة of the stallion. (M.) — † Means of subsistence: (M, K:) † food, or sustenance: (TA:) † anything that puts a thing into a good, right, or proper state; from the same word as signifying “a sour ferment that is put into milk to make it ferment.” (JM:) † a want, or thing that is needed [to put one into a good, or right, state]: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Seed, K, TA.) You say, لَا يَقُومُ بِرَوْبَةِ أَهْلِهِ (S, A,) or مَا يَقُومُ الْوَالِدُ (M, TA,) i. e. † [He will not, or does not, undertake, or take upon himself, or attend to,] the food, or sustenance, of his family: or † their case, and the putting them into a good, right, or proper, state: (TA:) or † [the supplying of] what they require of him. (S, M, A, TA.) — † A part, or portion, or small portion, (طَائِفَة, S, M, or قِطْعَة, K, or سَاعَة, T, M, A,) of the night: (T, S, M, A, K:) [app. from the same word signifying “remains of milk;” as seems to be implied in the A:] so in the saying, مَضَتْ رَوْبَة مِنَ اللَّيْلِ † A period, or short portion, (سَاعَة,) of the night passed: (T, M, TA:) and بَقِيَتْ رَوْبَة مِنَ اللَّيْلِ † A period, or short portion, (سَاعَة,) of the night remained: (M, A, TA:) and هَرَقْنَا عَنَّا أَكْثَرَ سَاعَةً مِنْهُ (S, A,) i. e. † Abate thou, or allay thou, our fatigue, or the like, or relieve thou us, for a period, or short portion, of the night; من before رَوْبَة being redundant]. (A.) — † A piece of flesh-meat: (M, K:) so in the saying, قَطَعَ اللَّحْمَ رَوْبَةً رَوْبَةً [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) — † Heaviness, sluggishness, or torpidness, (T, K,) or laziness, or confusedness of the intellect, (T,) and languor, feebleness, or faintness, (K,) from drinking much milk. (T.) — Good and fertile land, abounding with plants, or herbage, (T, M, K,) and with trees: (T, M:) that kind of land in which the herbage, or pasturage, remains longest. (T.) — Accord. to Abou-Amr Esh-Sheybānee, i. q. مَسَارَة, which means *A سَاقِيَة* [or channel of water for irrigation: but it has also other meanings, which see in art. شَوْر]. (TA.) — The tree called نَلْك (T, K, TA;) expl. by Ibn-Es-Seed as meaning the tree called زَعْرُور [q. v.]. (TA.) — A kind of hooked instrument (كَلُوب) by means of which an animal that is hunted is drawn forth from its hole: (M, K:) accord. to Abu-l-Omeythil, the مَحْرَش [app. meaning the same, or an instrument used for drawing forth the lizard called ضَبّ from its hole]. (M.) — It is also mentioned by IAqr as [syn. with رَوْبَة and رَابَة] meaning *A knot*. (T.) — A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up: (T, TA:) and, accord. to AZ, a patch, or

piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (TA:) pl. رَوْبٌ: but this is [properly, or originally, رَوْبَة] with ة: (T, TA:) so says ISk. (T.) [See art. رَاب.]

رَوْبَان: see the next paragraph.

رَائِب, applied to milk, (Lth, T, S, M, Mgh, Mgh, K, &c.) and رَوْبٌ, so applied, (Lth, T, M, K,) Thick, or coagulated: (M, Mgh, K:) or churned, and deprived of its butter: (As, T, M, K:) see also رَوْبَة, in two places: or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivers, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as has been churned, and such as has not been churned: (S:) or such as has become thick; (Fr, A'Obeid, T, S, Mgh;) until its butter is taken forth; (Fr, A'Obeid, T, S;) or before and after its butter has been taken forth; (Mgh;) like as the epithet عُسْرَاء is applied to a she-camel when pregnant and when she has brought forth. (A'Obeid, T, S.) A poet, cited by As, says,

• سَقَاكَ أَبُو مَاعِزٍ رَائِبًا • وَمَنْ لَكَ بِالرَّائِبِ الْخَائِرِ •

(T, S, Mgh) meaning *Abou-Mâ'iz gave thee to drink churned [milk], (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it?* (S. [Or رَائِب in the former instance may be from رَاب of which the aor. is يَرِيب; so that it may there mean *what occasioned doubt, or evil opinion*: see رَائِب in art. رِيب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.]) And one says, مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ (T,) or مَا عِنْدِي الدَّ (M,) i. e. *He has not, or I have not, mixed honey, nor milk such as is termed رَائِب*: (T, M:) or, as some say, *honey nor milk*; thus explaining the two words شَوْب and رَوْب without restriction. (M. [See also art. شَوْب.]) — [Hence,] رَائِب applied to a man, (T, S, M, A, K,) as also رَوْبَان (T, M, K,) and رَوْبٌ (M, K): Confused, disturbed, or disordered, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication: (A:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness: (M:) or who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep: (M, K:) or رَائِب signifies † *confused in his intellect and his opinion and his affair*: (TA:) and a man † *fatigued, wearied, distressed, embarrassed, or troubled*: (A:) fem. [of the first] رَائِبَة (Lh, M:) pl. of the first, (S, M, A, \* Mgh,) accord. to As, (S,) or of the second, رَوْبِي (S, A, Mgh:) you say قَوْمٌ رَوْبِي † *a people, or company of men, confused, disturbed, or disordered, in minds*, (T, S, Mgh,) by reason of drowsiness: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or intoxicated by drinking [milk such as is termed] رَائِب (S, Mgh.) — And رَائِب



also signifies † A thing, or an affair, that is *clear*,  
or *free from dubiousness* or *confusedness*; (Th, T  
and TA in art. ربي;) like the milk so termed.  
(TA in art. ربي. See an ex. in that art.)

أَرْوَبُ: see the next preceding paragraph.

**مُرَوَّبٌ** *A vessel, (T, S,) or receptacle, (A,) or skin, (M, K,) in which milk is made to be such as is termed رَائِبٌ. (T, S, M, A, K.)* [See also مُرَوَّبٌ.]

مُربِّ Having much with such as is termed  
رائب. (Har p. 416.)

مُرَوَّبٌ Milk that has not as yet been churned, and that is in the skin, not having had its butter taken from it. (Aḡ, T.)— And سَقَاءٌ مُرَوَّبٌ A skin in which milk has been made such as is termed رَائِبٌ: (M, K:) or a skin that is wrapped up [in order that its milk may thicken more quickly by its being kept warm] until it attains the fit time for the churning. (Ṣ.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سَقَاءٌ مُرَوَّبٌ, (T, Ṣ, M, A,) meaning [The lightest in estimation] of what is drunk, or given to be drunk, [of milk,] before its butter comes forth from it (Aḡ, T) [is that in] a skin that is wrapped up &c., as expl. above: (Ṣ:) [or + the least to be esteemed of the wronged is he who remains quiet, or inert, like milk not yet in a state of fermentation:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that ظَلَمْتُ السَّقَاءَ means “I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]:” (T:) or مُرَوَّبٌ signifies not churned, but having in it its ferment; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.)

روٹ

1. رَاثٌ, (T, S, M, &c.,) nor. يَرُوْثٌ, (T, A, Mgh,) inf. n. رَوُثٌ, (T, M, A, Mgh,) said of a horse (S, Mgh, K) and the like, (Mgh,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) *He dunged*. (M, Mgh.\*). It is said in a prov., اُحْشِكَ وَتَرَوُثِي, (S,) or اُحْشِكَ وَتَرَوُثِيْنِي. (TA in art. حش, in which it is explained.)

رَوْتُ (T, S, M, &c.) originally an inf. n., (Mṣb,) The *dung* (M, Mṣb\*) of the horse (S, Mṣb, K) and the like, (Mṣb,) [i. e.] of a solid-hoofed animal (T, M, A, Mgh) of any kind: (T, Mgh:) [a coll. gen. n.:] n. un. رَوْنَةٌ (S, Mṣb, K:) and pl. أُرَوَاتُ (S, M, A, Mgh, K.)

رُؤْيَةٌ: see what next precedes. — Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.,] of the أَرْبَةِ [or lower portion, i. e. lobule, of the nose], (S, A, K,) where the blood that flows from the nostrils drops, or drips: (M, A:) or the fore part of the nose altogether: (M:) or the end, or tip, of the nose, in the fore part thereof. (TA.) You say, فُلَانٌ يَضْرِبُ بِلِسَانِهِ رُؤْيَةَ أَنْفِهِ (S, TA.)

meaning [*Such a one strikes with his tongue*] the tip of his nose, or the tip of his nose in the fore part thereof. (TA.) It is said in a trad. that the mulct for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — And †The bill of the eagle: Abou-Kebeer El-Hudhalee terms the eagle's bill رَوْثَةُ السَّيْفِ. (M.) — And رَوْثَةُ السَّيْفِ, occurring in a trad., is expl. as meaning †The upper part [of the hilt] of the sword, that is next to the little finger of the person grasping it. (TA.) — Also The remains of the culms of wheat in the sieve, when it is sifted. (K. [Not found by SM in any other lexicon.])

مَرَوْتُ and مَرَاتُ (M, K) The *part whence the رَوْتُ* (or *dung*) *issues*; (M;) the خَوْرَان [i. e. the *rectum*, or the *tuel*,] of a horse. (K.)

مَرُوتٌ : see what next precedes.

مَرُوتٌ A man *having* a large nose. (A, TA.)

زوج

1. رَاجَ, (S, A, Mṣb, K,) *nor* يَرُوجُ, (S, A, Mṣb,) inf. n. رَوَاجٌ, (S, A, K,) or this is a simple subst., and the inf. n. is رَوْجٌ, (Mṣb,) *It* (a thing, S, or a commodity, Mṣb) *had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand.* (S,\* A,\* Mṣb, K.\*) — And رَاجَتِ الدَّرَاهِمُ, inf. n. رَوْجٌ, *The dirhems, or money, passed, or had currency, among men, in buying and selling.* (Mṣb, TA.) — And رَاجَ الْأُمُرُ, inf. n. رَوْجٌ and رَوَاجٌ, accord. to IḲoot, *The thing, or affair, was, or became, quick, speedy, or expeditious: (L, Mṣb:) or came quickly.* (MF.) — And رَاجَ *It was, or became, present, or ready, and prepared: so in the saying, خُذْ مَا رَاجَ [Take thou what is present, or ready, and prepared].* (Ḥar p. 116.) — See also 2. — رَاجَتِ الرِّيحُ, (K,) or رَوَّجَتْ, (Mṣb, [app. a mistranscription, unless رَوَّجَتْ be meant,]) *The wind was, or became, confused, (Mṣb, K,) not continuing from one direction, (Mṣb,) so that one knew not whence it came.* (K.)

2. رَوَّجَ (S, A, Mṣb, K,) inf. n. تَرْوِيجٌ (A, Mṣb, K,) *He made a commodity to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand.* (S, A, K.\*) — *He made money to pass, or be current.* (S,\* A,\* Mṣb.) — رَوَّجَ الشَّيْءَ, and رَوَّجَ بِهِ, *He made the thing to be quick, speedy, or expeditious; or was quick with it.* (L.) — رَوَّجْتُ is also *syn.* with أَرَجْتُ: so in the saying, رَوَّجْتُ الْأَمْرَ فِرَاجَ, aor. of the latter يَرُوجُ, and inf. n. رَوَّجَ, [app. meaning *I excited the affair, or event, and it became excited.*] (TA.) — رَوَّجَ كَلَامَهُ *He embellished his speech, or language, and made it vague, so that one knew not its true meaning:* (Mṣb, TA:) from رَاجَتِ الرِّيحُ, (TA,) or from رَوَّجَتِ الرِّيحُ. (Mṣb.) — For رَوَّجَتِ الرِّيحَ see 1, last sentence. — رَوَّجَ الْغُبَارَ عَلَى رَأْسِ الْبَعِيرِ [رَوَّجَ] *The*

*dust continued, or went round, upon, or over, the head of the camel; syn. دَامَ. (T.A.)*

5. **تَوَجَّحَ** *He* [app. a camel] *went round about the watering-trough, or tank, thirsting, and not getting to it.* (K.)

**رَوْجَة** *Haste, quickness, speed, or expedition.*  
(IAar.)

رَوَّاحٌ [an inf. n., (see 1,) or] a subst., meaning *The state, or quality, of having an easy, or a ready, sale; of being salable; or in much demand.* (Msb.)

رَوَّاحٌ [app. applied to a camel] *Going round about the watering-trough, or tank, thirsting, and not getting to it.* (K.)

أمر مروج *A confused thing or affair.* (TA.)

فُلَانٌ مُرَوِّجٌ Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current. (S.)

## روح

1. رَاحَ, (S, Mṣb, K,) sec. pers. رَحَتْ, (Mṣb,) aor. يَرِاحُ, (S, Mṣb, K,) inf. n. رِيحٌ; (K;) and aor. يَرُوحُ, (Mṣb, TA,) inf. n. رَوْحٌ, (Mṣb,) or رُؤُوحٌ; (TA;) *It (a day) was violently windy.* (S, Mṣb, K.) And رَاحَ, aor. يَرُوحُ, inf. n. رُؤُوحٌ, *It (a day) was one of good, or pleasant, wind.* (TA.) — رَاحَ, aor. يَرِاحُ, inf. n. رَوْحٌ, *It was, or became, cool and pleasant [by means of the wind].* (L.) *It (a house, or tent, the door being opened,) [was, or became, aired by the wind; or] was entered by the wind.* (L.) — رَاحَ الشَّجَرُ *The trees felt the wind.* (AHn, K.) [See also another meaning below.] — [Hence, perhaps,] رَاحَ, aor. يَرِاحُ, inf. n. رَاحٌ, † *He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick; [as though he felt the wind and was refreshed by it;]* (L;) as also † ارتاحَ: (S, A, L, K:) رَاحٌ and † اِرْتِيَاحٌ signify the same: (S, L, K: [in the CK, اِلِرْتِيَاحٌ is erroneously put for اِرْتِيَاحٌ:] and † اِسْتَرَوْحَ † *he (a man) became light, or active, and quick; syn. شَمَّرَ.* (Mṣb.) You say, رَاحَ لِلشَّيْءِ: [and اِلَى الشَّيْءِ:] and † ارتاحَ بِهِ † *He was, or became, brisk, lively, &c, as above, at the thing, [or betook himself with briskness, liveliness, &c., to the thing,] and was rejoiced by it.* (Lth, TA.) A poet says,

وَزَعَمْتَ أَنَّكَ لَا تَرَاهُ إِلَى التَّسَاءُ \*

[+ And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them]. (Lth, TA.) And رَاحَ لِلْأَمْرِ, i. q. ارْتَاَحَ [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it]. (TA.) And رَاحَ لِدَلَالِكَ الْأَمْرِ, (L,



peace, (or, as in the TA, مُؤْمِنًا, i. e. a believer,)] he will not perceive the odour of Paradise: (S, Mgh, Mṣb:) Aṣ says, I know not whether it be from رَحْتُ or from أَرَحْتُ. (S.) You say also, اَرُوحْتُ I perceived from him (a man, S) a sweet odour. (S, A.) — [And hence, app.,] راح منك مغرورًا, and اراحه, † He obtained from thee a favour, or benefit. (K.) = رُوح, aor. رُوح, inf. n. رُوح, He (a man) had the quality termed رُوح, [explained below, i. e. width in the space between the thighs or legs; &c.; or] a spreading in the fore part of each foot. (Lth, TA.) And رُوحَتْ قَدَمُهُ His foot had the quality so termed. (TA.)

2. رُوح [He fanned]. You say, رُوحَ عَلَيْهِ [He fanned him with the fan]. (A, TA.) And اِخْتَارُوا إِلَى التَّوْبِ مِنَ الْحَرِّ بِالرُّوحَةِ [They required to be fanned, by reason of the heat, with the fan]. (TA.) — Also, (A, Mṣb,) inf. n. تَرُوح, (Mṣb,) He perfumed oil; rendered it sweet in odour, (A, Mṣb,) by putting perfume in it. (Mṣb.) — رُوحَ عَنْهُ; and رُوحُوا بَنًا: see 4. — رُوحَ بِهِمْ, (A, Mgh, Mṣb,) inf. n. as above, (A, Mṣb,) He performed with them the prayers termed التَّوْبِ. (A, Mgh, Mṣb.) — رُوح having for its objects camels, and sheep or goats: see 4. — رُوحَتْ إِبْرَاهِيمَ: see رُوحَتْ, in the latter half of the first paragraph.

3. رُوحَ أَعْدَائِهِ وَأَرْوَاحَهُ: see 1, in the latter half of the paragraph. — الرُّوْحَةُ فِي الْعَمَلَيْنِ, (S,) or بَيْنَ الْعَمَلَيْنِ, (Mgh, K,) signifies The doing the two deeds, or works, alternately; this one time, and that one time: (S, Mgh, K:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and المَرَاوَحَةُ بَيْنَ الرَّجُلَيْنِ the standing upon the two legs alternately; upon each in turn: and المَرَاوَحَةُ بَيْنَ الْجَنْبَيْنِ the turning over [upon the two sides alternately, or] from side to side. (K.) You say, رُوحَ بَيْنَ عَمَلَيْنِ [He did two deeds, or works, alternately; he alternated them]. (A.) And رُوحَ بَيْنَ رِجْلَيْهِ He stood upon one of his legs one time and upon the other another time: (S, Mgh:) it is said also of one walking [as meaning he moved his legs alternately]. (A.) And it is said in a trad., كَانَ يُرَاحُ بَيْنَ قَدَمَيْهِ مِنْ طَوْلِ الْقِيَامِ He used to rest upon one of his feet one time and upon the other another time to give relief to each of them [in consequence of long standing]. (TA.) One says also, رُوحَهُ He did a thing with him by turns, each of them taking his turn [and so relieving the other: for المَرَاوَحَةُ signifies the giving mutual relief, or rest]. (TA in art. عَقَب.) [See also 6.] — رَاحَ, inf. n. مَرَاوَحَ: see 1, in the former part of the paragraph.

4. اراح He breathed: (S, A, K:) said of a man, (A,) and of a horse. (S.) — [It emitted an odour:] it (a thing, Mṣb) stank; (S, Mṣb, K;) as also اَرُوحَ: (Mṣb, TA:) the former said of

flesh-meat, (S, K,) and of water; (K;) and so the latter: (TA:) or the latter, it became altered [for the worse] in odour; (Lh, S, M, A, Mṣb;) said of flesh-meat, (Lh, M, A, \* Mṣb,) and of water, (Lh, S, M, A, Mṣb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between اروح and تروح [q. v., as does also J,] said of water. (Mṣb, TA.) — Also, (inf. n. اِرَاحَ, L,) He (a man, S, and a beast, Lh) revived, or his spirit returned to him, after fatigue; (Lh, S, K;) like استراح, q. v.: (TA:) and he had rest. (K.) — And [hence], (S, Mṣb, K,) inf. n. اِرَاحَ, (TA,) or اَرُوحَ, (Mṣb,) † He (a man) died; (S, Mṣb, K;) as though he found rest: and he (a camel) died, or perished. (TA.) You say, اَرَاخَ فَرَاخَ [He rested, i. e. had rest, and so rested others], meaning † he died, and so people became at rest from him. (A.) — [Hence also,] اَرَحْنَا بِالصَّلَاةِ We performed the act of prayer: because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Mṣb.) — اَرَاخْتُ said of camels &c. [as though meaning They returned in the evening, or afternoon, to rest]: see 1, in the latter half of the paragraph. — اراح, inf. n. اِرَاحَ and اَرَاخَ, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) — And اراح, [app. for اراحه], likewise said of a man, He alighted from his camel to rest him and to alleviate him. (L.) — اَرُوحُوا, or اَرَاخُوا: see 1, in the last quarter of the paragraph. — اَرَاخَهُ and اَرُوحَهُ, and اراح الرِّيحَ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — اراحه, (S, A, Mṣb, K,) inf. n. اِرَاحَ, (Mṣb, TA,) and رَاحَ is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like طَاعَ and عَارَ used as inf. ns. of اَطَاعَ and اَعَارَ, (TA,) said of God, (S, K,) or of a man, (A, Mṣb,) He rested him, made him to be at rest or at ease, or gave him rest; (S, \* A, \* Mṣb;) namely, a hired man, (Mṣb,) or any man; as also رُوحَ: (TA:) and the former, He (God) caused him to enter into a state of rest, (K, TA,) or of mercy. (TA.) And رُوحُوا بَنًا (K in art. لث) Give ye us rest. (TK in that art.) And اراحه بَعِيرَهُ He revived, or recovered, his camel. (TA.) — [Hence,] اراح النَّاسَ بِالصَّلَاةِ He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) — And اراح, (S, M, A, Mṣb, K,) inf. n. اِرَاحَ; (M, Mgh;) accord. to one dial., اَرَاخَ, aor. يَرَاخُ; (TA;) and رُوحَ, (S, \* A, TA,) inf. n. تَرُوح; (S;) He (the pastor, Mṣb) drove back, or brought back, (S, M, Mṣb, K,) camels, (S, M, A, Mgh, Mṣb, K,) and sheep or goats, (M, A, \* Mgh,) and cows or bulls, (A, \* Mgh,) in the evening, or afternoon, (M, Mṣb,) after the declining of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K,) or إِلَى أَهْلِيهَا [and أَهْلِيهَا (for you say رَاحَتْ عَلَى أَهْلِيهَا i. e. to their owners)]. (Mṣb.) — [Hence,] اراح عَلَيْهِ حَقَّهُ † He restored to him

his right, or due; (S, K;) as also اَرُوحَ. (K.) And the saying, in a trad., of Umm-Zarā, اراح عَلَى نَعْمًا ثَرِيًّا + He gave me much cattle: because she was [as though she were] a مَرَاح for his bounty. (L.)

5. تَرُوحَ [He fanned himself]. (A, TA.) And تَرُوحَ بِمِرْوَحَةٍ [He fanned himself with a fan]. (S, Mṣb, K.) رَأَيْتُهُمْ يَتَرُوحُونَ فِي الضَّحَى, occurring in a trad., means I saw them requiring the being fanned with the fan (التَّوْبِ بِالْمِرْوَحَةِ) by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses: or seeking rest. (TA.) — تَرُوحَتْ الرَّائِحَةُ The odour exhaled, or diffused itself. (Mṣb.) — تَرُوحَ said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Mṣb, K.) See also 4. — See also 10: — and see 1, in five places. — تَرُوحَ said of herbage, It became tall: (S, K:) and in like manner said of trees; as well as in another sense explained in the first paragraph. (TA.) — تَرُوحَ, thought by ISd to be an inf. n., of which the verb is تَرِيحَ: see اَرِيحَةَ.

6. اَرْتَوَحَاهُ (TA) and اَرْتَوَحَاهُ (K, TA,) [like اَعْتَوَرَاهُ and تَعَاوَرَاهُ,] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. تَعَاوَرَاهُ. (K, TA.) And تَرَاوَحُوا أَمْرًا They did a thing by turns; syn. تَعَاوَرُوهُ. (TA.) [Hence,] اِنْ يَدَيْهِ لَتَتَرَاوَحَانِ بِالْمَعْرُوفِ (S, A, \*) [in the S, the context implies that the meaning is, Verily his two hands are occupied alternately in doing that which is kind, or beneficent: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, † his two hands vie, one with the other, in promptness to do that which is kind, or beneficent]. — تَرَاوَحُوا لَيْلِيَتَهُمْ and تَرَاوَحُوا نَوَاسَهُمْ [They went in the evening, or afternoon, to their tents, or houses, app. meaning one to another's tent, or house, by turns]. (A.) [See also 3.]

8. اَرْتَبَاخَ and its inf. n. اَرْتَبَاخَ: see 1, in the former half of the paragraph, in ten places: — and see also 10. — اَرْتَوَحَاهُ عَمَلًا: see 6.

10. اِسْتَرُوحَ, said of a branch, (Mṣb, TA,) It became shaken by the wind: (TA:) or it inclined from side to side. (Mṣb.) — See also 1, near the beginning of the paragraph; and see اِسْتَرُوحَتْ إِلَى حَدِيثِهِ, and اِسْتَرَاخَ إِلَى حَدِيثِهِ, in the former part of the same paragraph. — Also, (K,) and اِسْتَرَاخَ, (S, A, Mṣb, K,) [which latter is the more common in this sense,] and اَرْتَاخَ, (TA,) and sometimes اَرَاخَ, q. v., (Mṣb,) [and تَرُوحَ, as quasi-pass. of رُوحَ عَنْهُ or بِهِ,] said of a hired man, (Mṣb,) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S, \* A, \* Mṣb, \* K;) مِنْهُ [from him, or it], (A,) and بِهِ [by means of it]; (Mṣb;) from الرَّاحَةِ; (S;) quasi-pass. of اَرَحْتَهُ,



استروح إِلَيْهِ — (S.) أَرَاخَهُ اللَّهُ (A, M<sub>sb</sub>.) and of (accord. to the § and K, but in other lexicons (T<sub>A</sub>) *He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind.* (S, K, T<sub>A</sub>.) — See also 1, in the last quarter of the paragraph, in seven places. = اسروح المطر الشجر *The rain revived the trees.* (L.)

رَاحَ Windy; applied to a day: (TA:) or, so applied, *violently-windy*; (S, Mgh, Mṣb, K;) as also رَائِحَ, which is the original form, (Mṣb,) or may be so: (TA:) fem. of the former with ة, applied to a night (لَيْلَةٌ). (A, TA.) [See also رِيحَ.] One says, هَذِهِ لَيْلَةٌ رَاحَةٌ لِلْمُتْرَوِّبِ فِيهَا رَاحَةٌ, [This is a windy night: the oppressed in mind has rest therein]. (A.) — It is also *syn. with* اِرْتِيَاخَ. (S, L, K. [See L, near the beginning of the paragraph.]) — And [hence,] Wine; (S, A,\* K;) as also رِيَاخَ (S, K:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. رِيحَ,] the ل in the former word is said to be substituted for ي [and hence the ي in the latter if such be the case] (TA.) — See also رَاحَةٌ, in four places.

رَوْحٌ, as an epithet; fem. with ة: see رَوْحٌ, in two places. — Also *A gentle wind; a gentle gale; a breeze: the commencement of a wind before it becomes strong; or the breath of the wind when weak: (S, K, TA:) or the cold, or coolness, of such gentle wind. (A, TA.) — I. q.* نفس [app. نَفْس i. e. *Breath; like رَوْحٌ*: said to be the primary signification: (MF:) or *spirit; [like رَوْحٌ;] syn. نَفْس; as in the saying, أَحْيَا النَّاسَ بِرَوْحِهِ [He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is بِرُوحِهِ. (A.) — See also رَاحَةٌ, with which it is syn. (S, K.) — Also † Joy, happiness, or gladness; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفس; (MF;) and † رَوْحٌ likewise has this meaning: (IAqr, TA:) or the former, *rest, or ease, from grief, or sorrow, of heart. (Aq, TA.)* In the saying of 'Alee, فَبَاشَرُوا رَوْحَ رُوحِ الْيَقِينِ or رَوْحُ الْيَقِينِ, the phrase رُوحِ الْيَقِينِ is thought by ISd to mean † *The joy and happiness that arise from certainty. (TA. [See art. بَشَر.])* — Also † *Mercy (S, K, TA) of God; thus called na being a cause of rest, or ease; (TA;) and so رَوْحٌ; (K;) and رَيْحَانٌ; (L;) and رَوْحٌ is said by Az to have this meaning in the Kur iv. 160: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أَرْوَاحٌ. (TA.)**

روح The soul, spirit, or vital principle; syn. نفس; (IAqr, IAmb, L, Mqb, TA, and S and K &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i. e.]

رُوحٌ, third sentence;]) often occurring in the *Kur* and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the *nervous fluid*; or *animal spirit*;] a *subtile vaporuous substance, which is the principle of vitality and of sensation and of voluntary motion*; also called the رُوحُ حَيَوَانِي (KT in explanation of the term نَفْسُ); or a *subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries*: (KT in explanation of the term الرُّوحُ الْحَيَوَانِي [so too نَفْسُ; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's *Æn.* ix. 349:]) or the *vital principle in man*: (Fr, TA:) or the *breath which a man breathes, and which pervades the whole body*: [and this seems to be the original idea expressed by the word:] *after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. جَان*: (AHeyth, TA:) accord. to the Sunnees, the *rational soul*, النَّفْسُ النَّاطِقَةُ, [also termed الرُّوحُ الْإِنْسَانِي] which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the *Kur* iii. 163, which refer to the رُوحُ (Mṣb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the *blood, by the exhausting of which the life ceases*: (Mṣb:) the word is masc., (IAḡr, IAmb, Az, Ṣ, M, A, Mṣb, K,\*) thus, with the Arabs, differing from نَفْسُ, for this they make fem., (IAḡr, IAmb, Mṣb,) but the former is also fem., (Ṣ, M, A, Mṣb, K,) app. as meaning نَفْسُ, (Mṣb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ (IAḡr, Az, TA) [and also خَرَجَتْ رُوحُهُ, meaning *His soul departed, or went forth*]: the pl. is أَرْوَاحُ (Ṣ, Mṣb.) — Also i. q. نَفْخُ (K) [properly *A blowing with the mouth*; but here] meaning *wind that issues from the mouth*; (TA;) *wind, or breath*. (ADḡ, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أَحْيَا بِرُوحِكَ, *Give life to it, or enliven it, with thy wind [or breath]*. (TA.) And one says, مَلَأَ الْقِرْبَةَ مِنْ رُوحِهِ, *He filled the skin with his wind; with his breath*. (ADḡ, TA.) — [Hence,] الرُّوحُ also signifies + *Inspiration, or divine revelation*; (Zj, Th, K;) *such as is imparted by means of an angel*: thus in the *Kur* xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the رُوحُ which is the vital principle of his body: (T:) or so says Zj accord. to the L, but in the K “and”) *the prophetic commission*. (Zj, K.) — And + *The Kur-án*; (IAḡr, Zj, Ṣ,\* A,\* K;) whereby God's creatures are [spiritually] quickened, and guided

to the right way. (TA.) So in the trad., تَحَابُّوا [Revive yourselves with God's book of religion and religious laws, (or ذَكِّرْ may here have some other meaning,) and his *Kur-án*]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَابُّوا, I find تَحَابُّوا, an evident mistranscription.]) — And † *What God ordains and commands* (K, TA) *by means of his assistants and angels.* (TA.) — Also *Jibreel* [i. e. *Gabriel*]; (S, \* A, \* K;) called in the *Kur* [xxvi. 193] الرُّوحُ الْأَمِينُ, and [in ii. 81] رُوحُ الْقُدُسِ, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرُّوحُ الْقُدُسُ, is applied by the Eastern Christians among the Arabs to *The Holy Spirit; the Third Person of the Trinity.*] — And [sometimes *Our Lord*] *Jesus.* (S, \* A, \* K.) — And *A certain angel, (I'Ab, K,) in the Seventh Heaven, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K:) or certain creatures resembling mankind, but not men: so in the Kur lxxviii. 38: (Zj:) or the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels.* (Th.) — See also رُوحُ, in three places. = Also pl. of رُوحُ (L:) — and of أَرْوَحُ. (S &c.)

رَوْحَ: see رَاحَ, of which it is said to be a quasi-pl. n., in three places. — Also *Width, wide-ness, or ampleness*. (S, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhallee says,

\* لَكِنَّ كَبِيرُهُنْ هِنْدِ يَوْمَ ذِلكُمْ \*  
\* فَتُخُ الشَّمَائِلُ فِي أَيْمَانِهِمْ رَوْحُ \*

(S, TA.) meaning *But Kebeer Ibn-Hind*, a tribe of Hudheyl, *on that day, were lax in the joints of the left hands* by reason of vehement pulling [of the bows], *having wideness in their right hands* by reason of vehement striking with the sword. (TA.) — And [particularly] *Width, or wideness, in the space between the thighs*: (TA :) or *width, or wideness*, (S, Mgh, K,) *in*, (S, K,) or *of*, (Mgh,) [or *between*,] *the two legs*, (S, Mgh, K,) *less than what is termed فَحَج*, (S, K,) or *less than فَحَج*, (A, Mgh,) *with wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (S :) or [simply] *wideness between the fore parts of the feet, and nearness of the heels, each to the other*: (Mṣb :) or *a spreading in the fore part of each foot*: (Lth, Mgh, Mṣb :) or *a turning over of the foot upon its outer side*: IAqr says that رَوَح in the legs is *less than قَدَح*, and this is less than عَقْل.

(TA.) = هَذَا الْأَمْرُ بَيْنَنَا رَوَح means *This is a thing, or an affair, which we do by turns; as عَوْر*. (TA.)

ربح, originally رَوْح, the و being changed into ی because of the preceding kesreh, (T, S, M<sub>sb</sub>), as is shown by its dim. mentioned below; (T, M<sub>sb</sub>); Sb held it to be of the measure فَعْل; and



Abu-l-Hasan, **فَعَلَ** and **فُعِلَ**; [if the latter, originally **رِيح**;] (TA;) [Wind; i. e.] the air that is made to obey [the will of God] and to run its course between heaven and earth: (Msb, TA;) or the breath (**نَسِيم**) of the air; and in like manner, of anything: (L, TA;) said to be thus called because it generally brings **رُوح** and **رَاحَة** [i. e. rest, or ease]: (IAmb, MF;) one says **رِيح** and **رِيحَة**, like **دَار** and **دَارَة**; (S;) [using the latter as a more special term; for] **رِيحَة** signifies a portion of wind (**طَائِفَة مِنْ رِيح**) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but **رِيح** and **رِيحَة** may be used in the same sense, i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with **كَوْكَب** and **كَوْكَبَة**: (Sb, L;) **رِيح** is of the fem. gender (IAmb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except **إِعْصَار**, which is masc.; (IAmb, Msb;) but **رِيح** is sometimes made masc. as meaning **هَوَاء**: (AZ, Msb;) [it is used by physicians as signifying *flatus*, *flatuosity*, or *flatulence*; as in the phrase **رِيح غَلِيظَة** a gross *flatus*:] the pl. [of pauc.] is **أُرْوَاخ** (S, Mgh, Msb, K, &c.) and **أُرْيَاخ** (S, Msb, K,) the latter used by some, but disallowed by AHat because there is in it no kesreh to cause the **و** to be changed into **ي**, (L, Msb,) and [the pl. of mult. is] **رِيَاخ**, (S, Mgh, Msb, K, &c.) with **ي** because of the kesreh, (Msb,) and **رِيح**; (K, but not found by SM in any other lexicon;) and the pl. pl. is **أُرَاوِيح** [pl. of **أُرْوَاخ**] and **أُرْيَايِح** [pl. of **أُرْيَاخ**]: (K;) the dim. of **رِيح** is **رَوِيحَة**. (T, Msb.) **رِيَاخ**, or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the Kur-an. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, **اللَّهُمَّ اجْعَلْهَا رِيَاخًا وَلَا تَجْعَلْهَا رِيحًا** [O God, make it to be winds, and make it not to be a wind]. (TA.) [But this distinction is not always observed.] One says, **فُلَانٌ يَمِيلُ مَعَ كُلِّ رِيحٍ** [Such a one inclines, or turns, with every wind]. (TA.) And **فُلَانٌ كَالرِّيْحِ الْمُرْسَلَةِ** [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the Kur xxv. 50;)] meaning, **سَرِيعٌ**, or **مُسْرِعٌ**, to do acts of kindness, or beneficence. (A.) And **رَجُلٌ سَاكِنٌ** [A man who is calm, sedate, staid, or grave. (A.)] — Also **† Predominance**, or **prevalence**; and **power**, or **force**. (S, K.) A poet says, (S,) namely, Suleyk Ibn-Es-Sulakch, or Taabbata-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the S,) **أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِ** **أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ لِلْعَادِي** **† [Will ye two await, a little, the time of their**

**inadvertence, or will ye act aggressively? for prevalence is for the aggressor].** (S.) And hence the phrase in the Kur [viii. 48], **وَتَنْقَبْ** **† [And your predominance, or power, depart]:** (S;) [or in this latter instance it has the meaning next following.] — **† Aid against an enemy; or victory, or conquest:** (K, TA;) and **† a turn of good fortune.** (A, K, TA.) One says, **دَهَبَتْ رِيحُهُمْ** **† Their turn of good fortune departed.** (A.) And **إِذَا هَبَّتْ رِيَاخُكَ فَاعْتَنِمَهَا** **† [When thy turns of good fortune come, avail thyself of them].** (A.) And **الرِّيْحُ لِأَلِ فُلَانٍ** **† Aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one.** (TA.) — See also **رُوح**. — And see **رَاحَة** (with which it is syn.), in four places. — Also **† A good, sweet, or pleasant, thing.** (K.) — The pl. **أُرْوَاخ** occurs in a trad. as meaning **† The jinn, or genii;** because they are [supposed to be often] invisible, like the wind. (TA.)

**رَاحَة** Rest, repose, or ease; contr. of **تَعَب**; (TA;) cessation of trouble, or inconvenience, and of toil, or fatigue; (Msb;) [or freedom therefrom;] and **رَاحَة** signifies the same as **رَاحَة**, (S, A, K,) from **الِإِسْرَاحَة** (S, A;) like **رَوَاغ** [mentioned in the first paragraph as an inf. n. in a similar sense, as are also **رَاحَة** and **رَوِيحَة** and **رَوَاغَة** and **رَوِيحَة**, i. e., as meaning the experiencing relief from grief &c.]. (TA.) You say, **رَاحَة** **مَا لِفُلَانٍ فِي هَذَا الْأَمْرِ مِنْ رَوَاغٍ** i. e. **رَاحَة** [There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And **افْعَلْ رَاحَة** **† Do thou that in a state of ease (S, A, K) and rest.** (A.) — See also 4, near the middle of the paragraph. = **† A wife;** syn. **عَرَس**: (K;) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) = **The hand;** syn. **كَف**: (S, K;) or [rather] the palm of the hand; (Msb, MF;) for the term **كَف** includes the **راحة** with the fingers: (MF;) pl. **رَاحٍ**, (S, A, \* Msb, K, \*) [or rather this, said in the K to be syn. with **رَاحَات**, is a coll. gen. n., of which **رَاحَة** is the n. un.,] and [the pl. is] **رَاحَات**. (Msb, K.) You say, **دَفَعُوهُ بِالرَّاحِ** [They pushed him with the palms of the hands]. (A.) The saying of a poet,

• إِذَا ذَلَّتْ شَمْسُ النَّهَارِ بِرَاحٍ •

is explained as meaning **When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands:** or, accord. to IAqr, **when the [sun of] day has become dark, by reason of the dust of battle, and it is as though it were setting, and people have found rest from its heat.** (L. [See also **بَرَاخ**, in art. **برح**; where other readings are mentioned.] — [Hence, app., as seems to be indicated in the TA,] **رَاحَة الْكَلْب** **† A certain plant.** (K, TA.) — And **دَوِ الرَّاحَة** **† A sword of El-Mukhtár Ibn-Abec' Obeyd** (K, TA) **Eth-Thakafee.** (TA.) — **رَاحَة** also signifies **A court, an open area, or a**

**yard, (K, TA,) of a house.** (TA.) One says, **تَرَكْتُهُ أَنْفَى مِنَ الرَّاحَة** (K, TA) i. e. **I left him, or it, more clear than the court, open area, or yard, [of a house,] or than the palm of the hand;** (TA;) meaning, **† without anything.** (K, TA.) — And **رَاحٌ** signifies also **Plain and open tracts of land, producing much herbage,** (ISh, K,) **hard, but comprising soft places and [what are termed] جَرَاتِيم** [pl. of **جَرْتِيمَة**, q. v.], **not forming any part of [the bed of] a torrent nor of a valley;** (ISh;) **one whereof is termed رَاحَة.** (ISh, K.) — Also **The plication of a garment, or piece of cloth:** (K, TA;) or the original plication thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, **إِطْوِهِ عَلَى رَاحَتِهِ** [Fold thou it in the manner of its original plication]. (TA.)

**رَوِيحَة** see **رَاحَة**. — Also **A journey in the evening, or afternoon:** an inf. n. of un. of **رَاح**: (L;) pl. **رَوَاخَات**. (Ham p. 521.) And **The space of a journey in the afternoon, or evening.** (L.) = [Also, as seems to be indicated in the TA, **The outer side of each of the legs of a man when bowed:** see **رُوح**.]

**رِيحَة** see **رِيح**, in two places: = and see also **رَوِيحَة**.

**رِيحِي** Of, or relating to, wind: *flatulent*; as in the phrase **قَوْلَتْ رِيحِي** *flatulent colic.*]

**رِيحَان** a word respecting the formation of which there are different opinions; many saying that its medial radical letter is **و**, and its original form **رَوِيحَان**, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is **رَوِيحَان**; (MF;) and others, that its medial radical letter is **ي**, and that it is of the same measure as **شَيْطَان**, as may be argued from the form of its pl., mentioned below; (Msb;) **A certain plant, (S, K,) well known, (S,) of sweet odour;** (K;) the **شَاهَنُفَر** [or **شَاهَنُفَر**, i. e. *basil-royal*, or *common sweet basil*, *ocimum basilicum*, the seed of which (called **بُزْرُ الرِّيْحَانِ**) is used in medicine]: (Mgh; [see also **حَبَق**];) or **any sweet-smelling plant;** (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb;) or the **extremities thereof;** (K;) i. e. the **extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it:** (TA;) or the **leaves thereof:** (K;) or the **leaves of seed-produce:** so, accord. to Fr, in the Kur lv. 11: (S, TA;) [it is a coll. gen. n.:] the n. un. is with **ة**; (TA;) and is applied to a bunch (**طَائِفَة**) of **رِيحَان**; and, with the article **ال**, (as a proper name, TA,) the **حَنَوَة** [a certain plant respecting which authors differ]: (K;) the dim. of **رِيحَان** is **رَوِيحِين**; (Msb;) and the pl. is **رِيَاحِين**. (Mgh, Msb) **رِيحَانُ الْحَمَامِير** and **رِيحَانُ الشُّيُوح** see **حَبَق**. **رِيحَانُ الْمَرْيَسِ** [or *myrtle-tree*]. (TA in art. **مرس**). — **† Offspring;** (L, K, TA;) from the same word as signifying “any sweet-smelling

• أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتَيْهِ •

• أَوْ تَعْدَوَانِ فَإِنَّ الرِّيْحَ لِلْعَادِي •

† [Will ye two await, a little, the time of their

plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رِيحَانَتِي [meaning † *My two descendants*] occurs in a saying of Moḥammad as applied to El-Ḥasan and El-Ḥoseyn. (TA.) — † *A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رِزْقُ* (S, L, K, TA:) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِي رِيحَانَ اللَّهِ [† *I went forth seeking, or seeking diligently, the bounty, &c., of God*]. (AO, S, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دُرَّة.

(S, TA.) And in the saying, in a trad., الْوَلَدُ مِنَ رِيحَانَ اللَّهِ [† *Offspring are of the bounty of God*]. (S, TA.) — It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S,) in the sense of اسْتَرْزَقَ: so in the saying, سَبَّحَانَ اللَّهِ وَرِيحَانَهُ [† *I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence*]. (S, K.) — See also رَوْح.

رَوْحَانِي, with fet-ḥ to the ر, applied to a place, Good, or pleasant [app., like رِيح, in respect of wind or air]. (S, TA.) — See also what next follows.

رَوْحَانِي, with damm to the ر, (S, A, K, &c.,) and رَوْحَانِي, with fet-ḥ, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رَوْح [in the former instance], or from رَوْح meaning the “breath of the wind when weak” [in the latter instance], extraordinary in form, with ل and ن added to the usual form of the rel. n.: (TA:) *Of, or relating to, the angels and the jinn or genii*: (S, A, K:) in this sense Abu-l-Khaṭṭāb asserts himself to have heard the former used: (S:) accord. to AO, it is applied by the Arabs to anything having in it a soul, or spirit, (Sb, S,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardān Abū-Khālid, as related by Ish, among the angels are those who are termed رَوْحَانِيُون, and those who are created of light; and of the former are Jibreel and Meekāeel and Isrāfeel: and Ish adds that the رَوْحَانِيُون are souls, or spirits, which have not bodies; [spiritual beings;] and that the term رَوْحَانِي is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Muḍḥaffar, that it signifies that into which, a soul, or spirit, has been blown. (T, TA.)

رَحْبُ الرِّيحَانِي: see رَحْبُ.

رَوَّاح: see رَاحَة, in three places. — It is also an inf. n. of رَاح, [q. v.,] signifying the contr. of غَدُو. (S.) — And it signifies also The evening; (K;) or the afternoon, from the declining of the sun from the meridian until night. (S, K.) One says, سَارُوا رَوَّاحًا [They journeyed in the evening, or afternoon]. (TA.) And لَقِيتُهُ رَاحَةً I met him

in the evening, or afternoon. (A.) And خَرَجُوا بِرِيحٍ مِنَ الْعَشِيِّ (S, K,) and بِرِيحٍ مِنَ الْعَشِيِّ (so in the T, A, L, and K,) or بِرِيحٍ (so in the S,) and بِرَوَّاحٍ (A, K,) using a pl. form, (TA,) meaning the same, (S,) or They went forth in the beginning of the evening, (K,) or † when there were yet some remains of the evening. (A.) And أَتَى فُلَانٌ وَعَلَيْهِ مِنَ النَّهَارِ رِيحٌ (A.) And أَتَى فُلَانٌ رَوَّاحٌ [Such a one came when there were yet some remains for him of day]. (A.)

رَوَّاح: see رَاح = and see also رَوَّاح.

رِيحَان: see رَوَّاح, in two places.

رَوَّاح: see رَوَّاح.

رَوَّاح: see رَوَّاح, below.

رَوَّاحَة } see رَاحَة.  
رَوَّاحَة }

رَوَّاحَة dim. of رَوَّاح, q. v. (T, Mṣb.)

يَوْمَ رَيِّحٍ A day of good, or pleasant, wind; (S, Mgh, Mṣb, K;) as also يَوْمَ رَوْحٍ and يَوْمَ رَوَّاحٍ; (TA;) or these two signify a good, or pleasant, day: (S:) and يَوْمَ رَيْحَةٍ a good, or pleasant, night; (K;) or a night of good, or pleasant, wind; as also رَيْحَة and رَاحَة: (TA:) and يَوْمَ رَيِّحٍ a place of good, or pleasant, wind: (S: [see also رَوْحَانِي:]) or, accord. to Lth, (TA,) and the Kifāyet el-Mutaḥaffidh, (Mṣb,) يَوْمَ رَيِّحٍ signifies a violently-windy day; like يَوْمَ رَاحٍ [before mentioned]. (Mgh, Mṣb, TA.)

رَيْحَة and رَيْحَة A certain plant that appears at the roots, or lower parts, of the عَصَا, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (TA: [see also رَيْحَة:]) this term is applied to the حَلَب, the نَصِي, the رَحَامِي, and the مَكْنَان. (TA in art. حَلَب.)

رَوَّاح [† Very brisk, lively, sprightly, active, agile, prompt, or quick]. — See also رَوَّاح.

رَوَّاحَة A flock of sheep or goats. (L.)

رَوَّاح, applied to a day; and رَاحَة, applied to a night (رَيْحَة): see رَاح; and رَيِّح. [In each case it probably has both of the meanings assigned under these two heads.] — Also Going, or returning, [or journeying, or working, or doing a thing, (see its verb, L,)] in the evening, or in the afternoon: (L:) [and going, or journeying, at any time of the night or day: (see, again, its verb:)] and in like manner, [but in an intensive sense,] رَوَّاح, of which the pl. is رَوَّاحُون; and رَوَّاح, of which the pl. is رَوَّاحُون, it having no broken pl.: (L:) † رَوَّاح is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَاحَة, (S, L, K,) like as خَدَم is of

خَادِم. (S, L.) قَوْمُكَ رَاحٍ [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمُ رَاحٍ [though this is agreeable with analogy, as well as قَوْمُ رَوْحٍ and قَوْمُ رَاحُون]: one says also قَوْمُ رَوْحٍ and قَوْمُ رَاحَة. (L, TA.) And one says رَاحَة Camels returning in the evening, or afternoon, from pasture. (Mṣb.) [Hence,] وَلَا مَا لَهُ سَارِحَةٌ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning † he has not anything: (S:) and sometimes it means † he has not any people, or party. (Lh, TA in art. سَرَح.) أُعْطَانِي مِنْ كُلِّ رَاحَة occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, مَالِ رَاحٍ, as meaning † [Property, or cattle,] of which the profit and recompense return to one: or in each, as some relate it, the word is with ب [i. e. رَاحَة and رَاح]. (TA.) طَيْرٌ رَوْحٌ means Birds in a state of dispersion: or returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَوْح in this case is for رَوَّاح, [a pl. of رَاح], like فَاجِرٌ and فَاجِرَةٌ, [pls. of كَافِرٌ and كَافِرَةٌ], and means, in this instance, in a state of dispersion. (TA.) — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-'Ajjāj,

عَالَيْتُ أَتَسَاعَى وَجِلْبَ الْكُورِ  
عَلَى سَرَاةٍ رَاحٍ مَمْطُورِ

i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull rained upon; for when he is rained upon, he runs vehemently: (S, TA:) but the reading commonly known is,

بَلْ خِلْتُ أَعْلَاقِي وَجِلْبَ كُورِ

[Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, TA in art. جِلْب.) [أَعْلَاقِي is there explained as meaning “my things that I held in high estimation:” but the rendering that I have given I consider preferable.]]

رَيْحَة [fem. of رَاح, used as a subst.,] and رَاحَة both signify the same; (S, Mgh, Mṣb, K;) i. e. An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell;] (Mgh, Mṣb;) syn. نَسِيم; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the نَسِيم [or breath of the wind]: (L:) † the latter is fem. [like the former]: (Mṣb:) the pl. of the former is رَوَّاحِين; and El-Hulwānec mentions أَرَابِيح as pl. of رَاح [which is pl. of رَيْح, under which see its other

pls.]. (Mgh.) You say, **وَجَدْتُ رِيحَ الشَّيْءِ** and **رَائِحَتَهُ** in the same sense [i. e. *I perceived the odour of the thing*]. (S.) And **بِهَذِهِ الْبَقْلَةِ** [This herb, or leguminous plant, has a sweet odour]. (L.) — It is said in the K, that **رَائِحَةُ طَيْبَةٍ** means *There is not in his face any blood*: but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, **أَتَانَا فَلَانٌ وَمَا فِي وَجْهِهِ رَائِحَةُ دَمٍ مِنَ الْفَرْقِ** [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, **أَتَانَا وَمَا فِي وَجْهِهِ رَائِحَةُ دَمٍ** [accord. to Mtr, however,] one sometimes says, **وَمَا فِي وَجْهِهِ رَائِحَةُ دَمٍ**, without adding **دَمٍ**; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) — **رَائِحَةُ** also signifies *A rain of the evening or afternoon*: (Lh, K:) or, as Lh says on one occasion, [simply] *ruin*: (TA:) pl. **رَوَائِحُ**. (Lh, K.) — [And] **رَوَائِحُ** *A cloud (سَحَابَةٌ) that comes in the evening or afternoon*. (Har p. 667.) — See also **رَوَائِحُ**.

**أَرْوَحُ** [More, and most, conducive to rest or ease]. (K in art. مخر.) = Also *Having the quality termed رَوَحٌ* [q. v.] (Lth, A, Mgh, Msh, K) *in the thighs*, (TA,) or *in the legs*, (S, A, \* Mgh, \* K,) and *feet*, (S,) or *in the feet*: (Lth, Mgh, Msh:) fem. **رَوَحَاءُ**, (S, Msh:) and pl. **رَوَاحٍ**. (S.) Such was 'Omar; (K, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (S, TA.) You say also **قَدَّمَ رَوَحَاءُ**, meaning *A foot spreading in its fore part*: (Lth, Mgh, TA:) or *turning over upon its outer side*. (TA.) — Also, and **أَرْوَحُ**, (K,) or the latter only is correct in this case, (TA,) *Wide*; applied to a **مَحْمِلٌ** [q. v.]: (K, TA:) and so the latter applied to anything: (Lth, TA:) so too the former applied to a [bowl such as is termed] **قَدَحٌ**: and the same also signifies *shallow*; applied to a vessel: (TA:) and so **رَوَحَاءُ**; applied to a [bowl such as is termed] **قَصْعَةٌ**. (S, A, K.)

**أَرْوَحُ**: see the next preceding paragraph.

**أَرْوَحِي** † *Large, or liberal, in disposition*; (S, K, TA;) characterized by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of liberality, kindness, or beneficence: (S, \* A, L, K:\*) the former **ي** is said by AAF to be substituted for **و**: (TA.) Mentioned in the L in the present art. and in art. **رِيح**. The Arabs have many epithets like this, [as **أَجُولِي** and **أَحْوَدِي** and **أَلْبَعِي**], of the measure **أَفْعَلِي**, as though they were rel. ns. (TA.) — It is also an epithet applied to a sword, meaning † *That shakes*, (TA, and Ham p. 358,) as though brisk, or prompt, to strike: (Ham:) or meaning of *Aryah*, a town of Syria, (TA and Ham, [in the latter of which the phrase **سَيُوفُ أَرْوَحٍ** is cited in confirmation from a poem of Sakhr el-Ghei,]) or a tribe of El-Yemen. (TA.)

**أَرْوَحِي** † *Largeness, or liberality, of disposition*; (S, K, TA;) alacrity, cheerfulness, briskness, live-

liness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence: (S, \* A, L, K:\*) the former **ي** is said by AAF to be substituted for **و**: (TA:) **أَرْوَحِي**, accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is **أَرْوَحَ**. (L: in which these two ns. are mentioned in the present art. and in art. **رِيح**. [See also **رَاحٌ**: and see L.]) You say, **أَرْوَحِيَّةٌ إِلَى النَّدَى**, (S, L, K,) or **أَخَذْتُهُ الْأَرْوَحِيَّةَ**, (A,) i. e. † *Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him*. (S, A, L, K.) [See also 1, near the beginning, where it is mentioned as an inf. n.]

— **رَوَاحٌ** [pl. of **رَوَاحٌ**, and of **رَوَاحٌ**, and of **رَوَاحٌ**.] **أَتَى فَلَانٌ وَعَلَيْهِ**: and **خَرَجُوا بِأَرْوَاحٍ مِنَ الْعَشِيِّ**: **رَوَاحٌ**. (TA:) [accord. to Mtr, however,] one sometimes says, **وَمَا فِي وَجْهِهِ رَائِحَةُ دَمٍ**, without adding **دَمٍ**; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) — **رَائِحَةُ** also signifies *A rain of the evening or afternoon*: (Lh, K:) or, as Lh says on one occasion, [simply] *ruin*: (TA:) pl. **رَوَائِحُ**. (Lh, K.) — [And] **رَوَائِحُ** *A cloud (سَحَابَةٌ) that comes in the evening or afternoon*. (Har p. 667.) — See also **رَوَائِحُ**.

**تَرْوِيحَةٌ** *A single rest*: pl. **تَرْوَاحٍ**. (Mgh, \* Msh, \* TA.) — Hence, the **تَرْوِيحَةُ** of the month of Ramaḍān, (K, TA,) or **صَلَاةُ التَّرَافِيعِ** [A form of prayer performed at some period of the night in the month of Ramaḍān, after the ordinary prayer of nightfall, consisting of twenty, or more, rek'ahs, according to different persuasions]; (Mgh, \* Msh, TA;) so called because the performer rests after each **تَرْوِيحَةٍ**, which consists of four rek'ahs; (Mgh, \* Msh, K, \* TA;) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, **صَلَّيْتُ بِهِمُ التَّرَافِيعَ** [I performed with them the prayer of the **تَرْوَاحِ**]. (A, \* Mgh, Msh.)

**مَرَاخٌ** a n. of place from 1: (Msh:) *A place from which people go, or to which they return, in the evening or afternoon [or at any time: see 1].* (S, Msh, K.) — [Hence,] **مَا تَرَكَ فَلَانٌ مِنْ** (S, Msh, K.) — [Hence,] **أَبِيهِ مَغْدَى وَلَا مَرَاخًا** (S, and K in art. **وَعَدُو**) and **مَرَاخَةٌ** (K in that art.) † *Such a one resembled his father [without exception,] in all his states, conditions, or circumstances*. (S, K, \*.) See also what next follows.

**مَرَاخٌ** a n. of place from 4; (Msh;) meaning *The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon*; (Mgh;) the *nightly resting-place or resort* (S, Msh, K) of cattle, (Msh,) or of camels, (S, K,) and sheep or goats [q. v.]. (S.) **مَرَاخٌ**, with fet-ḥ, in this sense, is wrong. (Mgh, Msh.)

**مَرِيخٌ** and **مَرِيخٌ**, applied to a pool of water left by a torrent, (S,) and to a place, &c., (TA,) and the former, (A,) or the latter, (S,) to a branch, (S, A,) *Smitten [or blown upon] by the wind*: (S:) and **مَرِيخَةٌ** and **مَرِيخَةٌ**, the latter originally **مَرِيخَةٌ**, applied to a tree (شَجَرَةٌ), *blown upon by the wind: or blown about, or shaken, by the wind, so that its leaves have been made to fall: or having the dust scattered upon it by the wind*. (L.)

**مَرِيخَةٌ**: see **مَرِيخَةٌ**.

**مَرِيخٌ**, and its fem., with ة: see **مَرِيخٌ**.

**مَرَاخَةٌ**: see **مَرَاخٌ**.

**مَرَوَحَةٌ** *A place in which, or through which, the winds blow*, (S, \* K, TA,) and *in which they efface the traces of dwellings*: (TA:) and [hence,] *a desert, or waterless desert*: (S, K:) pl. **مَرَاوِخٌ** [for **مَرَاوِخٌ**]. (S.) [See an ex. in a verse cited voce **تَدَلَّى** in art. **دَلُو**.]

**مَرَوَحَةٌ** (S, A, Msh, K) and **مَرَوِخٌ** (Lh, K) *A fan; a thing, or an instrument, with which one fans himself* (يُسَرِّوُخُ): (S, A, Msh, K:) pl. **مَرَاوِخٌ**. (S.)

**مَرَوِخٌ** *Perfumed; applied to oil*; (S, A;) and to **إِبْدُ** [q. v.], (A'Obeyd, S,) which latter is perfumed with musk. (A'Obeyd.)

**نَافَةٌ مَرَاوِخٌ** *A she-camel that lies down behind the other camels*. (IAqr, Az.)

**الْمَرَوَاتُخُ** *The fifth of the horses that run in a race*; (K, TA;) the number of which is ten. (TA.)

**مَرِيخٌ**, applied to food, *That occasions much flatulence in the belly*. (A, TA.)

**مُسْتَرَاخٌ** a n. of place: and as such meaning † *The grave [as being a place of rest or ease]*. (Ham p. 228.) [And as such] † *A privacy; syn. مَخْرَجٌ*. (S.) — Also, accord. to rule, a n. of time [i. e. *A time of rest or ease*]. (Ham ubi supr.) — And a pass. part. n. of 10. (Id. ibid.) [As such] meaning † *Dead [for مَسْتَرَاخٌ مِنْهُ]*; as also **مُسْتَرِيخٌ** [lit. *at rest or ease*]. (Id. p. 251.) — And it may also be used as an inf. n. of 10. (Ham p. 228.)

**مُسْتَرِيخٌ**: see the next preceding paragraph.

## رود

1. **رَوْدَانٌ** (A, T, S, A,) inf. n. **رَوْدٌ**, (T, S, A, K,) **رَوْدٌ**, (K, TA,) *He, or it, (a thing, S,) came and went*; (T, S, A, K;) [went to and fro]; *was restless, or unsettled*. (T, TA.) One says, **مَا لِي أَرَاكَ تَرُودَ مِنْذُ الْيَوْمِ** [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And **رَوْدَانٌ**, (S, M, A, K,) aor. **تَرُودُ**, (S, A,) inf. n. **رَوْدَانٌ**, (S, M, K,) and **رَوْدٌ** and **رَوْدٌ**, (M,) *She (a woman) went about to and from the tents, or houses, of her female neighbours*. (S, M, A, K.) And **رَوْدَاتُ** (AHn, S, M, K,) [and app. **رَوْدَانٌ** &c. as above], *The camels went to and fro in the place of pasture*. (AHn, S, M, K.) And **رَوْدَاتُ التَّغْمِي**, inf. n. **رَوْدَاتُ**, *The cattle went to and fro in the place of pasture*. (A.) And **رَوْدَاتُ الدَّوَابِّ**, inf. n. **رَوْدَاتُ** [and app. **رَوْدَاتُ** also]; and **استرادت**; *The beasts pastured [going to and fro]*. (M.) And **رَوْدَاتُ الرِّيحِ**, (T, M,) aor. **تَرُودُ**, (TA,) inf. n.

رَوْدَان (T, TA) and رَوْدُ and رَوُودُ, (TA,) *The wind became in motion, or in a state of commotion:* (T, TA:) or *veered about.* (M, TA.) — [Hence,] رَادٌ [lit. *His pillow moved to and fro; meaning*] *he was, or became, restless, (S, A,) by reason of disease or anxiety:* (A:) [or *he was, or became, sleepless:* for] a poet uses the phrase رَادٌ وَسَادُهُ as expressive of an imprecation, meaning *† May she be sleepless, so that her pillow may not remain still.* (TA.) [And رَادَ حُرْتُ الْقَوْمِ and رَادَتِ أَخْرَاطُهُمُ: see رَادٌ, aor. رَوْدُ, (Mghb,) inf. n. رِيَادٌ (Mghb, K) and رَوْدٌ; (K;) and رَاتَادٌ (Mghb,) inf. n. ارْتِيَادٌ (K;) and رَاتَادٌ; (TA:) *He sought, sought after, or desired; or he sought, or desired, to find and take, or to get;* (Mghb, K;) a thing. (Mghb.) [It seems to imply the going to and fro in seeking.] You say, رَادٌ يَرُودُ, (S, A, Mgh, L,) and رِيَادُهُ, (Mgh,) aor. رَوْدُ, (S, A, Mgh, L,) inf. n. رِيَادٌ and رَوْدٌ; (S, L;) and رَاتَادُهُ; (S, A, Mgh, L;) [and رَاتَادُهُ, as appears from what follows;] and simply رَادٌ; (L;) *He sought after herbage, (S, Mgh, L,) and water.* (Mgh.) And رَادٌ أَهْلُهُ كَلًّا, (M, L,) and رَادٌ لَبَنُهُ كَلًّا, (T, M, L,) and رَاتَادٌ; (M;) and رَاتَادٌ; (T, M, L;) and رَاتَادٌ; (M, L;) *He looked for, (T,) and sought after, herbage, and a place in which to alight, (T, M, L,) and chose the best [that he could find], (T,) for his family.* (T, M, L.) And الطَّيْرُ تَسْتَرِيدُ *The birds seek after their sustenance, going to and fro in search of it.* (A.) [Hence,] رَاتَادٌ *He sought a soft place, (S, Mgh, L,) or a sloping place, (S, L,) for his urine, when he desired to void it, (S, Mgh, L,) lest it should return towards him, or sprinkle back upon him:* (L:) from a trad. (S, L.) — رَادَ الدَّارَ, aor. as above, *He questioned, or interrogated, [respecting a person beloved,] the house, or abode.* (M.) — رَوْدْتُ الدَّوَابَّ *I pastured the beasts; as also رَوْدْتُهَا.* (M.)

3. رَاوَدَهُ *He endeavoured to turn him [to, or from, a thing]; as in the phrase رَاوَدَهُ عَلَى الْإِسْلَامِ He endeavoured to turn him, or convert him, to El-Islām; occurring in a trad., in which the agent of the verb is Moḥammad, and the object is his uncle Abou-Tālib; syn. رَاجَعَهُ and رَادَهُ; (L:) or رَاوَدْتُهُ عَلَى كَذَا, (S,) or عَلَى الْأَمْرِ, (Mghb,) inf. n. مَرَاوَدَةٌ and رَوَادٌ, (S, Mghb, K,) [primarily] signifies *I desired, (S, Mghb, K,\*) or sought, (Mghb,) of him that he should do such a thing, or the thing; (S,\*) Mghb;)* implying contention (الْمُخَاصَمَةُ), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Mghb:) and [hence,] رَاوَدَهُ عَنْ الْأَمْرِ, and عَلَيْهِ, *He endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing, and to it; syn. دَارَاهُ, (M, L,) or رَادَاهُ. (TT, as from the M.)* رَاوَدَنِي بِهَذَا لَكَ, in the Kur xii. 61, means *[We will endeavour to turn his father from him, by blandishment, or artifice, and to make him yield**

*him to us: or] we will strive, or labour, to obtain him of his father.* (Bd, Jel.) And رَاوَدْتُهُ عَنْ نَفْسِهِ [in the Kur xii. 23] *† She desired, or sought, of him, copulation, or his lying with her, using blandishment, or artifice, for that purpose; she tempted him to lie with her: (T, and Bd in xii. 23:) [more literally, she endeavoured to turn him, or entice him, by blandishment, or deceitful arts, from his disdain, or disdainful incomppliance, and to make him yield himself to her:] and رَاوَدَهَا عَنْ نَفْسِهَا † he desired, or sought, of her, copulation, &c. (T.) And رَاوَدَهُ عَنْ نَفْسِهِ † He endeavoured to deceive him, or beguile him, and to turn him [from his disdain, or purpose, or will,] by blandishment, or artifice. (A.)*

4. رَوَادٌ (S, A, K,) inf. n. رَوَادٌ and مَرَوْدٌ [quasi-inf. n.] رَوْدٌ (S, K) and رَوْدٌ (TA as from the K [but omitted in my MS. copy of the K and in the CK]) and رَوْدَانَةٌ and رَوْدَانَةٌ, (accord. to different copies of the K,) *He acted, or proceeded, gently, softly, or in a leisurely manner, (S, A, K, TA,) in going, or pace. (S, A, TA.) = رَاوَدَهُ, (S,) inf. n. رَوَادٌ (M,) He acted gently, softly, or in a leisurely manner, towards, or with, him; or granted him a delay, or respite; let him alone, or left him, for a while; syn. أَمْنَهُ. (S, M,\*) — أَرَدْتُ الدَّوَابَّ: see 1, last sentence. — أَرَادَهُ, (M, L, Mghb,) inf. n. رَادَةٌ (S, M, L, Mghb, K,) originally with و, [i. e. رَاوَدَهُ,] because you say رَاوَدَهُ (S, L) in a similar sense, (L,) *He willed, wished, or desired, it: (S,\*) M, L, K,\*) he loved, or liked, it; and cared for, or minded, it; or was rendered thoughtful, careful, or anxious, by it: (M, L:) or he desired it; sought it, or sought after it; (طَلَبَهُ;) and chose it: (Mghb:) [or] it differs from طَلَبَهُ, inasmuch as رَادَةٌ is sometimes merely conceived in the mind, not apparent; whereas طَلَبٌ is never otherwise than apparent, either by act or by word: (Abou-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and sometimes it does not [as will be shown by what follows]: and Lh mentions the saying رَوْدْتُ هَرْدُتِ الشَّيْءِ, aor. أَهْرَدْتُهُ, inf. n. هَرَادَةٌ, with ه substituted for ر [as in هَرَقْتُ for هَرَقْتُ, &c.]. (M.) You say, مَا أَرَدْتُ إِلَّا مَا فَعَلْتَ كَذَا [I desired, of him, such a thing]. (A.) And مَا أَرَدْتُ إِلَّا مَا فَعَلْتَ كَذَا [I desired not aught save what thou didst, or hast done]. (A.) [And ارَادَ بِهِ كَذَا He desired to do to him, or he intended him, such a thing; whether good or evil: see Kur xxxiii. 17, &c.] And Kutheiyir says,**

\* أَرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنِّي  
\* تُمَثِّلُ لِي نَيْلِي بِثَلٍّ سَبِيلِ

[I desire to forget the remembrance of her, or the mention of her; but it seems as though Leylā were imaged to me in every road]; meaning أَرِيدُ أَنْ أَنْسَى. (M.) [And ISd says,] I think that Sb has mentioned the phrase بِهَذَا لَكَ, i. e. He intended, or meant, me by that. (M.) [ارَادَ often signifies He intended, or meant, such

a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ, in the Kur xviii. 73, means *† [And they found therein a wall] that was near, or about, to fall down, (Bd, Jel,) or that was ready to fall down; though الإِرَادَةُ is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet,*

\* يُرِيدُ الرُّمَحُ صَدْرَ أَبِي بَرَاءَ  
\* وَيَعْدِلُ عَنْ دِمَاءِ بَنِي عُقَيْلِ

[The spear is ready to pierce the breast of Abou-Burā, but it turns away from the bloods of the sons of 'Okeyl]. (M.) [In like manner also] one says, ارَادَ الْبَيْكَةَ † [He was about, or ready, to weep: a phrase of frequent occurrence; like وَهَمَ بِالْبَيْكَةِ, and تَبَيَّنَ لِلْبَيْكَةِ. (TA in art. جَهش, &c.)] — You say also, ارَادَهُ عَلَى الشَّيْءِ, (M,) or عَلَى الْأَمْرِ, (A, Mgh,) *He endeavoured to induce him, (M,) or he incited him, or made him, (A, Mgh,) to do the thing. (M, A, Mgh.)* And ارَادَهُ عَلَى أَنْ يَكْتُبَ *He incited him, or made him, to write.* (Mgh.) And ارَادَهُ إِلَى الْكَلَامِ *He constrained, or necessitated, him to speak.* (M, TA.)

5. تَرَوَّدَ *He trembled, or quaked, by reason of extreme softness, or tenderness, and fatness.* (KL.)

8: see 1, in four places.

10: see 1, in five places. — اسْتَرَادَ لِأَمْرِ اللَّهِ occurs in a trad. as meaning *He returned, and became gentle and submissive to the command of God.* (TA.)

رَادٌ: see رَانَدٌ, with which it is syn. (S, M, K.) رَادَةٌ [is its fem.: and] is a pl. of رَانَدٌ. (L.) — رَادَةٌ *A woman who goes about to and from the tents, or houses, of her female neighbours; (AZ, Ag, S, M, A, K;) as also رَادٌ (TA) and رَوَادٌ (S, M) and رَوُودٌ (Abou-'Alee, M) and رَوَادَةٌ, like رِيَامَةٌ, and رَانَدَةٌ. (K.)* You say رَادَةٌ *A soft, or tender, woman; not one that roves about: in which the former رَادَةٌ may be without ر, and the latter must be so. (A and TA in art. رَاد.)* [See رَوْدٌ; where it is stated that رَادٌ and رَادَةٌ and رَوْدَةٌ, as epithets applied to a girl or woman, are syn., one with another, meaning *Soft, or tender, &c., like رَادٌ and رَوْدَةٌ and رَانَدَةٌ. (TA:) [and رَانَدَةٌ signifies the same; or wind in motion, or in a state of commotion; or veering about: see 1.]* [And] رَادَةٌ *A wind blowing gently; (A;) and so رَوْدٌ and رَانَدَةٌ. (K) and رَوَادٌ. (TA.)* [See also art. رِيد.]

رَوْدٌ: see what next precedes.

رَوْدٌ *Gentleness; or a leisurely manner of acting or proceeding. (S, M, A, K.)* [And accord. to the TT, as from the M, so رَوْدٌ; but this is a mis-transcription, for رَوْدٌ: see this last, in art. رَاد.] You say, يَمْشِي عَلَى رَوْدٍ *He walks, or goes, gently, softly, or in a leisurely manner. (S, A,*



K.) And its dim. is رُوَيْدٌ (S, A, K.) [But see what follows.] They said رُوَيْدًا, meaning *Gently, softly, or in a leisurely manner*; (T, S, M, A, K;) with tenween: (T:) and اَمْشِ رُوَيْدًا *Walk thou, or go thou, gently, &c.*: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, رُوَيْدٌ رُوَيْدًا, meaning *Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd; or grant him a delay, or respite; let him alone, or leave him, for a while*; syn. اَمْلَهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for اِرْوَادًا in the sense of اُرْوَدٌ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for اُرْوَدٌ; though it has a nearer resemblance to اِرْوَادٌ because it is a noun: others hold it to be the dim. of رُوْدٌ, and cite the saying [of a poet],

\* كَانَهُ مِثْلُ مَنْ يَمْشِي عَلَى رُوْدٍ \*

[As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رُوْدٌ is not put in the place of a verb, as اِرْوَادٌ is. (M.) Accord. to Ibn-Kaysan, رُوَيْدٌ seems to have two contr. significations; for they said, رُوَيْدٌ زَيْدًا, meaning *Leave thou Zeyd, or let him alone*; and also meaning *act thou gently towards, or with, Zeyd, and retain him, or withhold him*. (TA.) One says also, رُوَيْدَكَ عَمْرًا, meaning *Act thou gently, &c., towards, or with, 'Amr*; syn. اَمْلَهُ: (T, S, M, K:) the ك in this case being a denotative of allocution, (T, S, M,) and having no place in the desinential syntax: (S, M:\*) it is added only when رُوَيْدٌ is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رُوَيْدٌ applies to one and to more than one and to the male and to the female; though sometimes one says رُوَيْدَكَ to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, رُوَيْدٌ is an abbreviated dim. of اِرْوَادٌ, the inf. n. of اُرْوَدٌ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) رُوَيْدَكَنِي [Act thou gently, &c., towards, or with, me]; and to a female, رُوَيْدَكَنِي; and رُوَيْدَكَنِي (K, TA) to two persons; (TA;) and رُوَيْدَكَوْنِي (K, TA) to males more than two; (TA;) and رُوَيْدَكَنِي (K, TA) to females more than two. (TA.) رُوَيْدٌ is used in four different manners: first, as a verbal n.; as in رُوَيْدٌ عَمْرًا (S, K,\*) i. e. اُرْوَدٌ عَمْرًا (S,) meaning اَمْلَهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in رُوَيْدٌ عَمْرًا [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, K,\*) like فَضْرَبِ الرَّقَابِ in the Kur [xlvi. 4], (S, M,\*) in which the inf. n. is put for its verb; (Jel;) and like عَذِيرُ الْحَيِّ [expl. in art. عَذِرَ]: (M:) thirdly, as an epithet; as in سَارُوا سَيْرًا رُوَيْدًا [They went, or journeyed, at a gentle, or leisurely, rate of

going, or journeying]; (Sb, S, K;) and سَارُوا رُوَيْدًا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in سَارَ الْقَوْمُ رُوَيْدًا [The people, or party, went, or journeyed, going, or journeying, gently, or leisurely]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with naṣb, without tenween; (Lth, T, M:\*) as in the saying of a poet,

\* رُوَيْدٌ تَصَاهَلُ بِالْعِرَاقِ جِيَادَنَا \*  
\* كَأَنَّكَ بِالضَّحَاكِ قَدْ قَامَ نَادِبُهُ \*

[Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-'Irāk: it is as though thou wert with Ed-Dahhāk, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, وَاللَّهِ نُوْ اُرَدْتُ الدَّرَاهِمَ لِأَعْطَيْتَكَ رُوَيْدًا مَا الشَّعْرُ [By God, hadst thou desired the money, I had given thee: let alone the poetry: ما being here redundant]: (T, M:) like the phrase, فَدَعِ الشَّعْرَ: (M:) and similar to this is the saying, رُوَيْدٌ الشَّعْرَ يَغْبِ [explained in art. غب]. (T.)

رِيدٌ [originally رُوْدٌ] *Will, wish, or desire*; (K;) and so رِيْدَةٌ [originally رُوْدَةٌ]: (M, L:) or the former signifies a thing that one wishes, or desires, and strives to obtain: (T in art. رِيد:) and the latter, love, or liking, for a thing; and solicitude respecting it: (M, L:) or the latter signifies a kind, or manner, of wishing or desiring; as in the saying, اُرَدْتُهُ بِكُلِّ رِيْدَةٍ [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.)

رُوْدَةٌ: see رَادٌ.

رِيْدَةٌ: see رِيدٌ.

رَوَادٌ: see رَادٌ, in two places.

رَبُّ الرِّيَادِ, originally an inf. n., and الرِّيَادِ, The wild bull; [a species of bovine antelope]; (M;) called رَبُّ الرِّيَادِ because he goes to and fro, not remaining in one place; (M in art. رَب;) or because he pastures going to and fro; (T and S\* and M in that art.) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, † A man who comes and goes. (Kr, M and TA in art. رَب.) And † A man who is in the habit of visiting women. (AA, T and K in that art.)

رُوْدٌ: see رَادٌ.

الرِّيَوْنْدُ الصِّينِيُّ (K,) or الرِّيَوْنْدُ الصِّينِيُّ (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [China-rhubarb]; a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an ل to it, (K,) saying رَاوْنْدٌ: (TA:) there are four kinds thereof; the best of which is the صِينِيُّ; and inferior to this is the خُرَّاسَانِيُّ, which is [commonly] known by the appellation of رَاوْنْدُ الدَّوَابِّ, used by the veterinarians: it is a black [app. a mistake for red, or yellow,] wood, of compound powers, but its predominant qualities are heat and dryness. (TA.)

رُوَيْدٌ: see 4, first sentence: and see also رُوْدٌ throughout.

رَوَادَةٌ: see رَادٌ.

رُوَيْدِيَّةٌ and رُوَيْدِيَّةٌ: see 4, first sentence.

رَائِدٌ [act. part. n. of 1, *Coming and going; moving to and fro; &c.*]. [Hence,] اِمْرَأَةٌ رَائِدَةٌ: see رَادٌ. And دَوَابُّ رَوَائِدٍ [pl. of رَائِدَةٌ] *Beasts pasturing at pleasure*: (T:) or *going to and fro [in the place of pasture]: or pasturing together while the rest are debarred from the pasture, or tied*. (M.) And رِيْحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الْوَسَادِ [lit. *Whose pillow moves to and fro; meaning*] † a man restless by reason of disease or anxiety; (A;) or uneasy on his pillow by reason of anxiety that disquiets him: (TA:) [or sleepless: see 1.] And رَائِدُ الْعَيْنِ *The غَوَارُ of the eye, [i. e. the mote, or the like, that has fallen into it, or the foul, thick, white matter that collects in its inner corner, and] that moves to and fro (يُرْوَدُ) therein*. (S.)

— The handle of the hand-mill, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) thereon. (A.) — See also مَرُوْدٌ. — One who is sent (S, M, A, Mgh, L, K) before a people or party (Mgh) to seek for herbage (S, M, A, Mgh, L, K) and water (Mgh) and the places where rain has fallen; (L;) or one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof; (T;) and رَادٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyl; (M;) [originally رُوْدٌ,] of the measure فَاعِلٌ in the sense of the measure فَاعِلٌ (S, K,) like فَرِطٌ in the sense of فَارِطٌ (S,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعِلٌ, [originally رُوْدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رَوَادٌ (M, A, L) and رَادَةٌ (L.) One says, الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (T, Mgh,) or لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ (S,) [The seeker of herbage, &c., will not lie to his family,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, رَائِدُ الْحَيِّ † Fever is the messenger that precedes death; like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to † One who goes before with some abominable deed or design. (TA.) And to † A seeker of science or knowledge. (L, from a trad.) [Hence also,] اَنَا رَائِدٌ حَاجَةٍ and مُرْتَادِمًا † [I am the seeker of an object of want]: and اُنَاسٌ رَوَادُ الْحَاجَاتِ † [Men who are the seekers of the objects of want]. (A.) — Also One who has no place in which to alight or abide. (T in art. رِيد, and TA.) = [See also art. رَادٌ.]

رَائِدَةٌ a subst. that is put in the place of اِرْتِيَادٌ [inf. n. of 8], and of اِرَادَةٌ [inf. n. of 4]. (T in art. رِيد.)

أَرُوْدُ Gentle, or quiet, and unnoticed in operation: so in the saying, الدَّهْرُ أَرُوْدٌ ذُو غَيْرٍ [Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accidents]. (S, TA.) = أَرِيدُ [More, and most, desirous], occurring in the prov., إِنَّ كُنْتَ تُرِيدِينَ فَأَنَا لَكَ أَزِيدُ [If thou desire me, I am more desirous of thee], is said by Akh to be altered from أَرُوْدُ; and thus to be like أَحْيَلُ, in the phrase هُوَ أَحْيَلُ النَّاسِ, originally أَحْوَلُ. (MF.)

أَرِيدُ: see what next precedes.

مَرَادُ A place where camels go to and fro in pasturing; (S, K;) as also مُسْتَرَادُ. (K.) And مَرَادُ الرِّيحِ The place where the wind [blows to and fro, or] goes and comes. (S, TA.)

مُرَادُ [What is wished, or wished;] desired; sought, or sought after; and chosen: (Mgh:) loved, or liked. (L.) [Intended, or meant, by a saying or an action.]

مُرُوْدُ: see 4, first sentence.

مُرُوْدُ A certain well-known instrument, (Mgh,) [resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,] with which the [black powder called] كُحْلُ is applied to the eyes; (TA;) syn. مِيلُ, (S, M, A, K,) and مِخْلَالُ: so called [because it is passed to and fro along the edges of the eyelids,] from رَادٌ signifying "he, or it, came and went:" (Mgh:) pl. مَرَاوِدُ. (Mgh.) — The pivot of the sheave of a pulley, if of iron. (S, K.) — A wooden pin, peg, or stake; syn. وَتْدُ. (M, K.) — An iron [swivel] that turns round in the لَجَامُ [i. e. bit, or bit and bridle]: (S, K:) or an iron [swivel] which is attached to the رَسَنُ of the colt [or horse] and of the hawk, [i. e., to the halter, or leading-cord, of the colt or horse, and the leash of the hawk,] and which, when he turns round, turns round with him: (A:) or the مَرَوْدَانُ, also called the رَانْدَانُ, are the two rings in [either of] which is the extremity of the عِذَارُ [or side-piece of the headstall of the horse]. (IDrd, in his "Book on the Saddle and Bridle.") You say, دَارَ الْمَرْوَدِ وَالْبَايِزِ فِي الْمُرُوْدِ [The colt, and the hawk, went round, attached to the مرود]. (A.) — A joint; syn. مَفْصَلُ. (M.) — † A limit, or an extent, to which one runs: so in a trad. of 'Alee, in which it is said, إِنَّ لَبْنِي أُمَيَّةَ مَرُوْدًا يَجْرُونَ إِلَيْهِ [Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]: from إِرْوَادُ as signifying إِمْهَالُ. (TA.)

[مُرِيدٌ as meaning A candidate for admission into a religious order, during his state of probation, is a conventional post-classical term. So too as meaning A devotee, whose sole endeavour is to comply with the will of God.]

رَانْدُ: see مُرْتَادُ حَاجَةِ.

مُسْتَرَادُ: see مَرَادُ. = [Also pass. part. n. of 10.]

The sayings فَلَانَةٌ مُسْتَرَادَةٌ and فَلَانٌ مُسْتَرَادٌ لَيْثُهُ are expl. as meaning † The like of such a man, and the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he, and she, is held: and it is said that the meaning is, مثلها and مستراد مثلها; the ل being redundant. (M, TA.) [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.]

## روس

2. رَاسُ: see رَاسُ.

8. يَرْتَسِي: see يَرْتَسِي.

رَاسُ: for both, see رَاسُ: and for the latter, see also أَرَأَسُ.

## روض

1. رَاضٍ, (S, M, A, Mgh, K,) aor. يَرُوضُ, (S,) inf. n. رِيَاضَةٌ, (S, M, A, Mgh, K,) and رِيَاضٌ, (S, M, K,) or the latter is used poetically for the former, and رَوَضُ, (M,) He broke, or trained, (M, K, Mgh,) a colt, (S, K,) or beast, (M, A, Mgh,) and made it easy to ride upon: (M:) or he taught it to go: (TA:) and رَوَضَ, inf. n. تَرْوِيضٌ, he did so well, or vigorously. (S, TA.) — Hence, رَاضَ نَفْسَهُ † [He made his companion easy and tractable]. (TA.) — [Hence also,] رَاضَ نَفْسَهُ † [He trained, disciplined, or subdued, himself: or] he became clement, or forbearing. (Mgh.) And رَوَضَ نَفْسَهُ † [Train, discipline, or subdue, thyself well by piety]. (A, TA.) — [Hence also,] رَاضَ الشَّاعِرُ الْقَوَائِيَّ † [The poet rendered rhymes, or verses, easy to him by practice]. (A, TA.) And رَوَضَ لَهُ أَمْرًا † He made an affair easy to him; syn. سَوَّاهُ, q. v. (TA in art. سَوَّاهُ.) — [Hence also,] رَوَضْتُ الدَّرَّ, inf. n. رِيَاضَةٌ, † I bored the pearls: and سَهَّلَ الرِّيَاضَةَ, and سَهَّلَ الرِّيَاضَةَ, † It is difficult to bore, and easy to bore. (A, TA.)

2: see 1, in three places. = رَوَضَ, (K,) inf. n. رَوَضَةٌ, (TA,) He kept to the رِيَاضُ [pl. of رَوَضَةٌ, q. v.]. (K.) = رَوَضَ الْقَرَاخَ, (S, K,) or الرُّضَ, (M, A,) He, or it, (a man, S, or a torrent, M, or the rain, A,) made the clear or bare land, (S, K,) or the land, (M, A,) a رَوَضَةٌ. (S, M, K.) رِيَاضُ أَرَضَ † God made the land رِيَاضُ. (M.)

3. رَاوَضَهُ, (S, A, K,) or عَلَى أَمْرٍ كَذَا, (A,) inf. n. مَرَاوَضَةٌ, (Mgh,) † He coaxed, wheedled, beguiled, or deluded, him; (S, A, Mgh, K;) and he endeavoured to deceive or beguile him; like as he does who is training a beast not yet rendered perfectly tractable; (Mgh;) in order to make him enter into such a thing or affair; (S;) or until he entered into such a thing. (A.) — Hence, (Mgh,) بَيْعُ الْمَرَاوَضَةِ † That mode of selling which is termed الْمَرَاوَضَةُ; (Mgh, K;) which is when one describes to a man

an article of merchandise not present with him: (Sh, K:) this is said in a trad. to be an action that is disapproved: (K:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.)

4. اَرَضَ (Yaḥkoob, S, A) and اَرَوَضَ (Yaḥkoob, S) It (a place) became abundant in its رِيَاضُ [pl. of رَوَضَةٌ, q. v.]; (Yaḥkoob, S, A;) as also اَرَاَضَتْ and اَرَوَضَتْ اَلْأَرْضَ (A.) And اَرَاَضَتْ The land became clad with plants, or herbage (M.) — [And hence,] اَرَضَ † It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Mgh, K;) concealing its bottom; (A;) as also اَرَاَضَ: (S, M, A, Mgh, K;) and so the former verb, (S,) or † both, (A,) said of a watering-trough: (S, A;) or, when said of a watering-trough, the former verb signifies † it had its bottom, or lower part, covered with water: (M:) and † the latter, † the water spread widely upon the surface thereof; (M;) and so the former too: (TA:) or † the latter, † it had a sufficient quantity of water poured into it to conceal its bottom; (O, K;) or to cover its bottom, or lower part. (L, TA.) — And from اَرَضَ, said of a watering-trough, has originated the saying, (S,) † شَرَبُوا حَتَّى اَرَاَضُوا † They drank until they thoroughly satisfied their thirst. (S, K.) And اَرَضَ also signifies † He drank a second draught after a first. (K.) = اَرَضَ اِلٰهَ الْاَرْضِ: see 2. — [Hence,] اَرَضَ الْخَوْضَ † He poured into the watering-trough a sufficient quantity of water to conceal its bottom. (TA.) — And hence, (TA,) اَرَاَضَهُمُ, said of a vessel, † It satisfied their thirst: (S, K;) or it satisfied their thirst in some degree. (M, TA.) Hence the saying, قَدَعَا بِأَنَاءٍ يَرِيضُ الرَّهْطَ † And he called for a vessel which would satisfy (K, TA) in some degree (TA) the [number of men termed a] رَهْطُ; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يَرِيضُ, (K, TA,) with the single-pointed ب. (TA.) — اَرَضَ also signifies † He poured milk upon milk; (K;) accord. to A'Obeyd; but he deems it strange. (TA.)

6. التَّرَاوُضُ in selling and buying is syn. with التَّحَاذِي; i. e. † The increasing [of the sum offered] and diminishing [of the sum demanded] which take place between the two parties bargaining; as though each of them were making his companion easy and tractable; from الرِّيَاضَةُ as inf. n. of رَاضٍ in the first of the senses expl. above. (TA.) In the phrase تَرَاوَضَا السَّلْعَةَ, meaning † They coaxed, wheedled, beguiled, or deluded, each other, with respect to the article of merchandise, [in the manner explained above, or otherwise,] the omission of the prep. [فِي] requires consideration. (Mgh.) You say also, † تَرَاوَضَا فِي الْأَمْرِ † They practised dissimulation, or showed feigned affection, each to the other, in, or respecting, the thing, or affair; as also تَنَاظَرَا: (TK in art. نَظَرَ:) is syn. with التَّنَاطُرُ. (M and K in art. نَظَرَ.)

8. اَرَاتَضَ, said of a colt, (K,) and اَرَاتَضَتْ, said of a she-camel, (S,) or of a beast

(دَابَّة), (A,) *It became broken, or trained.* (S, A,\* K, TA.) — [And hence,] ارتاضت القوافي للشاعر [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.)

10 استراض: see 4, in five places. — Also † *It* (water) stagnated; or remained, or collected, in a place. (TA.) — And † *It* (a place, S, M, K) was, or became, wide, ample, or spacious. (S, M, Mṣb, K.) — And [hence (see its part. n. below)] استراضت النفس [The mind was, or became, dilated, free from straitness, cheerful, or happy. (K, TA.)]

روض: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same.

روض (S, M, A, Mṣb, K) and رِيضَة (AA, A, K) and رِيضَة (TA) [seem to be best rendered, in general, *A meadow*; meaning, *a verdant tract of land, somewhat watery*; or (as in Johnson's dictionary) *ground somewhat watery, not ploughed, but covered with grass and flowers*: and sometimes, *a garden*: accord. to the following explanations:] *verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, a tract of plain land, producing [ lote-trees of the kind called] سدر; which may be of the extent of Baghdád: and also, of herbs, or leguminous plants, and fresh green herbage: (M:) or this last [only]: (S:) or a tract of plain land, in which are جرثوم [perhaps here meaning ants' nests, as these are generally found in soft soil,] and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent: (M:) or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رَوْضَة is mostly applied to a place where beasts pasture at pleasure: some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers: (TA:) or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there: (Mṣb:) it is said in the 'Ináyah, that رَوْض [perhaps a mistake for رَوْضَة] signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language: (TA:) accord. to Th, رَوْضَة signifies a beautiful garden: (M:) the pl. of رَوْضَة is رَوَاض (S, M, K,) [or rather this is a coll. gen. n.,] and رِيَاض (S, M, A, Mṣb, K,) originally رَوَاض (S,) and رِيَاض (Lth, M, K,) originally رَوَاض (TA,) or rather رِيَاض is pl. of رَوْض (M,) and رَوَاض (M, Mṣb,) in the dial. of Hudheyl رَوَاض (Mṣb:) Az says that the رياض of the hard and stony and rugged tracts in the desert are low level places, in which the rain-water stagnates, or remains, or collects, and*

which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رَوْضَة contains thickets of wild سدر: and sometimes it is a mile in length and breadth: but such as are very wide are termed أَحْسَن مِن قِيَعَان (TA.) It is said in a prov., بَيْضَة فِي رَوْضَة [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, أَنَا عِنْدَكَ فِي رَوْضَة [I, in thy presence, am as though I were in a meadow, or garden]: and [Thy sitting-place is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَة of the رياض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a رَوْضَة of the رياض of Paradise. (M.) [See another tropical meaning of رياض الْجَنَّة voce رَتَع, last sentence.] — رَوْضَة also signifies † *Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it.* (K,\* TA. [In the CK, الإخادات and المساكات are erroneously put for الإخادات and المساكات.]) — Also, (K,) or رَوْض (S, M,) † *About the half of a فِرْبَة [or water-skin] (S, M, K) of water: (S:) and the former, † as much of water as covers the bottom of a watering-trough. (S, M, A.)*

رِيضَة: see رَوْضَة. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.]

رَائِض *A breaker, or trainer, (M, Mṣb, K,) of colts, (K,) or of beasts (دَوَاب): (M, Mṣb:) pl. رَوَاض (S, M, K) and رَوَاضَة (M.)*

رِيض, originally رِيُوض (S,) [in its primary sense seems to be syn. with رَوْض. — And hence it signifies] † *Clement, or forbearing.* (Mṣb.) — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) *In the first stage of training, as yet refractory: (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider: (L:) and a she-camel not trained: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, refractory; contr. of ذَلُول; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — [Hence,] رِيضَة قَصِيدَة *An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed: (TA:) or رِيضَة قَصِيدَة means † an ode not well, or not skilfully, composed. (A.) And hence رِيضَة* † *An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated. (A, TA.)**

رَوْضَة as a subst.: see رَوْضَة

مَرَاض *Hard ground in the lower, or lowest,*

part of a plain, or of soft ground, which retains water: pl. مَرَايِض and مَرَاضَة. (Az, K.)

مَرُوض (S, K,) and its fem., with ة, (S, Mṣb,) *A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Mṣb,) broken, or trained. (S,\* Mṣb, K.)* See also رِيض.

أَرْضٌ مُسْتَرُوضَة *Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and نبات مُسْتَرُوض plants which have attained their utmost size and height. (M.) — أَفْعَلْ ذَاكَ مَا دَامَتْ النَّفْسُ مُسْتَرِيضَة* [Do thou that while the mind is free from straitness, cheerful, or happy, (S, M,\* Mṣb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استراض said of a place, as explained above. (S.) — مُسْتَرِيض is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homeyd El-Arkaf, (AHn, M, IB,) to poetry, and to the metre termed رَجَز (S, M;) as meaning † *Easy; practicable.* (M, TA.)

## روع

1. رَاعَة, (IAqr, Az, S, Mṣb, K,\*) aor. يَرُوع, (Mgh,) inf. n. رَوْع (Mṣb, TA) and رُوع and رُوعَة, (IAqr, TA,) [He, or it, affected his heart, or mind, with fright, or fear;] *fear of it (namely an affair or event) reached his heart; or he, or it, (a man, S, or an affair or event, IAqr, TA, or a thing, Mṣb,) frightened him; put him in fear; made him afraid; (S, Mgh, Mṣb, K;) as also رَوْعَة, (S, Mṣb, K,\*) inf. n. تَرُوع: (TA:) or its beauty and abundance or multitude frightened him: (Lth, TA:) and the latter also, it frightened him by its abundance or multitude, or its beauty. (TA.) Hence the saying, in a trad., إِذَا شَبَّطَ لِإِنْسَانٍ فِي عَارِضِهِ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form,] رُوع, aor. يَرُوع, (TA,) inf. n. رَوْع (S, K,) *He was, or became, frightened, or afraid; or he feared; (S,\* K,\* TA;) as also ارتاع, and ترُوع. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوع, inf. n. رَوْع, *He was, or became, frightened at it, or afraid of it; or he feared it. (TK.) [But I know of no authority on which this is founded, except a prov. (cited in art. جعر), in which some read رُوعِي instead of رَوْعِي.] To a man, you say, لَا تَرُوع [Be not thou frightened;] fear not thou; let not fear overtake thee: and to a woman, لَا تَرَاعِي. (S, TA.) And hence the saying, in a trad., لَنْ تَرَاعُوا مَا رَأَيْنَا مِنْ شَيْءٍ, [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, رَاعَ مِنْهُ, and رَاعَ *He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it. (TA.) — [It affected his رَوْع, i. e. heart, or****

mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِي إِلَّا مَجْئُوكَ meaning † [Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming; or] I knew not save thy coming; as though he said, nothing struck my رُوع but thy coming. (TA.)

And رَاعَنِي إِلَّا فَلَانٌ بِالْبَابِ † [I went forth, and nothing took me by surprise but such a one at the door]; which is equivalent to saying, and lo, such a one was at the door. (Har p. 207.)

And it is said in a trad. of I'Ab, فَلَمْ يَرُعْنِي إِلَّا, i. e. I knew not [save a man taking hold of, or seizing, my shoulder-joint]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — [It affected his رُوع, i. e. heart, or mind, with admiration, or pleasure;] it excited his admiration and approval; it pleased him, or rejoiced him; (S, Mṣb, K;) said of beauty [&c.]. (Mṣb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ And what is upon him, of apparel, excites his admiration &c., by its beauty. (TA.) — [It (drink) cooled it, (namely, the heart,) or allayed its thirst.] A poet says,

• سَقَتْنِي شُرْبُهُ رَاعَتْ فَوَادِي  
• سَقَاهَا اللَّهُ مِنْ حَوْضِ الرُّسُولِ

[She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle in Paradise]. (TA.) You say also, هَذِهِ شُرْبُهُ رَاعَ [which may be rendered This is a draught by which he has cooled, or allayed the thirst of, my heart; and it is implied in the TA that this is the right meaning: or it means] this is a draught by which the thirst, or vehement thirst, of my heart has been allayed: (so accord. to the pointing in the copies of the K:) mentioned by Az. (TA.) = The verb from رُوع [q. v. infra] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرُوعُ, inf. n. رُوعُ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, app. with the same aor. and inf. n., meaning He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect, or by his courage, &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رُوعُ, aor. يَرُوعُ, inf. n. رُوعُ. (TA.) = رَاعَ فِي يَدِي. (TA.) — And رَاعَ, aor. يَرُوعُ, and رَاعَ, inf. n. of the former رُوعَ, and of the latter رُوعَ: see art. رُوع.

2: see 1, first sentence, in two places.

5: see 1, in the former half of the paragraph.

8: see 1, in the former half of the paragraph,

in two places. — ارتاح لَهُ i. q. ارتاح لِلْخَيْرِ [He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good]. (AZ.)

رُوع [see 1, of which it is an inf. n. —] *Fright*, or *fear*; (S, K;) as also رُوعُ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَحَ رُوعَهُ *His fright, or fear, departed*. (S.) Az says, All the lexicologists whom I have met say أَفْرَحَ رُوعَهُ, with fet-ḥ to the ر [in رُوعه], except El-Mundhīree, who informs me that AHeyth used to say, It is only أَفْرَحَ رُوعَهُ, with ḍamm. (TA.) Accord. to different relations of a trad., you say, أَفْرَحَ رُوعَكَ, meaning *Fright, or fear, hath departed from thy heart; or may fright, or fear, depart from thy heart*; (K, TA;) thus expl. by AHeyth; (TA;) and أَفْرَحَ رُوعَكَ, with fet-ḥ; or this latter, only, is the right, and means *what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee, &c.*; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Abou-Aḥmad El-Ḥasan Ibn-'Abd-Allah Ibn-Sa'eed El-'Askeree; and AO says that أَفْرَحَ رُوعَكَ [thus in the TA, without any syll. signs,] means *let thy fright, or fear, depart*, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'āwīyeh, that he wrote in a letter to Ziyād, لِيُفْرِخَ رُوعَكَ, with ḍamm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-ḥ; except AHeyth, who relates it thus, with ḍamm; (TA;) meaning *Dismiss thou the رُوع from thy heart*; (K, TA;) i. e., *the fright, or fear, from thy heart*: (TA:) for you say أَفْرَحْتَ الْبَيْضَةَ when the young bird quits the egg; and رُوع is *fright, or fear*, which does not depart from itself, but from its place, which is the رُوع, with ḍamm; (AHeyth, K;) the رُوع in the رُوع being like the young bird in the egg: in like manner also one says أَفْرَحَ فَوَادِ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying,

• قَدْ أَفْرَحْتَ عَنْ رُوعِهِ الْكَرْبُ

[for *His heart had freed itself from griefs*]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرَحَ رُوعَكَ عَنْ الْأَمْرِ, or عَلَى الْأَمْرِ, [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right,] meaning [*Free thy heart from the affair; i. e. be thou tranquil, and without fear*]. (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of

knowledge. (TA.) [See also art. فَرَح, in several places.] — Also † *War, or battle*; as in the phrase, شَهِدَ الرُّوعَ † [He witnessed, or was present at or in, war, or battle]. (TA.) [See also an ex. in a verse cited voce سَعَف.]

رُوع The heart: (S, Mṣb, K;) or the part thereof which is the place of رُوع, i. e. *fear*: (K, TA;) or the سَوَاد [or core, &c.,] thereof: (K;) and the mind: (S, Mṣb, K, TA;) and the understanding; or intellect. (S, K.) See رُوع, in five places. You say, وَقَعَ ذَلِكَ فِي رُوعِي *That came into my mind*. (S, Mṣb, TA.) And it is said in a trad., إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي [Verily the Trusted, or Trusty, Spirit (meaning Gabriel) inspired into my mind, or heart]. (S.) You say also, ثَابَ رُوعُهُ, meaning † *He went to [app. a mistake for from] a thing, and then returned to it*. (TA.)

رُوع The quality of exciting admiration and approval by beauty (S, K) and pleasingness of aspect, or by courage; (K;) the quality denoted by the epithet رُوعٌ, applied to a man, (S, K,) and رُوعَةٌ, applied to a woman. (S.) [See also 1, near the end of the paragraph.]

رُوع: see رَانَع; last sentence.

رُوعَةٌ A fit of fright or fear: (S, K, TA:) pl. رُوعَات; (TA;) which is applied by Tarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بِرُوعَةِ الْخَيْلِ, meaning *And he gave them something for the fright occasioned to their women and their children by the horsemen*. (TA.) — A trait, or sign, or mark, of beauty [that affects the رُوع, or heart]: (IAar, K;) beauty that excites admiration and approval, or pleases, or rejoices. (TA.)

رُوعَةُ الْفَوَادِ and رُوعُ الْفَوَادِ, applied to a she-camel, *Quick, spirited, vigorous; sharp in spirit*; syn. شُمَّةٌ ذَكِيَّةٌ: (K;) and [in like manner] رُوعَةٌ, applied to a she-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masc. form, رُوع, is not thus used], (S,) *sharp in spirit*; syn. حَدِيدَةُ الْفَوَادِ: (S, K;) in the T, رُوعُ, without ة, is applied as an epithet to a mare: and IAar says that رُوعَةٌ, thus applied, is not from رَانَع, but means one that is as though she were fearful, by reason of her sharpness, and briskness, or lightness, of spirit: he says also, that رُوعٌ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عَجَسَ, that, applied to a man, it signifies quickly frightened or afraid: it is also applied to a heart, meaning that is frightened, [or startled,] by reason of its sharpness, at everything that is heard or seen; and so رُوعُ. (TA.) [See also رَانَع, and رُوعٌ mentioned and expl. therewith.]

رَانَع [act. part. n. of رَاعَ, q. v.,] *Frightening; putting in fear; making afraid*; [and particu-



larly] by its beauty and abundance or multitude. (Lth, TA.) — Applied to beauty, *That excites admiration and approval in the رَوْع* [i. e. heart, or mind,] of him who beholds it, and pleases him, or rejoices him. (TA.) Applied to a man, (K, TA,) as also رَوْعٌ (S, K, TA) so applied, (S, TA,) *Who excites admiration and approval by his beauty (S, K, TA) and pleasingness of aspect, (K, TA,) with generousness, or nobleness, and excellence, and lordly condition; (TA;) or by his courage: (K, TA;) or the former, beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodness of his form or figure or state of apparel and the like: or, as some say, who frightens men by his aspect, inspiring reverence or awe: but the former explanation is the more reasonable: and † the latter epithet, a beautiful man, who excites admiration and approval in him who beholds him: or, as some say, sharp; lively in spirit, and sharp in intellect: (TA:) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, رَوْعَةٌ: (S:) the pl. of رَائِعٌ is رَائِعَاتٌ, (K, TA,) applied to men, like as رَائِعٌ [the pl. of رَائِعَةٌ] is to women: (TA:) and the pl. of رَوْعٌ and رَوْعَةٌ is رَوَاعٌ, (K, TA,) applied to men and to women. (TA.) You say also, رَوَاعٌ *A beautiful horse, that frightens* (رَوَاعٌ, i. e. يَخَوْفُ, [or rather startles, but better rendered excites admiration and approval in, or pleases, or rejoices,] the beholder by his beauty: (Mgh:) and رَوَاعٌ, and رَوْعَةٌ, [but see, respecting the latter, a remark of IʿAqar in the next preceding paragraph,] *a mare that excites admiration and approval, or pleases, or rejoices, (رَوَاعٌ) by her generousness, or excellence, or high blood, and her description. (TA.)* [See also art. رَوَاعٌ, to which, as well as to the present art., رَائِعٌ, applied to a horse, is said, in the TA, to belong.] And زِينَةُ رَائِعَةٍ *Beautiful ornament. (TA.)* And كَلَامُ رَائِعٍ † *Surpassing, or excelling, speech, or language. (TA.)* — Also *Frightened, or afraid; and so رَوْعٌ, with the و unaltered, as though it were of the measure فَعِيلٌ: [or both signify having fright or fear: for] each is a possessive epithet: or the former may be of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ [and therefore have the signification first given]. (TA.)**

رَوْعٌ: fem. رَوْعَةٌ. pl. رَوَاعٌ: see the two paragraphs next preceding; the former in three places; the latter, in five.

## رَوْع

1. رَائِعٌ, (S, Mṣb, K,) aor. رَوَّعَ, (S, Mṣb,) inf. n. رَوَّعٌ, (S, Mṣb, K) and رَوَّعَانٌ, (S, Mgh, Mṣb, K,) said of a fox, (S, Mgh, Mṣb, K,) and of a man, (K,) *He turned aside or away from a thing: (K:) or went this way and that, (Mgh,) or to the right and left, quickly, (Mṣb,) and deceitfully, or guilefully: (Mgh, Mṣb:) [or turned aside to deceive him who was behind him: for] the primary signification of رَوَّعٌ is the turning aside to*

*deceive him who is behind one. (Er-Rāghib, TA.)* It is said in a prov.,

## رَوْعِي جَعَارٍ وَأَنْظُرِي أَيْنَ الْمَفْرِ

[for الْمَفْرِ, i. e. Turn aside or away, or go this way and that, &c., O she-hyena, and look where is the place to which to flee: or, as some relate it, the first word is رَوْعِي: see art. جَعَر]. (S, TA. [Freytag seems to have found المعز for المفز; and has explained رَوْعِي جَعَارٍ as meaning "Vide ubi capræ sint, hyæna!"] And you say, رَائِعُ الصَّيْدِ *The game, or object of the chase, went away this way and that, or hither and thither. (TA.)* [There said to be tropical; but I see not wherefore.] And one says, رَائِعٌ عَنْ فُلَانٍ *He turned aside, or away, from such a one [and particularly with deceit or guile; eluded him; dodged him]. (JK.)* And هُوَ يَرَوِّعُ عَنِ الْحَقِّ *[He deviates from the truth, or from that which is right or just]. (TA.)* And رَائِعُ الطَّرِيقِ *The road turned aside or away, or deviated. (Mṣb.)* And رَائِعٌ مِنْ كَذَا *He turned away from such a thing, and returned, concealing his return: (Har p. 21:) [for,] accord. to Fr, رَائِعٌ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.)* And رَائِعٌ إِلَى كَذَا, (S, Mṣb,) or رَائِعٌ إِلَى فُلَانٍ, (S, Mṣb, TA) *to such a thing, (S, Mṣb,) or to such a one, (TA,) secretly. (S, Mṣb, TA.)* Hence, in the Kūr [li. 26], فَرَّاعٌ *And he turned aside, (Jel, TA,) or went away, (Bd,) to his family secretly [and brought a fat calf]: (Bd, Jel, TA:) or he returned to his family concealing his return. (Fr, TA.)* And in the Kūr [xxxvii. 91], فَرَّاعٌ *And he turned against them (Fr, S, Bd, TA) secretly, (Bd, TA,) smiting them with the right hand, or because of the oath that he had sworn; (Bd;) as though the رَوَّعٌ in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, he advanced against them. (S, TA.)* — رَائِعٌ حَاجَةً إِلَى فُلَانٍ *aor. as above, He sought to obtain quickly an object of want of such a one. (JK, TA.)* [See also 4.]

2. رَوَّعٌ, (IAqar, K,) inf. n. رَوَّعٌ, (TA,) † *He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد [i. e. broken, or crumbled, bread], (IAqar, K, TA,) or a morsel, or mouthful, (TA,) with grease, or gravy, or dripping; (IAqar, K, TA;) as also مَرَّغٌ, and سَغَبَلٌ, and رَوَّلٌ: (TA:) or you say, رَوَّعْتُ الثَّقَمَةَ بِالسَّمَنِ, inf. n. as above, I smeared, seasoned, imbued, or soaked, the morsel, or mouthful, with clarified butter; as also رَوَّعْتُ: (Mṣb:) or رَوَّعْتُ الْخُبْزَ فِي الْوَدَكِ I soaked the bread in grease, or gravy, or dripping; syn. رَوَّعْتُهُ فِيهِ. (JK.)*

3. مَرَاوَعَةٌ, (MA, TA,) inf. n. مَرَاوَعَةٌ, (KL, TA) and رَوَّاعٌ, (TA,) *He practised deceit, delusion, guile, or artifice, (MA, KL, TA,) with him, or*

*towards him; (MA, TA;) or strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; syn. خَادَعَةٌ; as also رَاوَعَةٌ, inf. n. رَاوَعَةٌ: and both signify he endeavoured to turn him; or endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn; syn. رَاوَدَةٌ. (TA.)* It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يَرَاوِعُ فِي الْأَمْرِ *[Such a one practises deceit, &c., in the affair], inf. n. مَرَاوَعَةٌ. (S.)* And مَا زِلْتُ رَاوَعُهُ عَنْ كَذَا *I ceased not to endeavour to turn him, or to entice him to turn, from such a thing, syn. رَاوَدُهُ; (TA in this art;) and عَلَيْهِ to it: (TA in art. مَنَعَ:) and [in like manner] you say, فُلَانٌ يُرِيغُنِي عَلَى أَمْرٍ *Such a one endeavours to turn me, or to entice me to turn, to a thing; and عَنْ أَمْرٍ from a thing; syn. يُرَاوِدُنِي; and seeks, or demands, my doing so. (TA.)* — مَرَاوَعَةٌ also signifies *The act of wrestling together; (S, K;) like رَوَّاعٌ. (K.)* You say, رَاوَعَهُ *He wrestled with him: (TK:) or رَاوَعُوا One of them wrestled with another; [or they wrestled, one with another; or they wrestled together;] as also رَاوَعُوا. (S, TA.)**

4: see 3, in two places. — رَارَاعٌ, (S, Mṣb, K,) inf. n. رَارَاعَةٌ, (Mṣb, TA,) also signifies *He sought, sought for or after, sought to find and take or get, or pursued after, and desired, (S, Mṣb, K,) a thing; (Mṣb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., كَانَتْهُ يَرَوِّعُ, before him; (Har p. 21;) and رَارَاعٌ, (S, Mṣb, K,) inf. n. رَارَاعَةٌ, (Mṣb,) signifies the same. (S, Mṣb, K.)* رَارَاعُنِي is expl. in one of my two copies of the S by the words طَلَبْتَكُمْ: in the other of those copies, the latter of these words is written طَلَبْتُمْ: I think that the right reading is طَلَبْتُمْ; and the meaning, *Seek ye me with, or in, your mode, or manner, of seeking: the proper meaning is seek ye me with your seeking.* Khālid Ibn-Jaʿfar Ibn-Kilāb says, speaking of his mare حَذَقَةٌ,

أُرِيغُونِي إِرَاغَتَكُمْ فَيَاتِي

وَحَذَقَةٌ كَالسَّجَا تَحْتَ الْوَرِيدِ

[*Seek ye me with your seeking; but ye will not be able to take me; for I, with Hidhkah, am like the bone sticking fast in the throat beneath the carotid artery.*] (TA.) And you say, أَرَاغْتُ الصَّيْدَ *[I sought, or pursued, the game, or object of the chase]. (S.)* And أَرَاغْتُ الْعُقَابَ الصَّيْدَ *The eagle pursued the game this way and that, as the latter went. (Mgh and TA in art. هَوَى.)* And خَرَجْتُ أُرِيغُ بَعِيرًا شَرَدَ مِنِّي *I went forth seeking in every road, or way, a camel that had run away from me. (TA, from a trad.)* And مَاذَا تُرِيغُ *What is this that thou seekest and desirest? or that which thou seekest and desirest? (S, TA.)* And فُلَانٌ يُرِيغُ كَذَا وَكَذَا *Such a one*

eeks, and devises or plans or plots, such and such things. (T, TA.)

5. تَرَوَّعَ *He* (a beast) rolled, or turned himself over. (JK, IDrd, K.) And تَرَوَّعَ فِي الطِّينِ *He* became befouled, or bedaubed, in the mud. (JK.)

6: see 3, last two sentences.

8: see 4, second sentence.

رَاغَةً: see رِيَاغَةً.

رَوَّاعٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging:] n. subst. from رَاغَ. (S, Mṣb, K.) = خَيْرُ رَوَّاعٍ (so in the TA, the vowel of the ر in رَوَّاعٍ not indicated,) or خَيْرُ لَهُ رَوَّاعًا and رَوَّاعًا, (so in the JK.) Abundant [wealth, or good of any kind]. (JK, TA.)

رِيَاغٌ [originally رَوَّاعٌ] A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbād, K.) You say, رِيَاغٌ فُلَانٌ فِي الرِّيَاغِ Such a one is in a state of plenty, &c. (JK.) = See also art. رِيغ.

رَوَّاعَةٌ: see what next follows.

رِيَاغَةٌ The wrestling-place of a people; (Yz, JK, S, K;) as also رَوَّاعَةٌ (K,) which is the original form, the و being afterwards changed into ي because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or رَاغَةٌ. (So in the JK.)

رَوَّيْعَةٌ i. q. حِيلَةٌ [meaning An evasion or elusion, a shift, a wile, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbād, K:) from الرُّوَيْغُ [inf. n. of رَاغَ]: so in the saying, أَخَذْتَنِي بِالرُّوَيْغَةِ [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbād, K.) [It has a similar meaning also in a saying cited voce حَوْجَاءَ, q. v.]

رَوَّاعٌ and رَوَّاعَةٌ: see رَوَّاعٌ.

رَوَّاعٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mo'awiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, إِنَّمَا أَنْتَ تَعْلَبُ رَوَّاعٌ كَلَّمَا خَرَجْتَ مِنْ جُحْرٍ أَنْجَحَرْتَ فِي جُحْرٍ [Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence,] الرُّوَّاعُ is an appellation of The fox. (JK, K.)

رَوَّاعٌ A deviating road. (S, TA.) Hence رَوَّاعَةٌ [as a subst.] A road deviating from the main road: pl. رَوَّاعٍ. (TA, from a trad.)

رَوَّاعٌ: see what next precedes.

أَرَوَّعَ [More, and most, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Tarafel Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions,

\* كَلَّهْمُ أَرَوَّعٌ مِّنْ تَعْلَبٍ  
\* مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ

[Every one of them is more wont to elude than a fox: how like is this night to yesternight! meaning, how like are they, one to another! see art. أَرَوَّعٌ is a prov. (TA.)

## روف

1. رَافَ (IDrd, K.) aor. يَرِافُ (K,) or يَرُوفُ (IDrd, K.) inf. n. رَوُفٌ (IDrd, K.) is a dial. var. of رَافَ (IDrd, K.) aor. يَرِافُ (K:) or, as some say, (IDrd, K.) signifies The being still; and is not from رَوُفٌ (IDrd, K:) [ISd says,] رَافَ inf. n. رَوُفٌ signifies سَكَنَ [he, or it, was, or became, still, &c.] and رَافَ [q. v.] is a dial. var. thereof [signifying thus]; and is not from رَوُوفٌ syn. with رَجِمَ. (M.)

3. رَافَ: see رَافَ.

رَافٌ Wine; a dial. var. of رَافٌ. (TA.)

رَوْفَةٌ Mercy, or compassion: (O, K:) so accord. to IAqr. (O.)

## روق

1. رَاقَ (S, Mṣb, TA.) aor. يَرُوقُ (S, Mṣb,) inf. n. رَوُوقٌ (S,) It (wine, or beverage, S, or water, Mṣb, TA, and a thing, TA) was, or became, clear. (S, Mṣb, TA.) = رَاقَ عَلَيْهِ (JK, K,) aor. as above, (JK,) and so the inf. n., (K,) He, or it, exceeded him, or it: (JK:) [and] he, or it, exceeded him, or it, in excellence. (K.) You say, رَاقَ فِي يَدِي كَذَا Such a thing was redundant, or remained over and above, in my hand; like رَاغَ syn. زَادَ. (L in art. رِيغ.) And رَاقَ فُلَانٌ عَلَى أَهْلِهِ Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family. (JK.) = رَاقِي (JK, S, MA,) or رَاقٍ لِي (so in my copy of the Mṣb, [perhaps a mistranscription, for only the former is commonly known,]) and رَاقَهُ (K,) aor. as above, (JK, S,) and so the inf. n., (JK, K,) It (a thing) induced in me, and him, wonder, or admiration, and pleasure, or joy; excited my, and his, admiration and approval; pleased, or rejoiced, me, and him. (JK, S, MA, Mṣb, K.) = رَوُوقٌ [aor. يَرُوقُ,] inf. n. رَوُوقٌ, He was, or became, long-toothed: (MA:) [or he had long teeth, the upper of which projected over the lower: or his upper central incisors were longer than the lower, and projecting over them: see رَوُوقٌ, below.]

2. رَوُوقٌ (JK, S, Mṣb,) inf. n. تَرَوُوقُ (S, K,) He cleared, or clarified, (S, Mṣb, K,) wine, or

beverage, (S,) or water; (Mṣb;) he cleared, or clarified, wine, or beverage, with the رَوُوقُ. (JK, TA.) — † He (a drunken man) made water in his clothes. (AHn, K, TA.) = رَوُوقُ الْبَيْتِ (JK, TA,) inf. n. as above, (JK,) He made, or put, to the tent, a رَوُوقٌ (JK, TA,) meaning a curtain extended below the roof. (TA. [See رَوُوقٌ.]) —

Hence, (Har p. 50,) رَوُوقُ اللَّيْلِ † The night extended the رَوُوقُ [or curtain] of its darkness; (S, Mṣb, Har ubi suprā, TA;) became dark; (Har, TA;) as also † رَوُوقٌ. (TA.) = تَرَوُوقُ also signifies The selling a commodity and buying one better than it, (IAqr, K, TA,) or longer than it, and better: (TA:) or the selling an old and worn-out thing and buying a new one: (Th, TA:) or the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] one says, بَاعَ سِلْعَتَهُ فَرَوُوقَ [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) — One says also, رَوُوقٌ لِفُلَانٍ فِي سِلْعَتِهِ He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it]. (JK, K: expl. in the former by رَفَعَ لَهُ فِي سَوْمِهَا وَلَا يُرِيدُهَا and in the latter by رَفَعَ لَهُ فِي ثَمَنِهَا وَهِيَ لَا يُرِيدُهَا.)

4. رَوُوقٌ: see 2. = رَاقَهُ (Mṣb in art. رِيق, and K in that and the present art.,) inf. n. رَاقَةٌ (S in the present art., and so in the K accord. to the TA,) He poured it out, or forth; (S, Mṣb, K;) namely, water and the like, (S,) or water and blood: (Mṣb;) and one says also رَاقَهُ (Mṣb, TA,) changing the ا into ه, originally هَرَبَقَهُ, like ذَحْرَجَهُ in measure, (Mṣb,) said by Lh to be of the dial. of El-Yemen, and afterwards to have spread among Muḍar, (TA in art. رِيق,) aor. يَهْرِيقُ (Mṣb, TA,) with fet-ḥ to the ه, imperative هَرِّقْ, originally هَرِّيقْ, like ذَحْرَجْ, (Mṣb,) inf. n. هَرَّقَ; (S and K in art. هَرَقَ;) and أَهَرَّقَهُ, aor. أَهَرَّقَ (Mṣb, TA,) with the ه quiescent, like أَهَرَّقْتُ aor. of إِسْطَاعَ; or, accord. to the T, أَهَرَّقْتُ is wrong as being anomalous; and some say, هَرَّقَهُ, aor. هَرَّقَ, inf. n. هَرَّقَ, as though the ه were radical. (Mṣb.) It is said in a trad., إِنَّ أَمْرَأَةً تَهَرَّقُ or كَانَتْ تَهَرَّقُ الدَّمَاءَ, the verb being in the pass. form, and the ه either meftoolah or quiescent, and الدَّمَاءُ being in the accus. case as a specificative; [so that the meaning is, Verily a woman used to pour forth with blood; for تَهَرَّقُ is equivalent to تَرَيَّقُ; but by rule the specificative should be without the article ال;] or الدَّمَاءُ may be in the nom. case, الدَّمَاءُ being for دِمَاؤُهَا [i. e. her blood used to pour forth]. (Mṣb.) ISd says that أَرَقَ is judged to be originally أَرَوَّعٌ because the medial radical letter of a verb is more commonly و than ي; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be

added, also because one says, **هَمَّا يَتَرَوَقَانِ الْمَاءَ** [though Ks states that **رَأَى الْمَاءَ**, aor. **يَرِي**, signifies *The water poured out, or forth*: IB says that **أَرَقَّتِ الْمَاءَ** is from **رَأَى الْمَاءَ**, aor. **يَرِي**, inf. n. **رِي**, signifying *the water went to and fro upon the surface of the earth*. (TA.) One says also, of a man, **أَرَقَّ هَرَقَهُ وَهَرَقَهُ** [meaning *He poured forth his seminal fluid*]. (TA.)—And **أَرَقَّ عَنْكَ مِنَ الظَّهِيرَةِ** and **هَرَقَ** meaning *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*; syn. **أَبْرَدَ**. (IAqr, TA in art. **فَرَقَ**.) — [See more in art. **هَرَقَ**.]

5. **تَرَوَقَ** It (wine, or beverage, &c.) became clear [or rather cleared] without pressing, or expressing. (TA.)

6. **هَمَّا يَتَرَوَقَانِ الْمَاءَ** They two pour the water out, or forth, by turns. (TA.)

**رَوَقَ** [an inf. n. of **رَأَى**, used as an epithet.] Clear; applied to water &c. (IAqr, K.) [See also **رَأَى**.] — [Hence, app., as a subst.,] Pure, or sincere, love. (K.) = [Also, as an epithet originally an inf. n.,] Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing; (IAqr, K;) as also **رَأَى** (JK) and **رِي**. (IAqr, TA.) And, applied to a horse, *Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him*; as also **رِي**. (K.) = A horn (JK, S, K, TA) of any horned animal: (TA:) pl. **أُرَوَاقَ**. (S, TA.) [Hence,] **رَوَقُ الْفَرَسِ** *The spear which the horseman extends between the horse's ears*: (K:) [for] spears are regarded as the horses' horns. (Ham p. 90.) And **دَاهِيَةٌ ذَاتُ رَوَقَيْنِ** *A great calamity or misfortune*; (K, TA;) lit. two-horned. (TA.) And **حَرْبٌ ذَاتُ رَوَقَيْنِ** *A vehement war*. (TA.) — Also **رَوَقٌ** [A] courageous [man], with whom one cannot cope. (K.) — **رَوَقٌ** (IAqr, JK, K) of men. (JK.) — **رَوَقٌ** (IAqr, O, K) of people: so in the saying, **جَاءَنَا رَوَقٌ مِنْ بَنِي فَلَانٍ** *A company of the sons of such a one came to us*: or, app., a numerous and strong company; for it is added that this is] like the saying **رَأْسُ جَمَاعَةِ الْقَوْمِ** [which means "the numerous and strong company of the collective body of the people"]. (Aq, O.) — Also syn. with **رَوَاقٍ** in several senses, as pointed out below: see the latter word in six places. — Also **رَوَقٌ** *The foremost part or portion of rain, and of an army, and of a number of horses or horsemen*. (TA.) And **رَوَقٌ** *The first part of youth*; as also **رِي**, (S, O, K,) originally **رِي**, (O, K,) and **رِي**, (S, O, K,) which is a contraction of **رِي**: (O:) you say, **رِي** *شبابه* and **رِي** *شبابه* *He did it in the first part of his youth*: (S, TA:\*) and **مَضَى رَوَقُهُ** *The first part of youth passed*. (TA.) — Also **رَوَقٌ** *The youth [itself] of a man*. (TA.) — And **رَوَقٌ** *i. e. the period of life*: whence the saying, **أَكَلَ رَوَقَهُ** *He consumed*

*his life*; or] *he became aged*: (K:) or this saying means *+ his life became prolonged so that, or until, his teeth fell out, one after another*. (S, O.) — **رَوَقٌ** *A part, or portion, of the night*: (S, K:) pl., accord. to IB, **أُرَوَاقَ**; but accord. to Aboo-'Amr Esh-Sheybānee, this is pl. of **رَوَاقٍ**: (TA:) [or the pl. of **رَوَقٌ** in this sense is **أُرَوَاقَ**.] You say, **مَضَى رَوَقٌ مِنَ اللَّيْلِ** *+ A part, or portion, of the night passed*. (TA.) And **أُرَوَاقُ اللَّيْلِ** means *† The folds (أَنْبَاءَ) of the darkness of night*. (K, TA.) And **أُرَوَاقُ الْعَيْنِ** *† The sides of the eye*: so in the saying, **أُسْبَلَتْ أُرَوَاقُ الْعَيْنِ** *† The sides of the eye shed tears*. (O, K, \* TA.) — Also **رَوَقٌ** *The body*: (K, TA:) and [in like manner the pl.] **أُرَوَاقُ** signifies the *+ extremities and body, of a man*: (TA:) and his *self*; (JK, \* TA:) as also the singular. (JK, TA.) You say, **رَمَوْنا بِأُرَوَاقِهِمْ** *+ They threw themselves upon us*. (TA.) And **أَلْقَى عَلَيْنَا أُرَوَاقَهُ** *+ He covered us with himself [by throwing himself upon us]*. (TA.) And **رَمَاهُ بِأُرَوَاقِهِ** *+ He threw his weight upon him*. (TA.) And **رَمَى بِأُرَوَاقِهِ عَلَى الدَّابَّةِ** *+ He mounted the beast*: and **رَمَى بِأُرَوَاقِهِ عَنِ الدَّابَّةِ** *+ He alighted from the beast*. (O, K.) And **أَلْقَى أُرَوَاقَهُ** *+ He remained at rest in a place*; (S, O, K;) like as one says, **أَلْقَى عَصَاهُ** (S, O:) a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also **رَمَى** *+ He ran vehemently*: (A'Obeyd, S, O, K:) not known, however, to Sh, in this sense; but known to him as meaning *+ he strove, laboured, toiled, or exerted himself, in a thing*. (TA.) [Agreeably with this last explanation, it is said that] **رَوَقٌ** also signifies *+ A man's determination, or resolution; his action; and his purpose, or intention*. (K, TA.) And hence the saying, **أَلْقَى عَلَيْهِ أُرَوَاقَهُ** [meaning *+ He devoted his mind and energy to it, or him*]: (TA:) [or] you say thus, and **أَلْقَى عَلَيْهِ شَرَاهُ**, meaning his loving it, or him, (**أَنْ يُحِبَّهُ**) vehemently [i. e. *+ he loved it, or him, vehemently*]; agreeably with explanations of the saying **أَلْقَى عَلَيْهِ شَرَاهُ** in art. **شَر**, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of **عَلَيْهِ** and **يُحِبَّهُ** we find **عَلَيْكَ** and **يُحِبُّكَ**; evidently mistranscriptions which have been copied by one lexicographer after another without due consideration: or, if we read **عَلَيْكَ**, we should read **يُحِبُّكَ**; for in this case the meaning of the saying would certainly be *he loved thee vehemently*. Freytag, misled by the reading **يُحِبُّكَ** in the S and K, renders **أُرَوَاقَهُ** as meaning *Magno amore erga ipsum te accendit*. Golius gives, in its place, **ضَرَبَ أُرَوَاقَهُ عَلَيْهِ** (for **أُرَوَاقَهُ**, as meaning *Valde amavit eum*.) — You say also, **أَلْقَتْ السَّحَابَةُ أُرَوَاقَهَا** (JK, S, O, K,) or **رَوَاقَهَا**, (TA,) *† The cloud cast down its rain, and its vehement rain consisting of large drops*, (S, O, K, TA,) *upon the earth*: (TA:) or *persevered with rain, and remained stationary upon the land*: (JK, TA:) **أَلْقَتْ السَّمَاءُ بِأُرَوَاقِهَا** *The sky cast down all the*

*water that was in it*: (IAmb, O, TA:) or this saying, (O, TA,) or the former, (K,) means *cast down its clear waters*; (O, K, TA;) from **رَأَى الْمَاءَ** signifying "the water was, or became, clear:" but IAmb deems this improbable, because the Arabs did not say **رَوَقٌ مَاءٌ** and **مَاءٌ رَوَقَانِ** and **أُرَوَاقُ**: (O, TA:) [i. e. they said **رَوَقٌ** only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like **عَدَلَ** &c.:] or, as some say, by **أُرَوَاقَهَا** is meant *its waters rendered heavy by the clouds*: and one says, **أُرَخَّتِ السَّمَاءُ أُرَوَاقَهَا** and **عَزَلَبَهَا** *+ [The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags]*: (TA:) [for] **رَوَقُ السَّحَابِ** means *+ The مَسِيل [or channel by which flows the water] of the clouds*. (TA in another part of the art. [See also **رَوَاقٍ**, as used in relation to clouds.]) = **رَوَقٌ** also signifies *A substitute for a thing*, (O, K,) accord. to [the JK and] Ibn-'Abbād. (O.) = And **الرَّوَقُ** means *The breathing of [i. e. in] the agony of death* (**نَفْسُ التَّرَجُّعِ**). (O, K, TA. [In the CK and in my MS. copy of the K, **نَفْسُ التَّرَجُّعِ**, which means the agony of death itself.])

**رَوَقٌ** is said to be pl. of **رَوَقَةٌ**, and of **رَأَى**, and of **أُرَوَقَ**. (TA.) [See these three words.]

**رَوَقٌ** *Length of the teeth, with a projecting of the upper over the lower*: (JK:) or *length of the upper incisors exceeding that of the lower*, (S, O, K, TA,) *with projection of the former over the latter*. (TA.) [See also 1, last sentence.]

**رِي**: see **رَوَقٌ**, in two places, in the former half of the paragraph: — and see also **رِي**.

**رَوَقَةٌ** i. q. **جَمَالٌ رَأَى** [i. e. *Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.*]. (K.)

**رَوَقَةٌ** *Choice, or excellent*: (Fr, O:) or *goodly, or beautiful*: (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and *very beautiful or comely or elegant*; (K;) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of **رَأَى**, q. v.:] and it has a pl., [or coll. gen. n.,] namely, **رَوَقٌ**; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAqr, or particularly when on a journey. (TA.) = Also *A little, or paltry, thing*: (JK, IDrd, O, K:) of the dial. of El-Yemen. (IDrd, O.) You say, **مَا أَعْطَاهُ إِلَّا رَوَقَةً** *He gave him not save a little, or paltry, thing*. (IDrd, O.)

**رَوَاقٍ** } see what next follows.  
**رَوَاقٍ** }

**رَوَاقٍ** (Lth, S, Mgh, O, Māb, K, &c.) and **رَوَاقٍ** (MA, K) and **رَوَاقٍ** (MA) *A نَبْت [or tent] like the فُسْطَاط [q. v.], (Lth, JK, O, Māb, K,) supported upon one pole in the middle thereof*; (Lth, O, Māb;) as also **رَوَقٌ**; (K, \* TA; expl. in the

former as signifying *اُفْسَاط*; and its pl. *أُرَوَاق* is expl. in the § as signifying *فَسَاطِط*; accord. to Lth: (TA:) or a roof in the front, or fore part, of a *بَيْت* [or tent]; (S, O, K;) as also *رُوق*: (S:) or a curtain that is extended below the roof; as also *رُوق*; which latter is expl. in the K as signifying simply a curtain: (TA:) or the *رَوَاق* of a *بَيْت* [or tent] is the curtain of the front, or fore part, thereof, extending from the top thereof to the ground: (AZ, TA:) a [piece of cloth such as is called] *كِنْدَ* let down upon the front, or fore part, of a *بَيْت*, from the top thereof to the ground: (Mgh:) *رُوق* signifies the same as *رَوَاق*: (K:) and each signifies the *شَعَّة* [or oblong piece of cloth] that is beneath the upper, or uppermost, *شَعَّة* of a *بَيْت* [or tent]: (AZ, O, K:) or sometimes the *رَوَاق* is one such piece of cloth, and sometimes of two such pieces, and sometimes of three: (TA:) and, (Msb,) or as some say, (Mgh, TA,) *رَوَاق* signifies † the front, or fore part, of a *بَيْت* [or tent]; (Z, Mgh, Msb, TA;) as also *رُوق*; (JK, Z, K;) its hinder part being called its *كِنْدَ*, and its two sides being called its *خَالِقَان*; (TA;) whence the saying, *رَوَاقِي بَيْتِهِ* and *قَعْدُوا فِي رُوقِ بَيْتِهِ* i. e. † [They sat in] the front or fore part [of his tent]: (Z, TA:) and *رُوق* also signifies a tent; as in the saying, *ضَرَبَ رُوقَهُ* [He pitched his tent]: (S:) and [hence] the place of the huntsman [in which he conceals himself to lie in wait]; (K;) as being likened to the *رَوَاق*: (TA:) and *رَوَاق* signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; (see *سُدَّة*)] in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a *رَوَاق*: the pl. of *رَوَاق* is *أُرُوقَة* and *رُوق*; (S, O, Msb, K;) the former a pl. of pauc. and the latter of mult. (S, O.) — [Hence, *الرَّوَّاقُ مِنَ السَّحَابِ*, expl. in the TA as meaning *كَرَوَاقِ النَّبْتِ* but *كَانَ* is here evidently a mistranscription for *كَانَ*; and the meaning is, † The part, of the clouds, that resembles the *رَوَاق* of the tent. See also *رُوقُ السَّحَابِ*, near the end of the paragraph commencing with *رُوق*.] — [Hence also,] *رَوَاقُ اللَّيْلِ* † [The curtain of night: and] the first part of night; and the greater, or main, part thereof. (ISd, K. [It is implied in the latter that one says also in this instance and in the next *رَوَاق*.]) You say, of night, *مَدَّ رَوَاقَ ظُلُمَتِهِ* † [It extended the curtain of its darkness]: (S, Msb:) and *أَتَقَى* † [It let fall its curtains]. (S.) [See also an ex. in a verse cited voce *مُرْمَر*, in art. *رَم*.] — And *رَوَاقُ الْعَيْنِ* † The cychrow. (JK, K.) = *رَوَاق* [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is *الرَّوَّاقُ* and *الرَّوَّاقُ*,] is a name for The ewe, (O, K,) by which she is called to be

milked, by the cry *رَوَاق رَوَاق*; (O;) but not unless she be *رُوقَة* [app., if not a mistranscription for *رُوقَة*, formed from this latter by transposition, and thus meaning dusky: see *أُرُوق*]. (O, K.)

*رُوق* Cleared, or clarified, [or rather *مُرُوق* has this meaning, and *رَاتِي* signifies clear,] wine, or beverage. (TA.) And Pure musk. (TA.) [See also the same word in art. *ريق*: and see *رُوق*.] = [Also Exceeding, surpassing, or superlative: see 1, second and next two following sentences.] — See also *رُوق*, third sentence. [Hence,] Goodly, or beautiful: (S, K, TA:) from *رَاتِي* signifying as expl. in the first paragraph of this art.; (S;) or from *رَاتِي* signifying “it was, or became, clear:” (TA:) pl. *رُوقَة*, (S, K,) like as *رُوقَة* and *رُوقَة* are pls. of *فَارَة* and *صَاحِب*, (S,) [or rather quasi-pl.,] applied to boys, (S, K,) and to girls; (S;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and *رُوق* is another pl. of *رَاتِي*, like as *بَزَل* is of *بَازِل*. (S.) *رُوقَة الْمُؤْمِنِينَ*, in which *رُوقَة* is [quasi-] pl. of *رَاتِي*, means the best, and the manly and noble or generous, of the believers. (TA.)

*رُوق*: see *رُوق*, in four places, in the former half of the paragraph. — Also The most excellent of anything; (JK, S;) as, for instance, of wine, or beverage, and of rain. (JK.) — And it is said to signify also, (JK, Ibn-'Abbād, O,) or so *رُوق*, (accord. to the copies of the K,) A scanty fall of rain: thus bearing two contr. meanings. (JK, Ibn-'Abbād, O, K.)

*رَاوُوق* A clarifier, or strainer, (S, Msb, K,) syn. *مَصْفَاة*, (S, K,) for wine or beverage: (S:) the *نَاجُود* [q. v.] with which wine, or beverage, is cleared, (Lth, JK, K, TA,) without pressing, or expressing: (TA:) and (sometimes, S) the [kind of wine-vessel called] *بَاطِيَة*. (S, K.) Accord. to IAqr, (O, TA,) who is said by Sh to differ herein from all others, (TA,) *الرَّوَّوُوقُ* signifies also The *كُاس* [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying,

\* أَسْقَى بَرَاوُوقِ الشَّبَابِ الْخَاصِبِ \*

[app. meaning † He gave to drink of the cup of ruddy youth: see *خَاصِب* as an epithet applied to an ostrich]. (TA.)

*أُرُوق* [app. originally signifying Horned: — and hence,] † A horse between whose ears the rider extends his spear: when the rider does not thus, he [the horse] is said to be *أَجْمَر*. (K.) — Also, applied to a man, (S, Mgh, K,) Having long teeth, with a projecting of the upper over the lower: (JK:) or having long incisors: (Mgh:) or whose upper incisors are longer than the lower, (S, K, TA,) and project over the latter: (TA:) fem. *رُوقَة*: (JK, TA:) and pl. *رُوق*; (K, TA;) which is also said to be pl. of *رُوقَة*, and of *رَاتِي*. (TA.) [In the K is added, after the mention of the pl., *وَكَذَلِكَ قَوْمُ رُوقٍ وَرَجُلُ أُرُوقٍ*: an addition altogether redundant.] = [It seems that it is

also syn. with *أُرُوق*, as being formed from the latter by transposition; and that hence] one says *سَنُونُ رُوقٍ* and *سَنَة رُوقَة* [meaning † A rainless year and rainless years], and *عَاشَ فِيهِمْ عَامُ أُرُوقٍ كَأَنَّهُ* [meaning † A rainless year made mischief, or havoc, among them, as though it were a dusky wolf]. (TA.) See also *رَوَاق*, last sentence.

*إِرَاقَة* inf. n. of 4. (S.) — And [hence,] The *مَاء* [meaning seminal fluid] of a man; as also *إِرَاقَة* and *إِهْرَاقَة*. (TA.) [See *مَاءَ ظَهْرِهِ*.]

*مَرَاق*: see art. *ريق*.

*مَاءَ مَرَاق* [Water, and hence, seminal fluid, poured forth]. (TA.) [There immediately followed by *مَاءَ ظَهْرِهِ*, q. v.]

*رَجُلٌ مَرِيقٌ* [A man pouring forth water, and hence, his seminal fluid]. (TA.) [There immediately followed by *مَاءَ مَرَاق*, q. v.]

*مُرُوق*: see *رَاتِي* = and see *مُرِيق*, in art. *ريق*. = Also A tent (*بَيْت*, S, K, and *خَبَاة*, S) having a *رَوَاق* [q. v.]. (S, K.) [Said in the TA to be tropical; but why, I do not see.]

*هُوَ مَرَاوِقِي* He has the *رَوَاق* of his tent fronting, or facing, that of mine; (JK, A, O, K;\*) and so *هُوَ جَارِي مَرَاوِقِي*. (A, TA.)

## رول

2. *رُول*, (Lth, T, S,) inf. n. *تُرْوِيل*, (S,) He (a horse) slavered in his *مِخْلَاة* [or nose-bag]. (Lth, T, S.) [See also *رَال* in art. *ريل*.] — He discharged his urine interruptedly and convulsively. (Sh, T.) — He (a horse) put forth his yard for the purpose of staling. (A'Obeyd, T, S, M, K.) And (M, in the K “or,”) He extended his penis feebly: (M, K;\*) or he emitted his semen before access to the woman. (K.) = Also, (inf. n. as above, T, S, K,) He seasoned a cake of bread with grease or fat, or melted grease or fat, or the like, (M, K,) and with clarified butter: (M:) or he rubbed it with clarified butter, (As, T, M, K,) and with grease, or gravy, or dripping: (As, T, M:) or he rubbed it hard, or much, with clarified butter: (S:) or he soaked bread in clarified butter; and the like: (Ham p. 114:) or he made his food, (M,) or a cake of bread, (K,) very greasy: (M, K;) i. q. *رُوع* [q. v.]. (JK and TA in art. *رُوع*.)

*رَاوُوق* and *رَوَال*, (As, T, S, M, K,) the former also with *ر*, [*رَوَال*], as mentioned in art. *رَال*, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with *ر*, (S, TA,) and A'Obeyd says that it is without *ر*, or, accord. to ISk, it is [also] with *ر*, (M and TA in art. *رَال*), *Slaver*: (IAqr and T in explanation of the former, and S in explanation of both:) [like *رِيَال*, mentioned in art. *ريل*:] one says *رَجُلٌ كَثِيرُ الرُّوَالِ* A man having much slaver: (IAqr, T: in one copy of the T *الرُّوَالِ*;) and



فُلَانٌ يَسْبِلُ رُوَاهُ Such a one, his slaver flows: (S:) or both signify the slaver of horses and similar beasts, (Aq, T, M, K,) and of children: (Aq, T:) or the former signifies peculiarly the froth, or foam, of the horse: (M, K:\*) accord. to Lth, the saliva of the horse or similar beast. (T.) [See رُوَاهُ, in art. رَأَى.] = See also the next paragraph.

رَوَّالٌ *Falling in drops.* (AA, T, K.) رَوَّالٌ means *Slaver falling in drops.* (AA, T.) And (K) it has an intensive signification, [app. meaning *Much slaver,*] (M, K,) like شَعْرٌ شَاعِرٌ. (M.) = Also, (M, K,) and رَوَّالٌ (S, TA,) but disallowed in this sense by Aq, (T, S,) in the K, erroneously, رَوَّالٌ, (TA, [see also رَوَّالٌ, in art. رَأَى,]) *A redundant tooth,* (S, M, K,) in a man and a horse, (S,) not growing in the manner of the أَسْرَاسُ [or other teeth]: (M, K:) or رَوَّالٌ and رَوَّالَةٌ signify a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] رَوَّالٌ: (Lth, T:) accord. to ISh, رَوَّالٌ [pl. of رَوَّالَةٌ] signifies small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T:) [and] so رَوَّالٌ: (TA:) or this last, which is pl. of رَوَّالٌ, signifies redundant teeth that are behind the [other] teeth; as also رَوَّالٌ, with the ي elided. (HAm p. 818.)

رَوَّالَةٌ: see the next preceding paragraph, in two places.

رَوَّالٌ: see رَوَّالٌ: = and see also رَوَّالٌ, in two places.

رَوَّالٌ (IAq, T, K, in one copy of the T مَرَّوَلٌ) like مَنِيرٌ, (K,) *A man having much slaver.* (IAq, T, K.) — And [Bread, or food,] soft with seasoning. (IAq, T, TA.) — And *A horse much affecting to act as a stallion.* (IAq, T, TA.) = Also *A piece of a neck rope:* (AHn, M, K:) and *a piece of a rope of which no use is made.* (AHn, M.)

رَوَّالٌ [see 2, of which it is a part. n.:] One whose penis is, or becomes, flaccid: so accord. to IAq. (T.)

## روم

1. رَامٌ, (T, S, M, Msh,) aor. يَرُومُ, (T, S, Msh,) inf. n. رُومٌ (T, S, M, Msh, K) and مَرَامٌ, (Msh, K, TA,) *He sought, sought for or after, or desired,* syn. طَلَبَ, (T, M, Msh, K,\*) a thing. (S, M, Msh.) — [And hence, *He attempted another person in fight &c., and a thing.*] — And [hence also] الرُّومُ, (K,) or رُومُ الحَرَكَةِ, mentioned by Sb, (S,) [as though signifying *The desiring to pronounce the vowel-sound without fully accomplishing that desire,*] means [the pronouncing] a vowel-sound (حَرَكَةٌ) slurred (مُخْتَلَسَةٌ) and rendered obscure, (S, K,) for, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S:) it is more [in effect] than what is termed الإِسْهَامُ, because it is heard; (S, K;) and it is of the same measure [in prosody]

as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمْزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet,

\* أَنَّنْ زَمَ أَجْمَالٌ وَفَارَقَ جَمِيرَةً \*  
\* وَصَاحَ غَرَابُ الْبَيْنِ أَنْتَ حَزِينٌ \*

[Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; أَنَّنْ زَمَ being scanned as فَعُولُنْ; and it not being allowable to make the ع [in فَعُولُنْ] quiescent: it is such also as in the phrase in the Kur [ii. 181] شَهْرٌ رَمَضَانٌ with him who makes [the dummeh] obscure; it being only with a slurred vowel-sound (حَرَكَةٌ مُخْتَلَسَةٌ); and it not being allowable for the former ر [i. e. the ر of شَهْرٌ] to be quiescent, because the ة before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. ا or و or ي, as in ذَوَابٌ &c.], which is not found in any of the dialects of the Arabs: and it is such also as in the instances in the Kur [xv. 9 and x. 36 and xxxvi. 49] إِنَّا نَحْنُ يَخْصِمُونَ وَأَمَّنْ لَا يَهْدَى and تَرْتَلْنَا الذِّكْرَ يَخْصِمُونَ, and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اِخْتِلَاسُ الْحَرَكَةِ) is not proper errs; as in the reading of Hamzeh, in the Kur [xviii. 96], فَمَا أَطَاعُوا; for the س of اِطَاعُوا may not be made movent in any manner [and therefore it may not be incorporated into the following letter]. (S, TA.) الرُّومُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning *The indicating the vowel with an obscure sound:* (I'Ak p. 351:) رُومُ الحَرَكَةِ in pausing after a word that is مَرْفُوعٌ or مَجْرُورٌ is from رَامَ الشَّيْءَ signifying طَلَبَهُ: Sb says that those of whom one says رَامُوا الحَرَكَةَ [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شَوْر.]

2. الشَّيْءَ رُومٌ فَلَانًا (Msh, K) followed by الشَّيْءَ, (Msh,) and رُومٌ بِفُلَانٍ (IAq, S, K,) *He made such a one to seek, seek for or after, or desire, the thing.* (IAq, S, Msh, K.) — And رُومٌ رَابَةً *He meditated, intended, purposed, desired, or endeavoured, to do one thing after another.* (K.) = And رُومٌ *He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected.* (K.)

Quasi 4. أَرَمْتُ, for أَرَمْتُ: see the latter, near the end of the first paragraph of art. رَم.

5. رُومٌ به, or رُومٌ به, accord. to different copies of the K, (TA,) *He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her.* (K, TA.)

رَامٌ *A certain species of trees.* (S, K.)\*

رُومٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) = See also what next follows.

رُومٌ *The lobe, or lobule, of the ear;* (M, K;) as also رُومٌ. (K.) = الرُّومُ *A certain nation,* (M, K,) well known; (M;) [said by the Arabs to be] descendants of Er-Room, the son of Esau (عِيسُو [so called by the Arabs]), (T, S, K,) the son of Isaac the Prophet; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs] one says رُومِيٌّ and رُومٌ; (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like رَنْجٌ and رَنْجِيٌّ; (AAF, S, M;) the former being distinguished from the latter only by the doubled ي, like as تَمْرَةٌ is distinguished from تَمَرٌ its pl. [or coll. gen. n.] only by the ة: (S:) and رُومِيٌّ has for [its proper] pl. أُرُومٌ. (TA.) [It is also applied to *The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia.* Hence, بَحْرُ الرُّومِ *The Sea of the Greeks; meaning the Mediterranean Sea.*]

رُومَةٌ *Glue, with which the feathers of an arrow are stuck:* (M, K:) said by A'Obeyd to be [thus] without ة; but mentioned by Th with ة. (M, TA. [See art. رَام.])

رُومِيٌّ *The sail of an empty ship:* (AA, T, K:) that of a full ship is called مَرْبُوعٌ. (AA, T.) = See also رُومٌ.

رُومٌ i. q. لُغَامٌ [The foam of the mouth of a camel]: (K:) mentioned also in art. رَامٌ [as written رُومٌ, and signifying *slaver*]. (TA.)

رُومٌ [pl. of رَامٌ, which signifies *Seeking, &c.*; act. part. n. of 1:] i. q. طَلَبٌ [pl. of طَالِبٌ]. (TA.)

رَامٌ: see what next precedes.

رُومٌ pl. of رُومِيٌّ. (TA.) See رُومٌ.

رَامٌ i. q. مَطْلَبٌ (S, M, K) [accord. to the PS *A place of seeking or searching:* but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Msh and TA to be an inf. n. of رَامٌ, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رُومٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ]. One says, هُوَ ثَبَتَ الْمَقَامَ بَعِيدَ الْمَرَامِ [which may mean

*He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce ثبت, he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المقام and المرام may here be inf. ns.]. (TA.)*

**مُرُومٌ** *Sought, sought for or after, or desired.* (Mṣb.)

### رون

1. **رَانَ**, [aor. **يُرُونُ**,] inf. n. **رُونٌ**, *It (an affair, or event,) was, or became, hard, difficult, or severe.* (TA.) — **رَأْنَتْ لَيْلَتُنَا** *Our night was, or became, very cloudy and hot.* (Th, M, TA.) — See also **رَانَ** in art. **رين**.

**رُونٌ**, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or **رُونٌ**, (so in another copy of the T, and accord. to the K,) with damm, (K,) *Hardness, difficulty, severity, vehemence, or intenseness:* (T, K:) pl. **رُؤُونٌ**, (T, and so in a copy of the K,) or **رُؤُونٌ**. (CK.) [See also **رُونَةٌ**.] — **رُونٌ** signifies [or signifies also] *The furthest part of a مَشَارَةٌ* [q. v.]. (Yoo, K.)

**رُونٌ**: see the next preceding paragraph.

**رُونَةٌ** *The greater, main, principal, or chief, part of a thing.* (M, K.) — And *Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof:* so in the saying, **كَشَفَ اللَّهُ عَنْكَ رُونَةَ هَذَا الْأَمْرِ** [*May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event.*] (M.) [See also **رُونٌ**.] — And *The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُّنَّة [or رُنَّة, without ال, (see الرُّنِّي in art. رن), as though it were a contraction of رُونَةٌ] given to [the month] Jumādū-l-Akhirah, because of its intense cold [when it was so named].* (TA.)

**أُرُونَانٌ**: see the opinions of IḤar and Sb respecting its derivation in art. **رن**. [It is said in the Ṣ and K in art. **نبح**, that there is no word like it except **أُرُونَانٌ**.] You say **يَوْمَ أُرُونَانٍ** (T, Ṣ, M, K) and **أُرُونَانِي** (Ṣ, M,) and **أُرُونَانَةٌ** (T, Ṣ, M, K) and **أُرُونَانِيَّةٌ** (M,) *A day, and a night, hard, difficult, severe, distressing, or grievous:* (Ṣ, K,\* TA:) or *vehemently hot and grievous:* (T, TA:) or *that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises* [ṣc.]. (M, TA.) You say also **يَوْمَ أُرُونَانٍ**, [virtually] meaning the same: (K:) [or this may mean *A day of clamour, &c.*; as will be seen from what follows.] **يَوْمَ أُرُونَانِي** occurs at the end of a verse of a *rāʾiz*: this may be [by poetic license] for **يَوْمَ أُرُونَانٍ**, or for **يَوْمَ أُرُونَانِي**: and **يَوْمَ أُرُونَانِي** occurs at the end of a verse of En-Nābighah El-Jaʿdee, for **يَوْمَ أُرُونَانِي**.

(Ṣ.) Accord. to Sh, as is said in the T, (TA,) **يَوْمَ أُرُونَانٍ** (K, TA,) as also **يَوْمَ أُرُونَانٍ** (K,) signifies *A day that is easy, (K, TA,) or pleasant:* (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nābighah El-Jaʿdee as an ex.: but AlHeyth disallowed **أُرُونَانٍ** as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — Also *A voice, or sound:* (Ṣ, K:) and *cries, shouts, or noises, and clamour.* (TA. [In one place, in the TA, **رون**, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.])

**أُرُونَانِي**; and its fem., with ة; and **أُرُونَانِي**: see the next preceding paragraph, in four places.

**هُوَ مَرُونٌ بِهِ** *He is overcome, subdued, or subjected.* (K.) [**مَرُونٌ** here is a contraction of **مَرُورٌ**, from **رَانَ** having for its aor. **يُرُونُ** as a dial. var. of **رَانَ** having for its aor. **يَرِينُ**: see art. **رين**.]

### روند

**رَاوَنْدٌ**, or **الرَّيَوْنَدُ**, and **رَاوَنْدٌ**: see art. **رود**.

### روى

1. **رَوَى مِنَ الْمَاءِ**, (T, Ṣ, M, Mgh, Mṣb, K,) and **الرَّيْنِ**, (M, K,) aor. **يُرَوِي**, (T, Ṣ, Mṣb, K,) inf. n. **رَوًى** (T, Ṣ, M, Mgh,\* K) and **رَوًى**, (Ṣ, K,) or the former is a simple subst. and the latter is the inf. n., (Mṣb,) or the latter is an inf. n. and also a simple subst., (M, K,) and **رَوًى**, (Ṣ, M, K,) the last erroneously written, in [some of] the copies of the K, **رَوًى**, as though it were a pret. verb [like **رَوًى**]; (TA:) and **رَوًى** and **رَوًى**; (Ṣ, M, Mṣb, K;) all signify the same; (T, Ṣ, M,\* Mṣb, K;) [or the last probably has an intensive meaning;] *He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطَشٌ.* (Mgh in explanation of the first.) — And **رَوًى الثَّيَابُ**, (M,) or **الشَّجَرُ**, (K,) **مِنَ الْمَاءِ**; (TA;) and **رَوًى**; (M, K;) [The plant, or herbage, or the trees, had plentiful irrigation: or] i. q. **تَنَعَّمَ** [i. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by reason of plentiful irrigation. (TK.) — **رَوًى** and **رَوًى** and **رَوًى** are also used metaphorically, as meaning *He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life.* (Hṣ p. 100.) — **شَبَعْتُ مِنْ هَذَا الْأَمْرِ وَرَوًى** is likewise metaphorical, meaning *I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair.* (Ṣ\* and TA in art. **شبع**.) — See also a verse cited voce **إلى**, (p. 85,) in which **يُرَوِي** is made trans. by means of that particle in the place of **مِنْ**. — **رَوًى عَلَى أَهْلِهِ**, (T, Ṣ, M, K,) and **لَأَهْلِهِ**, (Ṣ, M, K,) aor. **يُرَوِي**, inf. n. **رَوًى**, or **رَوًى**, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or **رَوًى**, (M, [probably also correct,]) *He brought water to his family:* (Ṣ, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] **رَوًى الْقَوْمَ**, (ISk, T, Ṣ, K,) aor. as above, (ISk, T, Ṣ,) inf. n. **رَوًى**, (so in the TA,) *He drew water for the people, or party.* (ISk, T, Ṣ, K.) You say, **مِنْ أَيْنَ رَوًى**, with fet-ḥ to the ر, (Ṣ,) or **رَوًى**, (so in the T,) meaning *Whence is your providing of yourselves with water?* **مِنْ أَيْنَ تَرْتَوُونَ** (الْمَاءَ): T, immediately after the latter of the foregoing phrases; and Ṣ, immediately after the former of them:) so says ISk. (T.) And **رَوًى عَلَى الْبَعِيرِ** *He drew water upon the camel.* (M. [See **سَابِيَةٌ**.]) — And **رَوًى**, aor. **يُرَوِي**, [inf. n., app., **رَوًى**,] *He (a camel) bore, carried, or conveyed, water.* (Mṣb, TA.) — Hence, (Mṣb, TA,) **رَوًى الْحَدِيثَ**, (T, Ṣ, M, Mgh, Mṣb, K,) and **الشَّعْرَ**, (T, Ṣ, M, Mgh,) aor. **يُرَوِي**, (T,) inf. n. **رَوًى**; (MA,) aor. **يُرَوِي**, (T,) inf. n. **رَوًى**; (M, Mgh, K;) and **تَرَوَاهُ**, (M, K;) both signify the same; (K;) *He bore in his memory, knowing by heart, (حَمَلَ,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story,* (Mṣb, TA,) and *the poetry,* (TA,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, **أَنْشِدْ الْقَصِيدَةَ** ["Recite thou the ode"]; but you do not say, **أَرْوَاهُ** unless you mean thereby *Relate thou it by heart.* (Ṣ, TA.) [One says also, **رَوًى عَنْهُ**, meaning *It has been related as heard, or received, from him.* And **رَوًى كَذَا**, and **يُرَوًى كَذَا**, meaning *It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c.* And **رَوًى رَوًى كَذَا**, meaning *According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.*] — **رَوًى الْحَبْلَ**, (M, K,) [aor. **يُرَوِي**,] inf. n. **رَوًى**, (M,) *He twisted the rope:* (M, K:) or *he twisted the rope well, or thoroughly, or soundly.* (M.) — **رَوًى عَلَى الرَّحْلِ**, (Ṣ, M, TA,) in the copies of the K, erroneously, **الرَّحْلَ**, (TA,) *He bound the man (Ṣ, M, K,\* TA) with the rope called رَوًى (M, TA) upon the back of the camel, (Ṣ, K,\* TA) lest he should fall (Ṣ, M, K,\* TA) from the camel (M) in consequence of his being overcome by sleep.* (Ṣ, M,\* TA.) And **رَوًى عَلَى رَوًى**, aor. **أُرَوِي**, inf. n. **رَوًى**, *I bound the رَوًى upon the leathern water-bag, or pair of leathern water-bags, called رَوًى.* (T.) You say, **رَوًى**, inf. n. **رَوًى**; and **أُرَوِي**; *He bound him, or it, with the rope [called رَوًى, as is implied in the M].* (M,\* TA.) And **أُرَوِي عَلَى الْبَعِيرِ**, [i. e. *He bound the رَوًى upon the camel*]; like **رَوًى**. (TA.) And **أُرَوِي** *He bound a load with the رَوًى.* (TA.)

2. رَوَى, inf. n. تَرْوِيَةٌ: see 4, in two places: — and 5. [Hence,] يَوْمَ التَّرْوِيَةِ [The day of providing oneself with water;] the eighth day of Dhu-l-Hijjah; (T, Msh;) the day before that of 'Arafah: (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَرَوَّدُونَ, T, M, or يَتَرَوَّدُونَ, Msh, and so in a copy of the T, or يَتَرَوَّدُونَ, S, K) on that day with water (T, S, M, \*Msh, K) for the aftertime, (S, Msh, K,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Msh, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means the day of consideration, or thought; (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (يَتَفَكَّرُ فِي رُؤْيَاهُ) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اسْتَعْمَلَ). (K. [And in a similar manner it is explained in the Ksh and by Bḏ in xxxvii. 101. See also 2 in art. رَوَى.]) — رَوَى رَأْسَهُ بِالذَّهْنِ, (T, TA,) He moistened [his head, app. much, or saturated it, i. e. its hair, with oil, or grease, and the broken, or crumbled, bread with grease, or gravy]. (TA.) = رَوَاهُ الشَّعْرَ, (T, S, M, Mgh, K,) and الْحَدِيثَ, (M, Mgh, Msh,) inf. n. as above; (S;) and ارَوَاهُ يَا هُ, (S, K;) He made him to relate by heart the poetry, (S, M, \*Mgh, \*K, TA,) and the tradition, narrative, or story; (M, Mgh, TA;) he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse, (Msh, TA,) the poetry, (TA,) and the tradition, narrative, or story; (Msh, TA;) [or he taught him to do so; i. e.] he related to him by heart (رَوَى لَهُ) the poetry, (T, TA,) and the tradition, narrative, or story, (TA,) until he retained it in his memory, for the purpose of relating it by heart [as learned, or heard, or received,] from him. (T, TA.) And رَوَيْنَا الْحَدِيثَ [We had the tradition, narrative, or story, related to us by heart; and in like manner, الشَّعْرَ the poetry]. (Msh, TA.) = رَوَيْتُ فِي الْأَمْرِ, (S, K, [though Freytag represents the verb as being in the K without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,]) inf. n. as above, (TA,) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, K, TA;) deliberately, or leisurely; without haste; a dial. var. of رَوَّاتٌ [q. v.]: (M, TA:) [and تَرَوَّيْتُ فِيهِ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of يَوْمَ التَّرْوِيَةِ.

4. ارَوَاهُ (MA, MA, Msh, K) مِنَ الْمَاءِ (MA) [and اللَّبَنِ], inf. n. ارْوَاهُ (KL, and Har p. 67;) and رَوَاهُ (MA, Msh) مِنْهُ (MA,) inf. n. تَرْوِيَةٌ (KL;) He satisfied him, or made him to

be satisfied, with drinking of water [and of milk]; he satisfied, or quenched, his (another's) thirst, by a drink, or draught, of water [and of milk]; (M, \*MA, Msh, \*K, \*KL;\*) he did away with his thirst [thereby]. (Har ubi suprâ.) One says of a she-camel abounding in milk, هِيَ تَرْوِي الصَّبِيَّ [She satisfies the thirst of the young child]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, ارَوَاهُ is said of water, and of milk, &c., meaning It satisfied his thirst.] — [Hence, ارَوَى and رَوَى signify also He watered, or irrigated, plentifully a plant, or herbage, or a tree; or rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation: see 1, second sentence.] = See also 2, in the middle of the paragraph. = And see 1, last three sentences.

5. تَرْوِي: see 1, first three sentences. — You say also, تَرَوُّوا and رَوُّوا, meaning They provided themselves with water. (M.) And كَانُوا يَتَرَوُّونَ مِنَ الْمَاءِ (Msh, and so in a copy of the T; see 2, second sentence;) or يَتَرَوُّونَ مِنَ الْمَاءِ (S and K; see again 2, second sentence;) [They used to provide themselves with water:] and مَنْ أَيْنَ تَرْتَوُونَ الْمَاءَ [Whence do ye provide for yourselves water?]. (T and S; see 1, in the middle of the paragraph.) — And تَرَوَّتِ اللَّغْمَةُ بِالشَّمَنِ [The morsel was imbued, or soaked, with clarified butter]. (En-Nadr, TA in art. رِبِغ.) = رَوَّى الشَّعْرَ, and تَرَوَّى الْحَدِيثَ: see 1, in the latter half of the paragraph. = تَرَوَّتْ مَفَاصِلُهُ: see 8. = تَرَوَّى فِيهِ: see 2, in two places.

8. ارتَوَى: see 1, first and third sentences: — and see also 5, in two places. — ارتوت الشَّخْلَةُ The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root. (Lth, T.) = It (a rope) was twisted: (M, K:) or was twisted well, or thoroughly, or soundly: (M:) or was thick in its strands: (S:) or was composed of many strands, and thick, and very compact. (Lth, T.) — And ارتوت مَفَاصِلُهُ His joints (those of a beast, T, or those of a man, S) were, or became, well-proportioned and thick; (T, S, K;) and so تَرَوَّتْ. (M, K.)

رَوَّى: see رَوَّى.

رَوَّى: see what next follows: = and see also art. رَوَّى.

رَوَّى, said by Esh-Sháme, in his "Seereh [of the Prophet]," to be also with ḏamm [i. e. رَوَّى, which is anomalous, like رَوَّى, for رَوَّى], (MF, TA,) is an inf. n. of رَوَّى: (T, S, M, Mgh, \*K:) and also (M, K) a simple subst. from that verb [meaning The state of being satisfied with drinking of water and of milk; the state in which one is satisfied with drinking or drink; the state of having drunk enough to quench, or satisfy, the thirst]. (M, Msh, K.) One says, فَلَانَ فِي رَوَّى وَمَشْبَعٍ [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نَظَر.) — [Also, as is indicated in the K &c.,

in relation to plants or herbage, or to trees, The state of having plentiful irrigation; or of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.] = عَيْنُ رِيَّةٍ A source abounding with water. (S.) = See also art. رَوَّى.

رَوَّى: see رَوَّى. — رَوَّى رُطَبَ رَوَّى Dates when they ripen [after they have been cut off,] not upon their palm-trees; as also رَوَّى. (TA.)

رَوَّى: see رَوَّى, in art. رَوَّى.

رَوَّى and رَوَّى (T, S, M, K [in this last improperly said to be like رَوَّى, which is without tenween,]) and رَوَّى (M, K) Sweet water: (S:) or water that causes him who comes to it to return with his thirst satisfied; (T, S;\*) applied only to water that has a continual increase, and does not become exhausted, nor cease: (T:) or abundant water, that satisfies the thirst. (M, K.) — [Hence,] الرَّوَّى is a name of The well of Zemzem. (K, TA.) = And رَوَّى, (so in the TA, as from the K, and as mentioned by Az on the authority of IḤar, [but I have looked for it in vain in two copies of the T, app. رَوَّى, or perhaps رَوَّى, like the Pers. رَوَّى, for one of these two may be from the other,] or رَوَّى, (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رَوَّى]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.)

رَوَّى [for رَوَّى, (see رَوَّى, in art. رَوَّى)] or of the measure فَعَالٌ from الرَوَّى, (see Har p. 24,) i. q. مَنْظَرٌ [as meaning A pleasing, or goodly, aspect: or beauty of aspect]: so in the phrase رَجُلٌ لَهُ رَوَّى [A man having a pleasing, or goodly, aspect]. (S.)

رَوَّى A rope with which the two leathern water-bags are bound upon the camel: (T:) or a rope with which goods, or furniture, or utensils, &c., are bound upon the camel; (S, K;) and with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep: (M, and Ham p. 321:) or one of the ropes of the [tent called] خَبَاءَ: and sometimes the load is bound therewith upon the camel: accord. to AHn, it is thicker than well-ropes: (M:) and رَوَّى signifies the same: (T, K:) pl. of the former رَوَّى: (T, S, K;) and of رَوَّى the latter رَوَّى (T, K,) i. e. رَوَّى, and رَوَّى. (TA.) = See also رَوَّى.

رَوَّى: see رَوَّى. — Also A full, or complete, drink. (K, TA.) You say, شَرِبْتُ شَرْبًا رَوَّى (S, TA) I drank a full, or complete, drink. (TA.) — And A cloud of which the rain-drops are large, (S, K,) and vehement in their fall; like رَوَّى: (S:) pl. رَوَّى. (TA.) — And, accord. to IḤar, One who gives to drink; or a waterer; syn. سَاقٍ: [in one copy of the T, in the place of السَّاقِي as explanatory of الرَوَّى, I find رَوَّى, which I think an evident mistranscription:] — and Weak: — and Sound in body and intellect. (All three from the T.) = Also The [funda-

mental] rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following:

- إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ
- وَأَوَمَّتْ إِلَيْهِ بِالْعُيُونِ الْأَصَابِعُ

[When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوَايَات as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى قَصِيدَةٍ [Two odes constructed upon one rhyme-letter; or having one fundamental rhyme-letter]. (S.)

رَوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning *A relation, or recital, &c.*] has for its pl. رَوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one.

رَوِيَّةٌ *A want, or thing wanted*: (A'Obeyd, T, S:) so in the saying, رَوِيَّةٌ فَلَانٍ رَوِيَّةٌ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A'Obeyd, T:) and لَنَا قَبْلَكَ رَوِيَّةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — And The remainder of a debt and the like. (S.) — Also, (S,) or رَوِيَّةٌ (M, K,\*) thus usually pronounced without ة, (S,) [originally رَوِيَّةٌ,] *Inspection, examination, consideration, or thought, of an affair*; (S, M, K;) *without haste*: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ رَوِيَّةٌ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. رَكِب.) See رَاوِيَةٌ, near the end. [See also رَوِيَّةٌ in art. رَوَا.]

رَجُلٌ رَوَاةٌ *A man whose habitual work, or occupation, is the drawing of water by means of the رَاوِيَةٌ* [q. v.]: you say, جَاءَ رَوَاةُ الْقَوْمِ [The people's habitual drawer of water by means of the رَاوِيَةٌ came]. (T.)

رِيًّا [originally رَوِيًّا] *A sweet odour* (T, M, K) of anything. (T.) One says of a woman, إِنَّهَا رِيًّا, meaning *Verily she is sweet in the odour of her body*: and hence the saying of Imr-el-Kays,

- إِذَا قَامَتَا تَضَوَّعَ الْبَسُكُ مِنْهُمَا
- نَسِيمَ الصَّبَا جَاءَتْ بِرِيَّا الْقَرْنُفَلِ

[When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove]. (T.) — It is also fem. of رِيَّانٌ. (T, S, M, &c.)

رَوَى [originally رَوِيَّانٌ] an epithet from رَوَى;

(T, M, Mgh, Mgh, K;) *Satisfied with drinking* [of water and of milk &c.]; *having drunk* [thereof] enough to quench, or satisfy, his thirst; *contr. of عَطْشَانٌ* (S, Mgh:\*) fem. رِيًّا, (T, S, M, Mgh, Mgh, K,) in which the ي is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ي is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَى; (S, M;) originally رَوِيًّا (M:) as to رِيًّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الْحَارِثُ and الْعَبَّاسُ, though without the article ال: (S,\* M:) the pl. is رَوَاةٌ (T, S, M, Mgh, Mgh, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Mgh,) masc.

and fem. (Mgh, Mgh.) You say قَوْمٌ رَوَاةٌ مِنَ الْمَاءِ [A people, or party, satisfied with drinking of water]. (S.) — And شَجَرٌ رَوَاةٌ and نَبْتٌ رِيَّانٌ [A plant, or herbage, and trees, having plentiful irrigation: or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation: see the verb]. (M.) — [Hence,] رِيَّانٌ signifies also *Full of fat and flesh*. (JM.) And you say وَجْهٌ رِيَّانٌ [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رِيَّانٌ, or رِيًّا, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهٌ ظَمَانٌ. (A and TA in art. ظَمَأَ.) And امْرَأَةٌ رِيًّا الْمُخْلَجَلِ [A woman full, or plump, in the place of the anklet]. (JM.) And فَرَسٌ رِيَّانٌ الظُّهْرِ [A horse fat in the portion of flesh and sinew next the back-bone on each side]. (T.)

رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning *Bringing, or one who brings, water to his family*: and *drawing, or one who draws, water for others*: and a camel carrying, or that carries, water; whence the subst. رَاوِيَةٌ, q. v.]. (S, TA.) — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning *A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another*]: and in like manner رَاوِيَةٌ, but in an intensive sense [as meaning *a large, or copious, relater or reciter or rehearser, &c.*]; (T, S, M, Mgh, K;) i. e. رَجُلٌ رَاوِيَةٌ; (T,\* TA;) as in the phrase رَجُلٌ رَاوِيَةٌ لِلشَّعْرِ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رَوَاةٌ (S, TA.) — Also *One who has the superintendence, management, or care, of horses* (مَنْ يَقُومُ عَلَى الْخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الْجَمَلِ “constrictus fune et stans super cameli dorso”]). (M, K.)

رَاوِيَةٌ *A camel*, (A'Obeyd, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of “and” for “or,”) upon which water is drawn: (A'Obeyd, T, S, K: [see سَانِيَةٌ:]) or a camel that carries water; (M,\* Mgh, Mgh;) and then applied to any beast upon which water is drawn: (Mgh:)

[but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also a man who draws water (A'Obeyd, T, TA) for his family: (TA:) the ة is affixed [لِلتَّنْقِيلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Mgh:) pl. رَوَايَا [by rule رَوَاةٌ, being originally of the measure فَوَاعِل, not فَعَائِل]. (S, M, TA.) Also *A مزَادَةٌ* [or *leathern water-bag*] (A'Obeyd, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A'Obeyd, T;) or the مزَادَةٌ is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of such water-bags (مَزَادَتَانِ [see مَزَادَةٌ in art. زَيْد]: (T:)) [accord. to ISd,] it is applied to the مزَادَةٌ, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مزَادَةٌ, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) — One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّاوِيَةَ, meaning *He is unable to turn back the رَاوِيَةَ* [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — And the Prophet applied the appellation رَوَايَا الْبِلَادِ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to † the clouds, by way of comparison. (TA.) — رَوَايَا is also applied as an appellation to † The chiefs of a people; (IAqr, Th, T;) as pl. of رَاوِيَةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M.\*) A Temcemee, mentioning a party that had attacked his tribe, said, لَقِينَاهُمْ فَقَتَلْنَا الرَّاوِيَا وَأَبْحَنَّا الرَّاوِيَا meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّاوِيَا, and accord. to some, it is, in this instance, pl. of رَاوِيَةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, † The worst of those who carry tidings are those who carry false tidings; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of رَوِيَّةٌ; (JM, TA;) and the meaning is, the worst of thoughts are those that are untrue, not right, nor tending to good: or it is pl. of رَوَايَةٌ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) — See also رَاوٍ.

رَاوِيٌ: see the next paragraph, in two places.

رَاوِيَةٌ (T, S, M, Mgh, K,) originally رَاوِيَةٌ of the measure أَفْعُولَةٌ (S, M, Mgh,) and رَاوِيَةٌ (Lh, M, K,) The female of the رَاوِيٌ, (El-Ahmar,



A'Obeyd, T, S, M, Mṣb, K,) which means *mountain-goats*: (TA:) or the *female* and the *male*; the former of which is also called *عَنْز*, and the latter *وَعَل*; (AZ, T, Mṣb;) and which are of the [kind called] *شَاة*; not of the [kind called] *بَقَر*: (AZ, T:) pl. *أَرَاوِي*, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفَاعِيل* (S,) a pl. of pauc., Mṣb,) applied to three (El-Aḥmar, A'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Aḥmar, A'Obeyd, T, M, K,) and *أُرَوِي*, applied to many, (El-Aḥmar, A'Obeyd, T, S, M, Mṣb, K,) of the measure *أَفْعَل* (S, M, Mṣb,) erroneously held by Abu-l-'Abbās to be of the measure *فَعْلَى*; (M;) an irregular pl. n.; (Mṣb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and *أَرَاوِي* is a broken pl. (M.) It is also a proper name of a woman: and so is *أُرَوِي*. (S.)

*رَوَى*: see *رَوَى*.

*مِرْوَى*: see *رَوَى*, in two places.

### رى

1. *رَيْتُ* and *رَيْتُ*, inf. n. of the former *رَيْتُ* and of the latter *تَرَيْتُ*, are both of them verbs relating to *الرَّايَة*: (T:) you say, *رَيْتُ الرَّايَة* [and *رَيْتُهَا*] *I made the رايَة* [q. v.]: (M, TA:) the imperative of *رَيْتُ* is *ارْبِتْ*, and that of *رَيْتُ* is *رَيْتْ*: and the pass. part. ns. are *مَرْبِي* and *مَرْبِي*, each applied to a banner. (T.)

2: see 1, in three places. = You say also, *رَيْتُ رَاة* *I made a ر*; (M;) or *I wrote a ر*. (TA in باب الالف اللينة.)

4. *أَرَيْتُ الرَّايَة*; accord. to Lh, *أَرَيْتُهَا*, [and so in the K, (see 1 in art. *رَأَى*, near the end of the paragraph,)] but [ISd says,] *I hold that this is anomalous, and that it is properly only أَرَيْتُهَا; I stuck, or fixed, [into the ground,] the banner, or standard.* (M, TA.)

8. *أَرَيْتُهُ*, [as though a contraction of *أَرَيْتُهُ*] for *أَرَيْتُهُ*: see *رَأَى*, first signification.

10. *أَسْتَرَيْتُهُ*, [as though a contraction of *أَسْتَرَيْتُهُ*, like as *أَسْتَحْيَتْ* is a contraction of *أَسْتَحْيَيْتُ*] for *أَسْتَرَيْتُهُ*: see *رَأَى*, first signification.

*رَوَى*, said in the CK, in art. *رَأَى*, to be a pl. of *رَأَى*: see this latter word.

*رَوَى*: see art. *رَوَى*. = It is also said in the K, in art. *رَأَى*, to be a pl. of *رَأَى*: see this latter word.

*رَوَى*: see art. *رَوَى*. = It is also said in the K, in art. *رَأَى*, to be a pl. of *رَأَى*: see this latter word. — Also *Beauty of aspect*; (K; and M in art. *رَوَى*;) accord. to him who holds it to be without *ر*; said by AAF to mean *beauty as implying نَمعة* [and therefore belonging to art. *رَوَى*]. (M in art. *رَوَى*. [See also *رَوَى*, in art. *رَأَى*].)

*رَوَى*: see *رَوَى*, in art. *رَأَى*.

*رَوَى*: see *رَوَى*, in art. *رَأَى*.

*رَوَى* an inf. n. of *رَأَى* [q. v.]. (T, M, K; all in art. *رَأَى*.)

*رَوَى*: see art. *رَوَى*.

*رَوَى*: see *رَوَى*, in art. *رَأَى*.

*رَوَى*: see *رَوَى*, in art. *رَأَى*.

*رَوَى*: see art. *رَوَى*.

*رَوَى*: see what next follows.

*رَوَى*, (T, S, M, Mṣb, K,) and *رَوَى*, mentioned by Sb on the authority of Abu-l-Khattāb, the 1 of *رَوَى*, though a substitute for the medial radical, [i. e. *ر*], being likened by him to the augmentative *ل*, and therefore the final radical is made *ء*, like as is done in the case of *سَقَاءَ* &c., (M,) *A banner, or standard*, (T, S, M, Mṣb, K,) of an army: (Mṣb:) accord. to some, (Mṣb,) originally with *ء*, [see *رَوَى*, in art. *رَأَى*,] though pronounced by the Arabs without *ء*; (T, Mṣb;) but others deny this, and say that it has not been heard with *ء*: (Mṣb:) pl. *رَوَايَات* (M, Mṣb, K) and [coll. gen. n.] *رَوَايَ*. (M, K.) — Also *A قِلَادَة* [app. here meaning *collar*]: (K:) or a thing that is put upon the neck (Lth, T, M, K) of a runaway male slave, (M, K,) to show that he is a runaway: it is an iron ring, of the size of the neck. (TA.) = It is also said to be an inf. n. of *رَأَى*: see this latter word.

*رَوَى* dim. of *رَوَى*. (Lth, T.)

*رَوَى* *قَصِيدَة رَوَى* [or *fundamental rhyme-letter*] is *ر*. (TA in باب الالف اللينة.)

*رَوَى*: see *رَوَى*, in art. *رَأَى*.

*مَرْبِي*: see the first paragraph.

### رأى

1. *رَأَى* (like *خَافَ*, TA, [app. indicating that its aor. is *يَرَأَى*, like *يَخَافُ*]) a dial. var. of *رَأَى* [He saw; &c.]. (M, K.)

2. *رَوَى* [q. v.]. (T, K.) = *فَسَحَ عَنْهُ مِنْ خَنَاقِهِ* [app. meaning *He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled*]: (M:) or *فَسَحَ عَنْ خَنَاقِهِ* [which app. has the former meaning: or perhaps means *he, or it, relieved his quinsy, so that he had room, or freedom, to breathe*]. (K.) = *رَوَى رَأَى* *He wrote a ر*. (TA.)

3. *رَوَى*, (M, K,\*) said to be formed by transposition, [i. e. from *رَوَى*, inf. n. *مُرَايَة*, (TA,)]

*He feared, or was on his guard against, such a one.* (M, K,\*) — See also 3 in art. *رَأَى*.

*رَوَى* a subst. from *رَأَى* mentioned above: (M, K:) [i. e., it signifies *Sight*; &c.; like *رَوَى*:] and *رَوَى* is said by MF to be like it; but this is a mistake, occasioned by his finding *الرَّوَى*, in a verse, miswritten for *الرَّوَى*. (TA.) — [See also *رَوَى*.]

*رَوَى*: see art. *رَوَى*.

### ريب

1. *رَبِي*, (T, S, M, &c.,) aor. *يَرِبُ*, (M, Mgh, Mṣb, K,) inf. n. *رَبِي* (T, M, Mgh, Mṣb, &c.) and *رَبِي*, (M, K,) or the latter is a simple subst., (S, Mṣb,) *It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind*: (Ksh and Bd in ii. 1:) [this is the primary signification; (see *رَبِي*); a signification also borne by *أَرَبِي*; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] *it (a thing) made me to doubt*: (Mṣb: and in like manner *رَبِي* is expl. in the Mgh:) or *it (a thing, M) caused me to have what is termed رَبِي* [i. e. *doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; as also *أَرَبِي*: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Mṣb,) accord. to AZ, (T, Mṣb,) the former signifies *he, (T, M,\*) or it, i. e. his case, (M,\*) Mṣb,) made me to know that there was on his part what is termed رَبِي* [i. e. *something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion*]; (T, M, Mṣb;) *made me to be certain, or sure, of it*: (Mṣb:) and *the latter signifies made me to think that there was in him what is so termed*; (Sb, T, M, Mṣb, K;) *without my being certain, or sure, of it*: (Mṣb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also *جَعَلَ فِي الرَّبِيَة* [he put into me, i. e. into my mind, doubt, or suspicion &c.]; (Sb, M, K; and in a similar manner *أَرَبْتُهُ* is expl. in the latter;) or *أَوْهَمَنِي الرَّبِيَة* [he made me to think that which occasioned doubt, or suspicion &c.]: (K: and in like manner *أَرَبْتُهُ* is expl. in the Ham p. 363:) and *رَبِي* signifies *الرَبِيَة* [I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him]; (K;) [app. by some act; for it is said that] *أَتَاهُ بِرَبِيَة* [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi suprâ:) or, (K,) accord. to Lh, the Arabs say, (M,) *رَبِي*, aor. *يَرِبُ*, inf. n. *رَبِي* and *رَبِي*: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] *إِذَا كُنُوا* [misinterpreted in the TA as meaning "when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,] they prefix *ل* [to the verb, saying *لَرَبِي*, and *لَرَبْتُ*, &c., expl. in the latter part of

this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكُنُوا) they reject that letter; but [so accord. to the M, but in the K, "or,"] it is allowable to say, أَرَانِي الْأَمْرَ (M, K;) i. e., to prefix the l when the verb is made trans.: (M:) accord. to Aq, (T,) رَانِي [signifies he did what made me to doubt, or to have doubt, or suspicion &c., and what I disliked, or hated; for it] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يُرِيكَ), [or مَا يُرِيكَ], and what thou dislikest, or hatest: (T, S:) and Hudheyl say, أَرَانِي (T, S, Mgh,) or رَانِي, as Aq says on the authority of 'Eesà Ibn-'Omar; (M;) and رَانِي and رَانِي, meaning I doubted: (Mgh:) accord. to IATH, رَانِي [رَانِي الشَّيْءُ: an evident mistranscription for رَانِي الشَّيْءُ] and رَانِي both mean به الرِّبَّةُ [i. e. the thing made me to doubt, and caused me to think that there was that which occasioned doubt, or suspicion &c., in it]; but when you are certain, or sure, of it, you say [only] رَانِي, without [an incipient] l: (TA:) accord. to Lth, رَانِي, inf. n. رَبَّ, signifies the thing, or event, [app. said only of that which is evil,] betided me, or befell me: and رَانِي أَمْرُهُ, his affair, or case, brought upon me doubt (شَكًا [in the TA شَرًّا i. e. evil]) and fear. (T.) It is said in a trad., of Fātimah, يَرِيئِي مَا يَرِيئِي, meaning That displeases and disquiets me which displeases and disquiets her. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيئُهُ أَحَدٌ بَشِي, meaning No one shall oppose himself to it and disquiet it, or disturb it. (TA.) And in another, مَا رَانِكَ إِلَى قَطْعِهَا, i. e. What disquieted thee and constrained thee to cut it off? as Abou-Moosà thinks the phrase may be read: but see another reading voce رَاب. (TA.) And in another, دَعَّ مَا يَرِيئُكَ إِلَى مَا لَا يَرِيئُكَ فَإِنَّ الْكَذِبَ رِبَّةٌ وَإِنَّ يَرِيئُكَ إِلَى مَا لَا يَرِيئُكَ فَإِنَّ الْكَذِبَ رِبَّةٌ (Mgh, TA,\*) or, as some relate it, يَرِيئُكَ (TA,) i. e. Leave thou that which causeth thee to doubt, (Mgh, TA,\*) and occasioneth in thee الرِّبَّةُ, which originally signifies disquiet, or disturbance, or agitation, of mind, [and hence suspicion &c., and betake thyself to that which will not cause thee to doubt, &c., for verily lying is a thing that occasions disquiet of mind, or doubt, or suspicion &c., and verily veracity is a thing that occasions tranquillity;] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (S, TA,) Khālid Ibn-Zuhayr, (TA,) says,

- \* يَا قَوْمَ مَا لِي وَأَنَا ذُو رِبِّ
- \* كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبِ
- \* يَشْرُ عَطْفِي وَيَجْرُ ثَوْبِي
- \* كَانَتْنِي أَرَانَهُ رَبِّ

[O my people, what aileth me with Abou-Dhuyey? I was (such that) when I came to him after absence, or from being absent, he would smell my side, or my armpit, and pull my garment, as though I disquieted his mind with doubt, or suspicion &c.]: (S and TA, in this art. and in art. بَر; but in the latter with يَر in the place of its syn. يَجْر.) it is said in the L that اَرَاب is trans. and intrans.; and that he who makes it trans. makes it syn. with رَاب; and thus it is in the saying of Khālid cited above; the last hemistich of which is also related thus:

\* كَانَتْنِي قَدْ رَانَهُ رَبِّ

but اَرَاب when intrans. signifies رِبَّةٌ [meaning he did an act that occasioned doubt, or suspicion &c.]; like as اَلَامُ signifies اَلَامٌ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshūr Ibn-Burdeh,

\* أَخُوكَ الَّذِي إِنْ رَانَهُ قَالَ إِنَّمَا  
\* أَرَانْتُ وَإِنْ لَا يَنْتَهُ لَأَنْ جَانَهُ

[Thy brother is he who, if thou make him to doubt, &c., (or if thou do to him an act occasioning doubt, or suspicion &c., as expl. in the Ham p. 363, where عَانَتُهُ is put in the place of رَانَتُهُ,) says, Only I have done what occasions doubt, &c.; and if thou act gently with him, becomes gentle]: thus the verse is correctly related: he who relates it differently, saying أَرَانْتُ, [and thus I find it in two copies of the T,] asserts that أَرَانْتُ means if thou make him of necessity to have doubt, or suspicion &c.; and اَرَاب [here said in the TA to be "with damm," but this is evidently a mistranscription for "with fet-h," for it cannot mean with damm to the l, as أَرَانْتُ does not bear an appropriate signification, nor can it mean with damm to the ت, as the explanation relates to the reading of اَرَاب with fet-h to the ت,] means thou hast caused [me] to think that there was that which occasioned doubt, or suspicion &c., when it was not decidedly necessary. (TA.)

4. اَرَاب, as a trans. verb: see 1, in eight places. — As intrans., it signifies He (a man) was, or became, one in whom was something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion; i. e. صَارَ ذَا رِبَّةٍ: (Sb, T, S, M:) and he did a thing that occasioned doubt, or suspicion &c.: (Aq, T:) it is said when one is told something of a person, or thinks it, or imagines it: (Mgh:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also It (a thing, or an affair, or a case,) was, or became, one in which was something occasioning doubt, or suspicion &c.; i. e. صَارَ ذَا رِبِّ (T, K) or ذَا رِبَّةٍ. (M.)

5: see the next paragraph.

8. اَرَاتِب He doubted, (S, Mgh, K,) فِيهِ [respecting him, or it]. (S.) See 1, in the former half of the paragraph. And اَرَاتِب بِهِ He sus-

pected him, or thought evil of him: (T, M, K:) or he saw on his part [or in him] what caused him to have doubt, or suspicion &c.; as also اَرَاتِب بِهِ (Har p. 257;) and اَرَاتِب بِهِ (S, K, and Har ubi suprā:) the last used by [the tribe of] Hudheyl. (TA.) — [It often means particularly He was sceptical in matters of religion.]

10. اَرَاتِب He fell into that which occasioned doubt, or suspicion or evil opinion; meaning he feared so that he doubted of safety or security: (Har pp. 256 and 257:) [he conceived doubt, or suspicion or evil opinion:] he doubted: and became infected with suspicion or evil opinion. (Idem p. 309.) See also 8.

رَاب Want, or need. (TA.) Hence, in a trad., مَا رَانَكُمُ إِلَيْهِ What is [the reason of] your want of him? or your wanting to ask him? (TA.) And, in another trad., مَا رَانَكُ إِلَى قَطْعِهَا What is [the reason of] thy wanting to cut it off? thus, says El-Khattābee, they relate it, with damm to the ب: but IATH says that it is properly مَا أَرَانَكُ, meaning the same: or, accord. to Abou-Moosà, the right reading may be مَا رَانَكُ, expl. in the preceding paragraph. (TA.)

رَبِّ is an inf. n. of 1, (T, M, Mgh, Mgh, &c.,) as also رِبَّةٌ (M, K,) or the latter is a simple subst.: (S, Mgh:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is Disquiet, disturbance, or agitation, of mind: (Ksh and Bd in ii. 1:) [and hence] the former signifies doubt; (T, S, Mgh;) as also the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bd ubi suprā, and Mgh:) and opinion; syn. ظَنٌّ: (Mgh:) and the latter, (S, M, A, Mgh, K,) and the former also, (M, A, K,) doubt, or suspicion or evil opinion; syn. تَبَهُةٌ (S, M, A, Mgh, K) and ظَنَّةٌ: (M, A, K:) or the former, [and the latter also,] doubt combined with suspicion or evil opinion: (IATH, TA:) and a thing, or an event, or a case, that occasions one doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion; i. e. مَا رَانَكَ مِنْ أَمْرٍ: (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِبَّةٌ in a trad. cited above: see 1: (Mgh:) the pl. of the latter is رَبَبٌ. (Mgh.) A man, and a thing or an event or a case, is said to be ذُو رِبَّةٍ [as meaning Having in him, or it, something occasioning doubt, or suspicion &c.]. (A.) [رَبَبٌ لَا often occurs as meaning There is no doubt; without doubt; undoubtedly.] — Hence, رَبَبُ الزَّمَانِ The accidents, or evil accidents, of time, (Ksh and Bd ubi suprā, [in Fleischer's ed. of the latter رَبَبُ الزَّمَانِ, which is more agreeable with the explanation, but رَبَبُ الزَّمَانِ is more usual,]) that disquiet, or disturb, the minds and hearts: (Ksh:) and رَبَبُ الْمَنُونِ (S, A) [which likewise signifies] the accidents, or evil accidents, of time: (S:) and رَبَبُ الدَّهْرِ signifies the same; i. e. صَرْفُهُ (M, K,) or حَوَادِثُهُ (T, Mgh,) and حَوَادِثُهُ (T. [This is said in the TA to be tropical; but I do not find

it so characterized in the A.)] — [Hence, likewise,] رَيْبٌ also signifies *A want; a needful, or requisite, thing, affair, or business*; syn. حَاجَةٌ. (S, A, Mgh, K.) A poet says, (S,) namely, Kaab Ibn-Malik El-Ansuri, (TA.)

\* قَضَيْنَا مِنْ تِهَامَةٍ كُلَّ رَيْبٍ \*  
\* وَخَيْرَ ثَمَرٍ أَجْمَعْنَا السُّيُوفَا \*

[We accomplished, from Tihameh, every want, and from Kheyber: then we gave rest to our swords]. (S.) = [ريب mentioned by Freytag as applied in art. دلس of the S to a certain plant, and written رَيْب in both of my copies of the S in that art., is a mistake for رَيْب, which is the reading in the TA, pl. of رَيْبَةٌ.]

رَيْبَةٌ: see the next preceding paragraph, in six places. — [It often means particularly *Scepticism in matters of religion*.]

أَمْرٌ رَيْبٌ *A thing, or an event, or a case, that frightens, or terrifies.* (M, K.)

رَائِبٌ [act. part. n. of 1; *Causing, or occasioning, doubt, or suspicion or evil opinion, &c.*] IAqr says that Aboo-Bekr is related to have said, in his charge to 'Omar, بِالرَّائِبِ مِنَ الْأُمُورِ, وَإِيَّاكَ وَالرَّائِبِ مِنْهَا عَلَيْكَ, which Th explains as meaning *Keep thou to what is clear, free from dubiousness or confusedness, of affairs, and beware thou of, or avoid thou, what has in it dubiousness, or confusedness, thereof*: (T, TA:) the first is from رَابٌ of which the aor. is يَرُوبُ, said of milk; and the second is from رَابٌ of which the aor. is يَرِيبُ. (TA.) [See also a verse cited voce رَائِبٌ in art. رُوب, and my remark thereon.]

مُرِيبٌ, applied to a man, (T, S, A,) and to a thing or an event, (M, A,) i. q. رَيْبَةٌ [expl. above, voce رَيْبٌ]. (T, S, M, A.) اِتَّهَمُوا كَانُوا فِي شَكٍّ مُرِيبٍ in the Kur xxxiv. last verse, means *Verily they were in doubt causing to fall into suspicion or evil opinion*: or it means رَيْبَةٌ [having in it something occasioning suspicion &c.]: (Ksh and Bd:) or رَيْبٌ [which means the same: or attended with disquiet, or disturbance, or agitation, of mind]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.)

مُرْتَابٌ *Doubting [or suspecting]*. (Mgh.) — [It often means particularly *Sceptical, or a sceptic, in matters of religion*. = And مُرْتَابٌ فِيهِ, or بِهِ, *Doubted of, or suspected*.]

## ريث

1. رَاثٌ, (T, S, M, &c.,) aor. يَرِثُ, (S, Mgh,) inf. n. رَيْثٌ, (S, M, A, Mgh, Mgh, K,) *He, or it, was, or became, slow, tardy, dilatory, late, or backward*; (T, S, M, A, Mgh, Mgh, K;) as also تَرِثُ. (T, K.) You say, رَاثٌ عَلَى خَبْرِكَ, (S, A,) or رَاثٌ عَلَيْنَا خَبْرُهُ, (T,) *Thy news or the news of thee, or his news or the news of him, was slow, &c., in coming to me, or to us.* (T, S, A.) And رَاثٌ عَلَيْنَا فَلَانٌ *Such a one was slow, &c., in*

coming to us. (T.) And رُبٌّ عَجَلَةٌ وَهَبَتْ رَيْثًا, or, accord. to one relation of the saying, تَهَبٌ رَيْثًا, the meaning in both cases being the same, from رَيْثٌ; [i. e. *Many an act of haste causes (lit. gives) slowness, &c.*;] (S;) or تَعَقَّبَ رَيْثًا [occasions, as its result, slowness, &c.]: (A:) a proverb. (S, A.) And it appears from the following saying of Maqbil Ibn-Khuweylid,

\* لَعَمْرُكَ لَلْيَأْسَ غَيْرُ الْمَرِثِ خَيْرٌ مِنَ الطَّمَعِ الْكَاذِبِ \*  
[By thy life, or by thy religion, assuredly despair that is not slow in its issue is better than hope that gives a false promise, if this be his meaning,] that رَاثٌ may be a dial. var. of رَاثٌ: but the poet may mean [that does not make a man slow, i. e.] غَيْرُ الْمَرِثِ الْمَرَّةَ. (M.)

2: see 4. — [Hence,] يَرِثُ النَّظَرَ, or, accord. to one relation, يَرِثُ إِلَى النَّظَرِ, [meaning *He is long in looking or he prolongs the looking, and he is long in looking &c. at me*,] is mentioned as a phrase used by one of the companions of Ks. (M.) — One says also, رَيْثٌ عَمَّا كَانَ عَلَيْهِ, *He fell short, or failed, of doing, or accomplishing, what was incumbent on him*: and in like manner, رَيْثٌ أَمْرُهُ [He fell short, or failed, of accomplishing his affair]. (M.) — And تَرِثُ signifies *The being fatigued, tired, weary, or jaded*: (K:) its verb, رَيْثٌ, is said of a man or of a horse. (TK.) = تَرِثُ is also syn. with تَلِينٌ [The rendering a thing soft, &c.]. (K.)

4: see 1, last sentence. — [It is generally transitive.] You say, مَا أَرَاكَ (K) and مَا رَيْثَكَ (A) *What made thee, or hath made thee, slow, tardy, dilatory, late, or backward? retarded, or delayed, thee? or kept, or held, thee back?* (A, K.) And مَا أَرَاكَ عَلَيْنَا *What retarded, or delayed, thee, or what kept, or held, thee back, from us? or what hath retarded, &c.?* (S.)

5: see 1, in two places.

10. اسْتَرَاثَهُ *He deemed, or reckoned, him, or it, (namely, a person, A, TA, or information, news, or tidings, TA,) slow, tardy, dilatory, late, or backward.* (S, M, A, K, TA.) You say, اسْتَعْنَيْتُهُ فَمَا اسْتَرَاثَنِي [I sought, or desired, aid, or succour, of him, and I did not deem him slow, &c.]. (A, TA.)

رَيْثٌ *A space, or measure, [of time,] syn. قَدَرٌ, (T, Mgh,) or مَقْدَارٌ; (A, K;) or a time, a while, syn. سَاعَةٌ. (Mgh.)* You say, رَيْثًا فَعَلَ كَذَا, i. e. سَاعَةً فَعَلَ (Mgh) or قَدَرًا فَعَلَ (Mgh) [I granted him a delay during the space of his doing such a thing]. And لَمْ يَلَيْثْ إِلَّا رَيْثًا قُلْتُ, i. e. قَدَرًا ذَلِكَ [He tarried not save during the space that, or as long as, or while, I said such a thing]. (TA, from a trad.) And so in the saying, مَا قَعَدَ عِنْدَنَا فَلَانٌ إِلَّا رَيْثٌ أَنْ حَدَّثَنَا بِحَدِيثٍ ثُمَّ مَرَّ [Such a one sat not with us, or at our abode, save during the space that, or as long as, or while, he related to us a story, or tradition; then he went away]. (T, TA.) And it is used without ما and without ان: (TA:) Aq-hà Bahlileh says,

\* لَا يَصْعَبُ الْأَمْرُ إِلَّا رَيْثٌ يَرْكَبُهُ \*  
\* وَكُلُّ أَمْرٍ سَوَى الْفَحْشَاءِ يَأْتِيهِ \*

[He finds not the affair difficult save while he is embarking in it; and every command but that which exceeds the bounds of rectitude he obeys]: (M, TA:) this mode of expression is common in the dial. of El-Hijaz; accord. to which one says, أَنْ يَفْعَلَ, i. e. يَفْعَلُ. (TA.) [See also an ex. in a verse cited voce رَاجِلَةٌ, and another in a verse cited voce رَيْح.]

رَيْثَةٌ *Slowness, tardiness, dilatoriness, lateness, or backwardness; contr. of عَجَلَةٌ; like [the inf. n.] رَيْثٌ; (Ham p. 503;) i. q. إِبْطَاءٌ. (Idem p. 640.)*

رَاثٌ: see what next follows.

رَيْثٌ, applied to a man, (IAqr, S, M,) and, as some say, to anything, (M,) *Slow, tardy, dilatory, late, or backward*; (IAqr, T, S, M, A, K;) as also رَاثٌ; (A, TA;) the latter occurring in a trad. (TA.)

مُرِثُ الْعَيْنِ, (Fr, S, K,) or الْعَيْنِ, (A,) *A man (Fr, S, A) slow of sight.* (Fr, S, A, K.)

مَا فَلَانٌ بِسُتْرَاثِ النَّصْرَةِ [Such a one is not a person whose aid is deemed slow, tardy, &c.]. (A, TA.)

## ريج

For several words mentioned under this head in some of the Lexicons, see art. رُوح.

## ريد

2. تَرِيدٌ, in agriculture, *The raising, with the [implement called] مَجْنَب, the ridges that form the borders of streamlets for irrigation.* (M.)

رَيْدٌ *A ledge of a mountain, (T, S, M, A, K,) in [any of] the sides thereof, (A,) resembling a wall; (M;) i. q. حَيْدٌ: (S, M, A:) pl. [of pauc.] رِيَادٌ (M) and (of mult., M) رِيُودٌ. (T, S, M, A, K.) تَرِيدٌ عَلَى رِيُودٍ, (Meyd, TA,) meaning *A resting, or sleeping, upon ledges of mountains, (Meyd,) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result.* (Meyd, TA.)*

رِيدٌ: see art. رُود. = Also *An equal in age*; syn. تَرِبٌ; for رَيْدٌ: so in a verse of Kutheiyir cited voce أَسَدَةٌ. (TA.)

رَاْدٌ: see what next follows: and see رَاْدٌ in art. رُود.

رَيْحٌ رَيْدَةٌ *A wind blowing gently*; as also رَيْدَانَةٌ (T, S, M, A, K) and رَاْدَةٌ (S, M, A, K:) or the first, as some say, *that blows much.* (M.) [See also رَاْدٌ in art. رُود.]

رِيدَةٌ: see رِيدٌ in art. رُود.

رَيْحٌ رَيْدَانَةٌ.

الرِّيَادُ: } see art. رُود.  
الرِّيُودُ: }

## ربر

1. رَارَ *His* (a man's) *marrow became thin.* (TA.)

4. ارار مَحَّةَ *He*, (God, S, K,) and *it*, (emaciation, TA.) *made his marrow to become thin.* (S, K, TA.)

رَارَ: see what next follows.

رَارَ and رَارَ (Fr, S, K) and ربر (AA, K) *Marrow in a melting or fluid state, (K,) and corrupt, by reason of emaciation: (TA:) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and thin water.* (Lh, K.)

\* وَالسَّاقُ مِثْلُ بَادِيَاتِ الرَّبْرِ \*  
[And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest] means my emaciation is manifest: the poet says بَادِيَاتِ because by السَّاقُ he means السَّاقَانِ; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بَادِرَاتُ. (S.) — ربر also signifies *The water that comes forth from the mouth of a child.* (K.)

## Quasi ربر

رَبْرَ: see رَبْرَ, voce رَبْرَ.

رَبْرَ: see رَبْرَ, in two places.

## ربر

1. رَاشَهُ, aor. رَاشَ, (S, A, Mgh, K,) inf. n. رَاشَ, (S, Mgh, TA,) *He feathered it*, namely, an arrow; *stuck the feathers upon it:* (S, A, K:) or *he repaired it*, or *put it into a right state*, by *putting the feathers upon it:* (Mgh:) or *he repaired*, or *put into a right state*, *its feathers:* (Mgh:) and رَاشَهُ, (K,) inf. n. رَاشَ, (TA,) signifies the same; (K:) and so رَاشَهُ. (TA.) It is said in a prov., فَلَانَ لَا يَرِيشُ وَلَا يَبْرِى [lit., *Such a one neither feathers nor pares arrows*]; meaning, † *Such a one neither profits nor injures.* (TA.) — † *He fed him, and gave him drink, and clad him; namely, a friend: (K:) † he clad him, and aided him; namely, a poor man; because such is like a bird with a clipped wing: (TA:) † He (God) restored him, from a state of poverty, to wealth, or competence: (TA:) † he strengthened his wing, [or power,] by beneficence to him: (A:) † he rectified, or made good, or amended, his state, or condition, (S, K,) and profited him: (K:) † he did that which was a means of good to him: or he caused him to attain good: (Mgh:) † he did good to him: † he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rummeb,*

\* رَاشَ الْغُصُونِ شَكْرَهَا \*  
† [Their shoots clad the branches: or surpassed in length the branches:] it is said to mean كَا:

or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, رَاشَهُ اللَّهُ مَالًا † *God gave him property.* (TA, from a trad.) = رَاشَ, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, *He became feathered.* — And hence,] † *He collected رَاشَ, meaning, property, and أَثَاثُ [or household goods, or furniture and utensils, &c.]. (K, TA.) — And He (a man) became rich, or in a state of competence: (Fr:) and † تَرِيشَ † he became wealthy, or abundant in wealth. (Bd in vii. 25.) [See also 8]. = *He (a bird) shed many feathers.* (TA.)*

2: see 1, first sentence.

5: see 8, in two places: and see 1, last sentence but two.

8. ارْتَأَشَ † *He became strengthened in his wing, [or power,] by being an object of beneficence; as also † تَرِيشَ: (A:) he became in a good state, or condition: (S:) he attained good: (Mgh:) he obtained good, and the effect thereof was seen upon him; as also † the latter verb. (TA.) [See also 1, last sentence but two.] = ارْتَأَشَ: see 1, first sentence.*

رَاشَ A bird whose feathers have grown. (TA.) — [And hence,] † A man possessing property and clothing; as also † رَاشَ. (TA.) = See also the next paragraph.

رَيشَ [Feathers; plumage;] a certain appertenance of birds, (S, A, Mgh, K,) well known, (A, Mgh,) constituting their clothing and ornament; (A, TA;) as also † رَاشَ: (Kt, K:) n. un. of the former with ة: (S, Mgh:) pl. [of pauc.] رَاشَاتُ (S, K) and [of mult.] رَاشَاتُ. (IJ, K.) — Hence, (B,) † Clothing: (ISk, B:) or superb, or excellent, clothing; as also † رَاشَ: (S, K:) or both signify what appears of clothing: (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and † the latter accord. to another reading: (TA:) and hence also, the former signifies † ornament; and beauty: (A, TA:\*) or † both signify † property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies † good; or prosperity; or wealth: (Mgh:) and † state; or condition: (TA:) and † the latter, † property: (Mgh:) and † goodness of state or condition; (A, TA;) or a goodly state or condition: (Mgh:) or the former signifies, (K,) and † the latter also, (TA,) † plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA:) and † property which one has acquired for himself: and أَثَاثُ [or † household-goods, or furniture and utensils, &c.]: (TA:) the Benoo-Kiláb say that † the latter word means † household-goods of whatever kind, consisting of clothes, or stuffing for mattresses or the like, or outer garments: and sometimes it means † clothes, exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيشِ † *Verily he is goodly in*

clothing, or apparel. (TA.) Respecting the saying, أَعْطَاهُ مَائَةَ بَرِيشٍ, it is said, (S, A, K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to AS, [He gave him a hundred camels] with their saddles (S, A\*) and their coverings: (S:) or with their coverings and their cloths beneath the saddles. (K.)

رَاشَ: see رَيشَ, (of which it is a syn. as well as a pl.) in several places.

رَاشَ: see مَرِيشَ. = Also † An agent between two persons, (A, Mgh, K,) namely, the briber and the acceptor of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (رَيشَ) this one of the property of that. (A.) Such Mohammad cursed. (Mgh, TA.) [See رَاشَ, in art. رَشَوَ.]

رَاشَ: see رَاشَ.

مَرِيشَ, applied to an arrow, Feathered; or having the feathers stuck upon it; (S, A, K;) as also † مَرِيشَ: (A, K:) or having its feathers repaired, or put into a right state: (Mgh:) and † رَاشَ signifies [the same: (see رَاشَ:) or] having feathers; (K;) being like دَافِقُ applied to water [in the sense of دَفَقَ]. (TA.) Hence the saying, مَا لَهُ أَقْدٌ وَلَا مَرِيشَ [lit., *He has not a featherless arrow nor a feathered one*]; meaning, † he has not anything. (S.)

مَرِيشَ: see مَرِيشَ. — Also, applied to the kind of garment called بُرْدُ, (A, K,) an epithet similar to مُسَهَّرُ: (A:) signifying † Figured (Lh, K) with marks in the forms of feathers. (Lh.)

## ربط

رَبَطَ: see what follows.

رَبْطَةٌ Any [covering for the body such as is called] مَلَاةٌ not of two pieces (S, Mgh, Mgh, K) joined together (Mgh, TA) by sewing or the like, (TA,) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Mgh,) any garment, or piece of cloth, that is thin (Mgh, Mgh, K) and soft; (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also † رَابِطَةٌ: (K:) and a napkin with which the hands are wiped after food: (TA, from a trad., expl. by Sufyán:) [in Har p. 294, q. v., it seems to be applied to a kind of woollen cloth used as a turban:] pl. رِبَاطٌ [or this is rather a coll. gen. n. of which رِبْطَةٌ is the n. un.] and رِبَاطٌ. (S, Mgh, K.) — You say, خَرَجَ مُشْتَمِلًا بِرِبْطَةِ الظُّلُمَاةِ † [He went forth enveloped with the mantle of darkness]. (TA.) And هُوَ يَجُرُّ رِبَاطَ الْحَمْدِ † [app. meaning He is prolix in praise]. (TA.) — The pl. رِبَاطٌ



also signifies † *Something resembling the سَرَاب* [or mirage] in the desert. (TA.)

رَانِطَةٌ: see above.

## ربيع

1. رَاعَ, aor. يَرْبِيعُ, (Mṣb, K,) inf. n. رَبْعٌ (S, Mgh, Mṣb, K) and رُبُوعٌ (TA) and رِبَاعٌ (Lh, TA) and رِبْعَانٌ, (TA,) *It increased, or augmented*; (S, Mgh, Mṣb, K;) said of wheat and other things: or, as some say, it denotes زِيَادَةٌ [i. e. it signifies *it became redundant, or it exceeded, as will be seen in what follows; but the truth is, that it has both of these significations; the latter*] in relation to flour, and to bread. (TA.) You say, رَاعَتِ الحِنْطَةُ, (S, Mṣb, K,) aor. تَرْبِيعُ, inf. n. رَبْعٌ [&c.]; (Mṣb:) and أُرَاعَتْ, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and رَعِيَ الطَّعَامُ [which is the same as رَاعَتِ الحِنْطَةُ]; (TA;) *The wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God*: (S, Mṣb, K, TA:) and in like manner one says of other things. (Mṣb.) And رَاعَتِ الشَّجَرَةُ, and أُرَاعَتْ, but the former is rare, *The tree became abundant in its produce, or fruit*. (AHn.) And sometimes they said, (S,) رَاعَتْ الإِبِلُ (S, IF, K) † *The camels had many young ones*: (S;) *they increased, and had many young ones*. (IF, K.) One says also, رَاعَ الطَّعَامُ, and أُرَاعَ, *The wheat became redundant; or had a part, or portion, redundant; [app. meaning, over and above the original measure;] in the kneading and the making of bread; syn. صَارَتْ زِيَادَةً*. (S.) [See the first sentence above; and see رَبْعٌ, below.] And رَاعَ فِي يَدِي كَذَا *Such a thing was redundant, or remained over and above, in my hand*; as also رَاقَ; syn. زَادَ: (L in this art., and TA in art. رَوَعَ:) Sgh has mistranscribed the explanation, زَادَ, in his two books, [the TS and the O,] writing قَادَ; and the author of the K has imitated him in mentioning this in art. رَوَعَ, instead of the present art., which is its proper place, but has written for the explanation أَقَادَ. (TA.) = رَاعَ, aor. يَرْبِيعُ, (IDrd, S, K,) inf. n. رَبْعٌ, (S, TA,) *He, or it, returned; went, or came, back; reverted*: (IDrd, S, K;) and رَوَعَ, aor. يَرْوِعُ, (IDrd, and K in art. رَوَعَ,) inf. n. رَوَاعٌ, (K in that art.,) signifies the same; (IDrd, and K in art. رَوَعَ;) or *it returned to its place*: (TA in that art.:) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, صَاحَ عَلَيْهِمُ الرَّاعِي فَرَأَعَتْ إِلَيْهِ [The pastor cried out at them, and] they returned to him. (TA.) And وَعَظْتُهُ فَأَبَى أَنْ يَرْبِيعَ [I exhorted him, but he refused] to return, or revert. (TA.) And فَلَنْ مَا يَرْبِيعُ بِكَلامِكَ وَلَا بِصَوْتِكَ *Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice*. (TA.) And you say of vomit, رَاعَ مِنْهُ شَيْءٌ *Somewhat of it returned*: (S:) and رَاعَ عَلَيْهِ *it returned to his*

inside. (TA.) And in like manner one says of anything that returns to him, رَاعَ, aor. يَرْبِيعُ. (TA.) — رَاعُوا *They drew, gathered, or collected, themselves together*; (Ibn-'Abbād, TA;) as also تَرْبِعُوا; and رِعُوا, (Ibn-'Abbād, K,) inf. n. تَرْبِيعٌ. (TA.) — See also 5. = *It became rent*: so in the saying of El-Kumeyt,

إِذَا حِصَّ مِنْهُ جَانِبٌ رَاعَ جَانِبٌ

[When a side thereof is sewed up, a side becomes rent]. (S.) = [It is also said that] رَاعَ, aor. يَرْبِيعُ, is like رَدَّ [app. as signifying *He returned a reply, or an answer, to a person*; for it is mentioned immediately after رَبْعٌ as syn. with مَرْجُوعٌ]. (TA.)

2. رَعِيَ الطَّعَامُ: see 1; second sentence. — رِعُوا *They ascended, or ascended upon, the رِبْعَةُ* [n. un. of رَبْعٌ, q. v.]. (Ibn-'Abbād.) — See also 1, near the end of the paragraph. = رَبِعَهُ: see 4. = [See also رَبِعَ (in art. رِبِعَ), with which رَبْعٌ seems to be syn.]

4. ارَاعَتِ الحِنْطَةُ &c.: see 1, in the former half of the paragraph, in four places. — ارَاعُوا *Their wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God*: (Ibn-'Abbād, K:) and in like manner, *their seed-produce* [in general]. (TA.) = ارَاعَ الشَّيْءَ *He increased, or augmented, the thing; or made it to increase, or augment; as also رَبِعَهُ*. (TA.)

5. تَرْبِعُوا: see 1, near the end of the paragraph. — تَرْبِيعٌ said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISH, TA;) *It flowed, or ran, hither and thither, having no direct course*; (S, TA;) or *went to and fro*; (A, TA;) or *portions thereof followed a little after other portions*: (ISH, TA:) and, said of water, *it ran, or flowed*. (TA.) — In like manner, (S,) said of the mirage (سَرَاب), [It quivered, vibrated, or moved to and fro:] *it came and went*; (S, K:) as also تَرَبَّعَ: (TA:) and رَاعَ, aor. يَرْبِيعُ, (TA,) inf. n. رَبْعٌ (K, TA) and رِبْعَانٌ, (TA,) said of the same, *it was, or became, in a state of commotion or agitation; it quivered, vibrated, or moved to and fro*. (K, TA.) — † *He became confounded, or perplexed, [as though vacillating, or wavering,] and unable to see his right course; as also استَرَاعَ*. (Ibn-'Abbād, K.) — † *He paused; or waited*: (O, L, K:) or (so in the L, but in the O and K “and”) *he paused; or hesitated; or held, refrained, or abstained*. (O, L, K.) [See the part n., below.] — تَرَبَّعَتْ *His two hands overflowed with bounty, [as though they went hither and thither,] for one cause after another*. (TA.)

10: see 5.

رَبْعٌ [see 1, of which it is an inf. n.] *Increase; syn. زِيَادَةٌ* [which may be meant to include the third of the significations here following]; as in the saying, هَذَا طَعَامٌ كَثِيرُ الرَّبْعِ [This is wheat of

much increase]. (Mgh.) — † *Revenue arising from the increase of land*: because it is an augmentation. (Mgh.) — † *Milk*; as in the phrase, نَاقَةٌ كَثِيرَةٌ رِبْعًا [A she-camel whose milk is abundant]. (A, TA.) — *Redundance; a part, or portion, redundant; a surplus; or a residue*; syn. فَضْلٌ of anything; as of flour, or meal, (Mgh, K,) over and above the measure of the wheat; (Mṣb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مِسْكِينٍ مِدٌّ مِنْ حِنْطَةٍ رِبْعُهُ إِدَامُهُ [To every poor man, a mudd of wheat: the redundance, or redundant part or portion, thereof shall be for its seasoning]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundance that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, امْكُلُوا الْعَجِينَ فَإِنَّهُ أَحَدُ الرِّبْعَيْنِ † *Knead ye well, or thoroughly, or soundly, the dough; for this action is one of the رِبْعَانِ* [here meaning the two causes of redundance; the other cause being the grinding]. (TA.) [Hence also,] رِبْعُ الدَّرْعِ *The redundant parts of the two sleeves of the coat of mail*, (S, A, K, TA,) over [and beyond] the ends of the fingers; (TA;) and of the skirt thereof. (A, TA.) — See also رِبْعٌ. — Also, (K,) and رِبْعَانٌ, [which latter is the more common in this sense,] (S, K,) † *The first (S, K) and most excellent (K) part of anything*: (S, K:) said in the B to be a metaphorical application from رِبْعٌ as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) رِبْعُ الشَّبَابِ, by poetic license written رِبْعٌ, (TA,) or رِبْعَانٌ † *The first, or prime, (S, A, TA,) and most excellent, (A, TA,) part, or period, of youth or youthfulness or youthful vigour*: (S, A, TA:) or this is from رِبْعٌ in relation to wheat: (A, TA:) or from رِبْعَانُ † *the first of rain*. (L, TA.) Hence also, (S,) رِبْعَانُ السَّرَابِ (S, Sgh, L) † *The first of the mirage*; (S, Sgh;) *what comes and goes thereof*; (Sgh;) or *such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro*. (L.) [Hence also,] رِبْعُ الشَّيْءِ † *The whiteness, and beautiful splendour, of the first part of the day after sunrise*. (K, TA.) — نَاقَةٌ لَهَا رِبْعٌ † *A she-camel having one pace, or rate of going, [app. a quicker pace,] after another*. (TA.) — فَلَنْ تَسْأَلَ لَهُ رِبْعٌ i. e. *there is no reply, or answer, to be given*. (K, TA.) = Also *Fright, or fear*; (K;) like رَوَعَ. (TA.)

رَبْعٌ (Fr, S, Mṣb, K, &c.) and رِبْعٌ (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128], (S, TA,) *High, or elevated, land or ground*: (S, K:) or a high, or an elevated, place; (so in some copies of the S and in the Mṣb;) which latter

signification is also assigned to رِبْعَةٌ; (TA;) and whence the phrase كَمَر رِبْعُ أَرْضِكَ, meaning *what is the elevation of thy land?* [a phrase not to be mistaken for كَمَر رِبْعِ أَرْضِكَ, in which the meaning is "increase:"] (Az, TA:) or *any [road such as is termed] فَجَح* (K:) or (so accord. to the Msh and K, but in the S "and") a road (S, Msh, K) of any kind, (K, TA,) to which some add, *whether travelled or not*: (TA: [see an ex. in the first paragraph of art. سَمَت]) or a road opening so as to form a gap in a mountain; (Zj, K;) or, as in some copies of the K, from a mountain; but the former is what is termed فَجَح, before mentioned: (TA:) or a mountain; (S, Msh;) so accord. to 'Omārah: (S:) or, as in some copies of the S, a small mountain: (TA:) or signifying also a high mountain: (O, K:) n. of un. with ة [i. e. رِبْعَةٌ, as it is written in the S; and رِبْعَةٌ also, as implied in the K]: (S, K:) [in the former immediately following the signification of "mountain;" and in the latter, so following that of "high mountain;" whence it seems that رِبْع and رِبْعٌ are sometimes used, at least in one sense, as coll. gen. ns.:] pl. [of mult.] رِبَاعٌ, (S, TA,) which is extr., (TA,) and رِبُوعٌ, and [of pauc.] أَرْبَاعٌ: (TA:) but AO says, contr. to J, that رِبْعَةٌ is pl. of رِبْع: (IB, TA:) or رِبْع and رِبْعٌ signify the *channel of the torrent of a valley from any, or every, high, or elevated, place*. (K.) Also the former, *A high mound, or heap of sand, or hill: and a Christian's cloister or cell; syn. صُومَعَةٌ and a pigeon-turret*. (IAqr, K.)

رَبْعُ الشَّابِّ: see رِبْعٌ.

رَبْعَةٌ: see رِبْعٌ.

رِبْعَةٌ: see رِبْعٌ, in three places. — Also *A number of men who have drawn, gathered, or collected, themselves together*: (Ibn-'Abbād, K:\*) otherwise, they are not so called. (Ibn-'Abbād.)

رَبْعَانٌ: see رِبْعٌ, in four places.

رَبْعَانَةٌ: A she-camel abounding with milk. A, K, TA.)

فَرَسٌ رَابِعٌ *A fleet, or swift, and excellent, horse*. (S, TA.) [See also art. رُوع, to which, as well as to the present art., it is said in the TA to belong.]

رَبْعٌ *A register in which is written the increase, [i. e. increase, or revenue arising from the increase, of the lands] of districts: the ت being augmentative: but it is a post-classical word*. (TA.)

أَرْضٌ مَرِبْعَةٌ, with fet-ḥ to the م, *A land [of much رِبْع, or increase;] abounding with herbage; fruitful; or plentiful*. (S, Msh, TA.)

مَرِبْعٌ, as an epithet applied to the سَرَاب [or mirage]: see مَرِيَّةٌ, in art. رِيه.

مَرِبَاعٌ *A she-camel that goes away in the place of pasturing and returns by herself*; (K;) or such is termed مَرِبَاعٌ: (S, TA:) or upon which one repeatedly journeys: or upon which

one journeys and returns: (Az, TA:) or † that quickly yields an abundant flow of milk: or † that quickly becomes fat: (K:) sometimes used in this sense. (Jm, TA.)

مُتَرَبِّعٌ: A slippery man, who anoints himself with oils. (Ibn-'Abbād, K.) — أَنَا مُتَرَبِّعٌ عَنْ هَذَا *I am holding, refraining, or abstaining, from this affair*. (TA.)

## ربيع

2. رِبْعٌ + *He smeared, seasoned, imbued, or soaked, a mess of ثُرِيد [i. e. broken, or crumbled, bread, بِالدَّسَمِ] with grease, or gravy, or dripping; i. q. رَوَّعَهَا* (En-Nadr, K, TA) بِالدَّسَمِ. (En-Nadr, TA.)

5. تَرَبَّيْتُ اللَّقْمَةَ بِالسَّمْنِ + *The morsel, or mouthful, was [smeared, seasoned,] imbued, or soaked, (تَرَوَّتْ) with clarified butter*. (En-Nadr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.]

رِبْعٌ: see what next follows.

رِبَاعٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, رِبْعٌ; (TA;) *Dust, or dust raised*: (Sh, K:) or, as some say, (TA,) *dust, or earth, (K, TA,) in a general sense: or such as is comminuted*. (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females,

\* وَأَنْ أُنَارَتْ مِنْ رِبَاعٍ سَلْقًا \*  
\* تَبَوَّى حَوَامِيهَا بِهِ مَدَقًا \*

using an inversion, for he means *أُنَارَتْ رِبَاعًا مِنْ سَلْقٍ* [i. e. *And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder*]. (TA.) — And i. q. نَفَرَ [The act of fleeing, going away or aside or apart or to a distance, retiring to a distance, shrinking, &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) — Sgh says that this word may belong to the present art. and to art. رُوع, q. v. (TA.)

مَرَاغٌ, signifying *The place in which beasts roll, or turn themselves over, is thought by Az to be so called from رِبَاعٌ in the first of the senses assigned to it above*. (TA.)

مُرَبِّعٌ *A thing defiled with dust or earth, or much sprinkled with dust*. (El-'Azeezee, K.)

## ريف

1. رَافٌ, aor. يَرِيفُ, *He (a man of the desert) came to the ريف*; (T, O, K;) as also أَرِيفٌ and تَرِيفٌ: (K:) or he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land: or رَافُوا signifies *they approached the ريف*; and so تَرِيفُوا: (Ham p. 676:) or this last, *they journeyed to the ريف*; (M;) and so أَرِيفُوا: (S, M:) or تَرِيفْنَا, *we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth*.

(T.) — And رَافَتِ النَّاشِئَةُ *The cattle pastured in the ريف*. (S, K.)

3. رَايَفَ لِلظَّنَّةِ *He was, or became, near to [having, or incurring] الظَّنَّة [i. e. suspicion, or evil opinion]; syn. قَارَفَهَا, and طَنَّفَ لَهَا*. (Ibn-'Abbād, O, K.) [Freytag, app. misled by the TK, renders رَايَفَ, followed by ل, as meaning "Falsa protulit, calumniis accusavit." He also assigns to رَايَفَ the signification of "Adpropinquavit regioni ريف," as on the authority of the Ham; in which I do not find it.]

4: see 1, in two places. — رَايَفَتِ الْأَرْضُ (S, M, K,) inf. n. إِرَافَةٌ and [accord. to some] رِيفٌ; like اخَصَبَتْ, inf. n. إِخْصَابٌ and خَضَبٌ; but, [ISd says,] in my opinion, إِرَافَةٌ is the inf. n., and رِيفٌ is the subst.; and in like manner one should say of إِخْصَابٌ and خَضَبٌ; (M, TA;) *The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life*; (S, M, K;) as also أَرِيفَتْ. (K.)

5: see 1, in three places.

رَافٌ *Wine*: (T, K:) more properly mentioned in art. رُوف. (TA.)

رِيفٌ *Land in which are sown fields, or seed-produce, and abundance of herbage and of the goods or conveniences or comforts of life*: (S, O, K:) and (K) *the part that is near to water, of the land of the Arabs, (M, O, L, K,) and of other lands: (M, L:) or the part that is near to the Sawād (السَّوَاد), of the land of the Arabs: (IDrd, Ham p. 676:) or a tract in which are green herbs, and waters, (T, O, K,) and level lands of seed-produce, (T,) or sown fields, or varieties of seed-produce: (O, K:) [generally,] a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land: (Ham p. 676:) pl. أَرْبَائِفٌ (T, S, M, TA) and رِبُوفٌ. (M, TA.) — Also (M, K) *Abundance (Lth, T, M, O, K) of herbage, and of the goods, conveniences, or comforts, of life, and (Lth, T, M) in respect of food (Lth, T, M, O, K) and drink: (O, K:) pl. [in this sense] أَرْبَائِفٌ (M, K) only*. (M.) See also 4.*

رِيفِيٌّ [Of, or belonging to, the ريف, or region of cultivated land; opposed to بَرِّيٌّ; applied to a plant [&c.]. (M, voce عُصْفَرُ.) And رِيفِيَّةٌ *Cultivated land; contr. of بَرِّيَّةٌ*. (IAqr, and M and K\* and TA in art. بر.)

أَرْضٌ رِبْفَةٌ *Land abounding with herbage, and with the goods, conveniences, or comforts, of life*. (S, O, K.)

## ربيع

1. رَاقٌ, (JK, S, K,) aor. يَرِيقُ, inf. n. رِبْقٌ, (JK, S,) said of the سَرَاب [or mirage], *It was agitated, and moved to and fro, (JK, K,) or it shone, or glistened, (S,) above the ground*; (JK, S, K;) and تَرِيقٌ signifies the same. (S, O, K.) [And in the former sense, رَاق may be said of water; for the inf. n.] رِبْقٌ signifies also *The going to and fro (Lth, JK, K) of water, (JK,) or of*

shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — Also, (Ks, JK, Mgh, K,) aor. and inf. n. as above, (Ks, Mgh,) said of water, (Ks, JK, Mgh, K,) and of blood, (Mgh,) *It poured out, or forth.* (Ks, Mgh, K.) — *هو يَرْبِي بِنَفْسِهِ*, (JK, S, K,) inf. n. رَبُّوْ (S, K) and رَبِّي (TA,) *He gives up his spirit; or gives away his life; syn. يَجُودُ بِهَا*; (JK, S, K;) at death: (S, K;) mentioned by Ks. (TA.)

2. رَبُّهُ الشَّرَابُ *I gave him to drink the mine, or beverage, fasting; when he had not yet eaten.* (TA.)

4. ارأه *He poured it out, or forth.* (Mgh, K.) See art. رَوَق.

5: see 1, first sentence.

6. يَتَرَوَّقَانِ هُمَا يَتَرَوَّقَانِ الْمَاءَ (JK) *They two pour the water out, or forth, by turns.* (TA in explanation of the latter in art. رَوَق.)

رَبِّي *A shining, or glistening, (K, TA,) of a sword [etc.].* (TA.) Hence, in a trad. respecting [the battle of] بدر, وَرَأَى سَيْفٌ مِنْ وَرَائِي [And lo, the shining, or glistening, of a sword behind me]: thus written by El-Wakidee: if the reading بِرَيْش [from بَرَق] had been transmitted, it would be evidently reasonable. (IAth, TA.) — And i. q. *باطل* [as meaning *False, or vain, speech or conduct*]. (K.) One says, *أَقْصِرْ عَنْ رَبِّكَ* [Desist thou from thy false, or vain, speech or conduct]. (TA.) — رَبِّي اللَّيْلُ, with fet-h [to the ر], *The mirage*. (TA.) — رَبِّي also signifies *Water*: (K;) or *water that is drunk in the state of fasting, in the early morning, or first part of the day*; (TA;) [and] so رَبِّي, which is [said to be] not applied [in this sense] to anything but water: you say رَبِّي مَاءً. (S.) [But see رَبِّي] — And خَبَزَ رَبِّي (IDrd, K) and رَبِّي (Aq, JK, K) *Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury.* (Aq, JK, IDrd, K.) — See also رَبِّي: both are also mentioned in art. رَوَق, q. v.

رَبِّي *Saliva; syn. رَضَابٌ*; (S, K, TA;) i. e. (TA) *the water of the mouth*; (JK, Mgh, K, TA;) *its لعاب*: (TA;) or *the water of the mouth in the early morning, or first part of the day*; (Lth, TA: [but this rendering is often inapplicable:]; or *the water of the mouth while it is therein*; for when it has gone forth from the mouth it is termed بَصَاقٌ and بَزَاقٌ and بَسَاقٌ (K in art. بَصَقَ) and رَبِّي signifies the same, in poetry: (Mgh, TA;) or this has a more particular meaning; (S, Mgh, K;) [i. e. it means *somewhat of saliva; or a little saliva*]: the pl. is رَبِّيَاتِي [a pl. of pauc.] (S, K, TA) and رَبِّيَاتِي [a pl. of mult.]. (TA.) [Hence,] one says, *أَبْلَعْنِي رَبِّي* [Suffer thou me to swallow my saliva;] *give thou me time to swallow my saliva*: (K and TA in art. بَلَعَ) or *grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing.* (Har p. 164.) [And *أَبْتَلَعَ رَبِّي* *He swallowed his saliva*: meaning *he restrained his anger*:

see 1 in art. بَلَعَ.] And شَرِبَ عَلَى الرَّبْقِ [It was drunk in the state of fasting; before breakfast]: (S, K;) and in like manner أَكَلَ [It was so eaten]. (K.) And هُوَ عَلَى الرَّبْقِ (AO, S, K,) or عَلَى رِبْقِهِ (TA,) and هُوَ رَبِّي (AO, S, K,) of the measure فَعْلٌ (S,) and رَأَيْتُ (K,) i. e. [He is fasting;] *he has not breakfasted.* (TA.) And عَلَى رِبْقِ نَفْسِي (ISK, S) and أَتَيْتُهُ رِبْقًا (S, TA,) and رَأَيْتُهُ رِبْقًا and رَأَيْتُهُ رِبْقًا, *I came to him [fasting,] not having eaten anything.* (ISK, S, TA.) [Hence also رِبْقُ الشَّمْسِ, likewise called رِبْقُ الشَّيَاطِينِ and مَخَاطُ الشَّمْسِ and لُعَابُ الشَّمْسِ and مَخَاطُ الشَّيْطَانِ, *The fine filmy cobwebs termed gossamer*: see arts. لَعِبَ and مَخَط.] — Also *Strength*: and the *remains of life, or of the spirit, or of the soul*: syns. رَمَقٌ and قُوَّةٌ [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, *كَانَ هَذَا الْأَمْرُ وَبِنَا رِبْقٌ* *This event happened when there was in us strength.* (TA.)

[رِبْقَةٌ, accord. to Freytag, as occurring in the Deewán El-Hudhaleeyeen, signifies *The beginning of youth*: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed رِبْقَهُ, meaning رِبْقَةٌ.]

رِبْقَةُ: see رِبْقٌ. — ذُو الرِبْقَةِ is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.)

عَلَى الرَّبْقِ Anything eaten, or drunk, رَبْقًا [i. e. in the state of fasting; before breakfast]. (K.) See also رَبْقٌ, in two places. — And see رَبْقٌ likewise in two places. — Also *Empty-handed*. (K.) You say, *جَاءَ رَائِقًا* *He came empty-handed*. (JK.) — Also *Pure*; (Aq, K;) applied to musk, and to anything. (Aq, TA.) [Mentioned also in art. رَوَق.] — Also said to signify *ثوب عجن بالمسك* [i. e. *عُجِنَ بِالْمَسْكِ*, app. meaning that it is an epithet applied to a garment as signifying *Sprinkled with musk and then pressed, or kneaded*]. (TA.)

رَبِّي: see رَبِّي, in two places. — Also, (S,) and رَبِّي (S, K,) which is a contraction of the former, sometimes used, (S,) and رَبِّيُوْ (AO, K.) The first part, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. رَوَق, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. عَرَضَ, but with رَوَق in the place of رَبْق, from the TA, in which it is ascribed to El-Ba'ceeth.]

رَبِّيُوْ: see the next preceding paragraph.

رَبِّيَاتِي, said in the T to be so called because containing the saliva of serpents, is explained in art. تَرَق. (TA.)

رَبِّيَاتِي [app. a n. of place from رَبِّي having for

its aor. يَرْبِي said of water; though anomalous; for by rule it should be مَرْبِي;] *The part, of the throat, which is the place of passage of the water.* (T and TA in art. دَرَأَ: see the last sentence of the first paragraph of that art.)

مَرْبِي One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K;) occurring in a verse of Ru-beh: but Sgha says that it should by rule be مَرْوِي. (TA.)

## رَبْل

1. رَبَّلَ, aor. يَرْبِلُ, *He (a child) slavered.* (Ibn-'Abbád, O, K.) [See also art. رَوَل.]

رَبَّالٌ *Slaver*; (Ibn-'Abbád, K;) [like رَوَّالٌ] without ء. (TA.)

## رَبْر

1. رَبَّرَ is syn. with رَبَّاحٌ; (Lth, T, M, K;) and the verb is رَبَّرَ, aor. يَرْبِرُ, [He went away, or departed: and he quitted a place: and he ceased doing a thing:] (Lth, T, TA:) رَبَّرَ being the inf. n. (TA.) I Aqr used to say, in relation [or reply] to the saying مَا رَمْتُ [I did not go away, &c., or I have not gone away, &c.], بَلَى قَدْ رَمْتُ [Nay, I did go away, &c., or I have gone away, &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, رَبَّرَهُ, aor. يَرْبِرُهُ (S, Mgh,) inf. n. as above, (S,) *He went away from it, departed from it, or quitted it; syn. تَبَرَّحَهُ*; (S;) or *فَارَقَهُ*, and *زَالَ مِنْهُ*; namely, his place. (Mgh.) And رَمْتُ مِنْ عِنْدِ فَلَانٍ and رَمْتُ فَلَانًا [I went away from such a one]: both meaning the same. (S.) And لَا تَرَمَّهُ Go not thou away from him, or it; syn. لَا تَبَرَّحَهُ. (S.) And مَا رَمْتُ مَكَانًا (M, K) *I went not from the place; syn. مَا تَبَرَّحْتُ*. (K.) And مَا رَمْتُ أَفْعَلَ ذَلِكَ (M, K, TA) *I ceased not doing that; syn. مَا تَبَرَّحْتُ*. (TA.) — And i. q. تَبَاعَدَ [The being, or becoming, distant, remote, far off, or aloof; &c.]: (T, K:) [you say,] مَا يَرْبِرُ [He does not become distant, &c.]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of رَامَهُ, aor. as above, meaning *He was, or became, distant, &c., from it*.] — And *An inclining, or a leaning, in the load of a camel, (K, TA,) by reason of excess and heaviness thereof.* (TA.) One says, *لَهُذَا الْعِذْلُ رَبَّرَ عَلَى هَذَا* [There is to this side-burden an inclining, or a leaning, by reason of an excess of weight over this: or,] *a heaviness [exceeding that of this], by reason of which it inclines, or leans.* (TA.) [And accord. to the TK, you say of the load of a camel, رَبَّرَ, meaning *It inclined, or leaned*.] — And *The becoming drawn together, of the mouth of a wound, in order to heal; as also رَبَّيَانٌ*. (K.) [Both are said in the TK to be inf. ns. of رَامَر, aor. as above, said of a wound, meaning *Its mouth became drawn together, in order to heal*.] — *قُطِعَ بِهِ* i. q. *رَبَّرَ بِهِ* [He was

or became, disabled from prosecuting, or unable to prosecute, his journey]. (S, K.) A rājiz says,

• **وَرِيمٌ بِالسَّاعِي الَّذِي كَانَ مَعِيَ** •

[And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.)

2. **رِيمٌ عَلَيْهِ**, (T, K,) inf. n. **رِيمٌ**, (TA,) *He exceeded him*; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from **رِيمٌ** as signifying **زِيَادَةٌ** and **فُضْلٌ** [i. e. "excess," &c.], or as signifying **بَرَاخٌ** [expl. above]. (TA.) — **رِيمٌ بِالْمَكَانِ**, (ISK, S, M,) inf. n. as above, (ISK, S,) *He (a man, ISK, S) remained, stayed, dwelt, or abode, in the place.* (ISK, S, M.) And **السَّحَابَةُ فَانْغَضَتْ**, *The cloud remained without clearing away and rained continually.* (S, TA.) — And **رِيمٌ**, inf. n. as above, *He journeyed all the day.* (TA.)

**رِيمٌ** *Excess, redundancy, or superiority*; syn. **فُضْلٌ**, (ISK, T, S, M, K,) and **زِيَادَةٌ**, (S, K,) which is like **فُضْلٌ**. (TA.) One says, **هَذَا رِيمٌ عَلَى هَذَا**, *This has excess, or superiority, (فُضْلٌ, ISK, T,) over this.* (ISK, T, S.) **الرَّيْمُ عَلَى الْمَرْجُورِ**, a phrase used by El-'Ajjāj, means **مَنْ زَجَرَ فَعَلَيْهِ** [which may be rendered *He who is chidden, it is incumbent on him to exceed*; or *he who is chidden is exceeded*]: (T, S:) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) — **A thing such as is termed علاوة [q. v.] between the two side-loads of a camel.** (IAqr, T, K.) Hence the saying, **الرَّيْمُ أَثْقَلُ عَلَى الدَّوَابِّ مِنَ الْحِمْلِ** [The additional burden that is put between the two side-loads is more onerous to the beasts than the (usual) load]. (TK.) — **A share that remains of a slaughtered camel**: (M, K:) or **a bone that remains** (T, S, M, K) *after the flesh of the slaughtered camel has been distributed* (T, S) *in the game called النِّمْرُ*, (T,) *and which is given to the slaughterer*: (M, K:) accord. to Lh, *the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portions, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and [the part of the back called] the مَلْحَا [q. v.], and the two shoulders together with the two arms; then he betakes himself to the طَفَاطِف [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebrae of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the رِيم: then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer.* (M, TA.) — **The last portion of the day-time, extending to the confusedness (اختلاط), for which اختلاف is erroneously put in the copies of the K, TA) of the darkness.** (M, K, TA.) **A long [indefinite period such as is termed] سَاعَةٌ** (S, K:) so in the saying, **قَدْ بَقِيَ رِيمٌ مِنَ النَّهَارِ**, *A long period of the day-time had remained; or,*

*emphatically, remains*. (S.) And **نَهَارٌ رِيمٌ** means *A long day or day-time*: so in the saying, **عَلَيْكَ نَهَارٌ رِيمٌ** [app. meaning *A long day is appointed thee for the performance of a work or task*]. (AZ, T.) — Also i. q. **دَرَجَةٌ** [as meaning *A series of stairs*]: (IAqr, Jm, T, S, M, K:) of the dial. of El-Yemen. (S.) Aboo-'Amr Ibn-'Alà says, as related by As, *I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, اَسْكُنْ فِي الرَّيْمِ*, meaning *اَصْعِدِ الدَّرَجَةَ [Ascend thou the stairs]*. (JM, cited in the PS.) — And i. q. **دُكَّانٌ** [meaning *A kind of wide bench, of stone or brick; and also a shop*]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) — And **Small mountains**. (IAqr, T, K.) — And **A grave**: (IAqr, T, S, M, K:) or **the middle thereof**. (M, K.) — See also what next follows.

**رِيمٌ**, (Jm, T, PS,) with **kesr**, (Jm, PS,) [accord. to the K, erroneously, **رِيمٌ**, *The antelope leucocoryx*; a white antelope; (Jm, PS;) an antelope (ظَبْيٌ) that is purely white: (IAqr, T, K:) written with and without **ء**: [see **رِيمٌ**, in art. **رَامٌ**]: pl. **أَرَامٌ** (Jm, PS) [and **آرَامٌ**].

**مَرِيمٌ** *A woman who loves the discourse of men, but does not act vitiously or immorally, or commit adultery or fornication.* (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure **مَفْعَلٌ** from **رَامٌ**, aor. **يَرِيمُ**: (S, Sgh, Mgh, TA:) but some say that, as a proper name, it is arabicized, from **مَارِيَةٌ**. (TA.)

## رين

1. **رَيْنٌ**, [inf. n. **رَيْنٌ**, aor. **رَانٌ**], [in its primary acceptation, app. signifies *It was, or became, rusty, or covered with rust*. And hence,] *It (a garment, or piece of cloth,) was, or became, dirty, or filthy*; syn. **تَطَعٌ**. (M, TA.) — [Hence also,] **رَانَتْ** *His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit*; syn. **نَفْسُهُ**, (S, M, K,\*) aor. **ثَرِينٌ**, inf. n. as above, (S,) **رَانَتْ**, (S, M, K,\*) and **خَبِنَتْ**, (S, K.) — And **رَانَ** *His heart [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit*; syn. **نَفْسُهُ**, (S, M, K,\*) aor. **ثَرِينٌ**, inf. n. as above, (Mgh,) *It (anything) covered it; namely, a thing: (M:) or it (anything) overcame him*; (A'Obeyd, T, S, M, Mgh, Mgh, K;) as also **رَانَهُ**; (A'Obeyd, T, S, Mgh, K;) and **رَانَهُ**, (A'Obeyd, S, Mgh, K.) [And **رَانَ** with **رَيْنٌ** for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, **رَانَ عَلَى قَلْبِهِ**, (Zj, T, S, Mgh, K,) aor. as above, (Zj, T, S,) inf. n. **رَيْنٌ** (Zj, T, S, M, K,) and **رَيْنٌ**, (S, M, K,) *It covered his heart*: (Zj, T, M:) or *it overcame his heart*. (S, Mgh, K.) **رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ**, in the Kur [lxxxiii. 14], means [What they used to do] *hath become like rust upon the clearness of their hearts, so as to make the knowledge of good from evil to be obscured to them*: (Er-Rāghib, TA:) or *hath covered their hearts*: (Zj, T:) or *hath overcome their hearts*: [or *hath spread a blackness upon their hearts*; for,] accord. to

El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S:) and accord. to Aboo-Mo'adh the Grammarian, and a saying of the Prophet, **الرَّيْنُ** means *the heart's becoming black in consequence of sins*. (T.) You say also, **رَيْنَ عَلَى قَلْبِهِ**, *His heart became covered* [&c.]. (M.) And **رَيْنَ بِهِ**, *He was overcome*: (T, Mgh:) or *his property was beset by debt*: (T:) or *he fell into grief, by reason of debt*: (M:) or *he fell into that from which he could not escape*, (AZ, T, S, Mgh, K,) *and with which he had not power to cope*: (AZ, T, S:) or i. q. **أَنْقَطَعَ بِهِ** [i. e. *he became disabled from prosecuting his journey, his means having failed him, or his beast breaking down with him or perishing*]; (T, S, M;) so says El-Kanāneq El-Aqrūbee: (T, S:) and *he died*. (M.) And **رَانَتْ بِهِ الْخَيْرُ**, (T,) or **رَانَتْ عَلَيْهِ الْخَيْرُ**, (S, M, [in one copy of the S الحَيُّ]) *The wine overcame him*; (S, M;) and *overwhelmed him*: (M:) or *overcame his heart and his reason*: (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And **رَانَ النَّعَاسُ فِي الْعَيْنِ**, *Drowsiness overcame the eye*: (S, TA:\*) or *infected, or pervaded, the eye*. (Mgh.) Et-Tirmidhī says,

• **مَخَافَةٌ أَنْ يَرُونَ النَّوْمَ فِيهِمْ** •  
• **يَسْتَوِي سِنَانُهُمْ كُلُّ الرُّيُونِ** •

[In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming]. (TA.) [This, together with a signification assigned to **رَانَ** in art. **رَوْنٌ** in the K, shows that **رَانَ** signifying "he, or it, overcame," &c., has **رَيْنٌ** as well as **رَيْنٌ** for its aor.] And you say also, **رَانَ عَلَيْهِ الْوُتْ**, and **رَانَ بِهِ**, *Death took him away*. (M.)

4. **رَانُوا** *Their cattle perished, or died*: (El-Umawee, T, S, M, K:) and (so in the T, but in the M "or") *their cattle became lean, or emaciated*. (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.)

**رَانَ**: see the next paragraph. — Also [A kind of legging;] *a thing like a خُف [or boot], but longer, and without a foot*: (K:) described by the author of the Mgh, in his handwriting upon the margin, as *a piece of cloth made like the خُف, stuffed with cotton, worn beneath it on account of the cold*: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.)

**رَيْنٌ**, originally an inf. n.: (Mgh:) *Rust that overspreads the sword and the mirror*; (M;) *rust that overspreads a polished thing*: (Er-Rāghib, TA:) or *much dirtiness from rust*: or simply *dirt, filth, soil, or pollution*: syn. **طَبَعٌ** and **دَنَسٌ**: (S, K:) [in a copy of the S, and in the CK, **الطَّبَعُ** is erroneously put for **الطَّبَعُ**:] or *a cover, or covering*. (Mgh.) [And hence,] *The like of rust, covering the heart*: (Zj, T:) black-



ness of the heart: pl. رِيَانُ. (T.) And رَانٌ signifies the same as رَيْنٌ. (TA.)

رَيْنَةٌ i. q. خَمْرَةٌ [i. e. Wine, or some wine, or a kind of wine]: pl. رَيْنَاتٌ: (IAar, Th, T, K:) so called because it overcomes the reason. (TA.)

رَجُلٌ مَرِينٌ عَلَيْهِ A man beset, or encompassed. (TA.)

مُرِينُونَ Persons whose cattle have perished, or died: (El-Umawce, T, S, K:) and whose cattle have become lean, or emaciated. (El-Umawce, T.)

ربه

1. رَاهَ, aor. يَرِيهِ, (K,) inf. n. رِيَّةٌ, said of the سَرَاب [or mirage], (TA,) *It came and went*; (K, TA;) [or *went to and fro*; or *appeared to do so*;] or *ran upon the surface of the earth*: (TA:) and تَرِيهِ, likewise said of the سَرَاب, [signifies the same,] i. q. تَرِيْعٌ: (S, K, TA:) or تَرِيهِ signifies *it was made to run hither and thither, in no uniform manner*: (IAar, TA:) or *it glistened uninterruptedly*. (TA in art. رِه.) — And رِيَعٌ, or it, returned; like رَاعٌ, aor. يَرِيْعُ. (TA in art. رِيْع.)

2. رِيَّةٌ, said of the سَرَاب [or mirage]; and رِيَّتُهُ: see مَرِيَّةٌ, below.

5: see 1.

مَرِيَّةٌ, (S, K,) as an epithet applied to the سَرَاب [or mirage], (TA,) i. q. مُرِيْعٌ, (S, K, TA,) [meaning] كَأَنَّهُ رِيَّةٌ أَوْ رِيَّتُهُ الْهَاجِرَةُ [As though it were made to come and go, or go to and fro, or run upon the surface of the earth; or as though the vehement midday-heat made it to come and go, &c.]. (TA.)



# ز

The eleventh letter of the alphabet; commonly called زَاي, and sometimes زَا, [and زَا, and زَا, (see زَاي in art. زَوَى)] and زِي, and زِي. (MF.) It is one of the letters termed مَجْبُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسْلِيَّة, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for ص; as in يَزْدُل for يَسْدُل, and يَزْدُق for يَصْدُق; and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جُسْتُ جَلَالِ الدِّيَارِ for جُسْتُ; and after ر, as in رَزَب and رَسَب: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odhrāh and Kaḡb and Benu-l-'Ambar. (TA.) — [As a numeral, ز denotes Seven.]

## زَا

زَا and زَا and زَا: see the letter ز, and زَاي in art. زَوَى.

## زَايِر

زَايِر: &c.: see art. زَبَر.

## زَابِق

Q. 1. زَابِق He did over dirhems, or pieces of money, with زَابِق [i. e. quicksilver]. (Mgh.) [It is said that] the verb [from زَابِق, or rather its inf. n.,] is التَّزْبِيقُ: (TA:) [but see مَزَابِق, below.]

زَابِق, (S, Mgh, Mḡb, K,) thus pronounced by some, (S,) and this is the form preferred by El-Meydānee, and that which is in the Fḡ and its Expositions, (TA,) rendered quasi-coordinate to زَابِق and زَابِق, (S, in which it is mentioned in art. زَابِق,) also pronounced زَابِق, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زَابِق, (Mḡb,) an arabicized word, (S, K,) of well-known meaning, [i. e. Quicksilver,] (Mḡb, K,) originally Pers. [زَابِق or زَابِق and زَابِق]; (S;) i. q. زَاوُوق. (Mgh, TA:) some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein]. (K.)

Bk. I.

— Hence, as being likened thereto, (TA,) زَابِق and زَابِق signify also † A man who is light, inconstant, unsteady, irresolute, or fickle. (Ibn-'Abbād, TA.)

[زَابِق] Of, or relating to, quicksilver. — And A seller of quicksilver.]

زَابِق, (Lth, S, Mgh, TA,) said by Th to be correctly مَزَابِق, with kesr to the ب, (TA in art. زَابِق, [but this is app. a mistake,]) or مَزَابِق, with fet-h to the ب, (Mḡb,) A dirhem, or piece of money, done over with زَابِق [i. e. quicksilver]: (Lth, Mgh, Mḡb, TA:) the vulgar say مَزَابِق. (S, Mgh.)

## زَار

1. زَار, aor. ز (S, A, K) and ز; (A, K;) and زَار, aor. ز; (S, K;) inf. n. زَار and زَار; (S, A, K;) said of a lion, He roared, or growled; i. e., made his cry, or voice, to be heard (S, A, K) in his chest, (S, A,) or from his chest; (K;) as also زَار (S, K) and زَار: (K:) he cried out, and was angry. (TA.) — And [hence], said of a stallion-camel, as also زَار, (K, by implication,) or زَار [only], (TA,) or زَار فِي هَدِيرِهِ (A,) † He reiterated his voice, or cry, in his chest, and then prolonged it, (A, K, TA,) in his braying: (A:) or زَار, aor. ز, he threatened in his braying. (TA.) — [Hence also,] † سَمِعَ زَارَ الْحَرْبِ فَطَارَ إِلَيْهَا [He heard the roaring of the war, or battle, and flew to it]. (A, TA.)

4: see 1, in two places.

5: see 1.

زَار: see زَار. — Also † An angry man, who severs himself from his companion. (IAḡr, TA.)

زَارَة A thicket, wood, or forest; or a bed of canes or reeds; syn. أَجَمَة; (S, A, K, TA;) as also زَارَة; (IJ, TA in art. زور [q.v.];) originally with ز; (TA;) [such as is the haunt of the lion; for] you say, الأسد في زَارَتِهِ [The lion is in his thicket, &c.]; (A;) and زَارَة الزَّارَة [the lion] is the lord of the أَجَمَة [or forest, &c.]. (TA.) — [Hence,] † A garden. (A, TA.) — And † A collection of camels, or of sheep or goats, dense like the أَجَمَة [or thicket, &c.]. (A, TA. [See also زَارَة, in art. زور.])

زَار, applied to a lion, Roaring, or growling; i. e. making his cry, or voice, to be heard (S, A, K) in his chest, (S, A,) or from his chest; (K;) as also زَار, (S, K, TA,) like كَتَف, (TA,) [in the CK, erroneously, زَار,] and مَزَار. (K.) — Also † An enemy: (TA:) the pl. زَارُونَ is thus used by 'Antarah. (S, TA.) — And † Angry: (IAḡr, TA:) and so زَار; but original with hemzeh: so says AM. (TA. [See also زَار.])

مَزَار: see the next preceding paragraph.

## زَان

زَان, applied to a dog, Short: (S, K:) one should not say صَنِى. (S.)

زَوَان (S, M, Mḡb, K) and زَوَان (M, Mḡb) and زَان (M, K) and زَوَان (M, Mḡb) and زَان (K) and زَوَان (K in art. زون, q. v.,) but the like of زَوَان is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [A noxious weed, that grows among wheat; app. darnel-grass; the lolium temulentum of Linn.; so in the present day;] a certain grain, (Mḡb,) the bitter grain, (M,) that mingles with wheat, (S, M, Mḡb, K,) and gives a bad quality to it: (Mḡb:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called شَيْلَم, a decoction of which is used as an anæsthetic: it is said in the K in art. شَلِم that the زَوَان is the same as the شَيْلَم: but it is said in the TA in that art., on the authority of AHn, that the grain of the شَيْلَم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دَقِي it is said that the زَوَان is the شَيْلَم, and the دَنْقَة is the شَيْلَم: the TA states more fully in that art. that the دَنْقَة is said by AHn to be the زَوَان that is in wheat, which is cleared therefrom; and that the دَنْقَة is said by AA to be the شَيْلَم: Forskāl mentions the زَوَان and the شَيْلَم, as different species, among undetermined plants, and describes the former thus: zizania Aleppensibus notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: mes-sores plantam non separant; sed post triturationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199:) the n. un. is with ذ. (Mḡb.)

أَزَانِي: see what next follows.

أَزَانِي and أَزَانِي, applied as epithets to a spear, are dial. vars. of يَزْنِي (K, TA) and أَزْنِي (TA:); appears being thus called in relation to ذُو يَزْنٍ, one of the Kings of Himyer: (S in art. يَزْنٍ:); as also أَزْنِي and أَزْنِي, both formed by transposition. (TA.)

## زب

1. زَب (K,) aor. يَزِبُ accord. to the K, but correctly يَزِبُ, the verb being like فَرَحَ, [so that the sec. pers. is زَبْتَ,] and the inf. n. being زَبٌّ (MF, TA.) [He, or it, was, or became, downy; and he (a man) had abundant and long hair; was hairy: or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes:] the verb of زَبٌ expl. below. (K, TA.) — Hence, (TA,) زَبْتُ الشَّمْسُ (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبٌّ], (TA,) † The sun was near to setting; (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also † ازبْتُ (S, K,) and † زَبْتُ (K.) = زَبٌّ, aor. يَزِبُ (K,) inf. n. زَبٌّ (TA,) He filled a water-skin (K, TA) to its head. (TA.) — Also, and † ازدَبْتُ, like زَبْتُ [and ازدَبْتُ], He carried, or took up and carried, a load, or burden. (TA.)

2. تَزَبُّ (S, Mgh, Mṣb, K,) inf. n. تَزَبُّ (S,) He converted grapes into زَبِب [or raisins]; (S, Mgh, Mṣb;) he dried grapes, (K,) and likewise figs; (AHn, K;) as also † ازب (K.) = Also, (K,) and زَبِب شِدْقَاهُ (S, K,) Spittle collected in the two sides of his mouth: (K:) or froth, or foam, came forth upon the two sides of his mouth: (S:) and زَبِب فُتَاهُ (K, TA) [signifies the same; or] dry spittle appeared at the angles of his lips, next the tongue: (TA:) and † تَزَبُّ (K) and † تَزَبُّ شِدْقَاهُ (TA) froth, or foam, appeared in the two sides of his mouth. (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّى زَبِب شِدْقَاهُ Such a one spoke, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S.) [And in like manner you say, تَزَبَّدَ شِدْقُهُ and تَزَبَّدَ شِدْقُهُ alone.] = See also 1.

4: see 1: = and see also 2.

5. تَزَبَّبَ العَنْبُ The grapes became converted into زَبِب [or raisins]. (Mgh, Mṣb.) — [Hence,] حَصْرَمُ: تَزَبَّبَ قَبْلَ أَنْ يَتَحَصَّرَمَ [expl. in art. حَصْرَمُ]. (TA.) = See also 2, in two places. — [Hence,] تَزَبَّبَ also signifies He (a man) became filled with rage, or wrath. (TA.)

8: see 1, last sentence. = ازدَبَّتِ القَرْبَةُ The water-skin became full (K, TA) to its head. (TA.)

R. Q. 1. زَبَبَ He was angry: or he was put to flight in war. (K.)

زَبُّ The penis; the male organ of generation; (S, A, Mṣb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'ālibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. † زَبَبٌ; and sometimes † زَبَبِيَّةٌ, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Mṣb:) pl. [of pauc.] زَبَابٌ (Mṣb, K) and † زَبَبٌ and [of mult.] زَبَبَةٌ (K,) the last extr. [with respect to rule]. (TA.) — And The beard; (S, K;) in the dial. of El-Yemen: (S:) or the fore part thereof; (K;) in the dial. of some of the people of El-Yemen. (TA.) — And The nose; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — And A sort of dates of El-Baṣrah; mentioned by Meyd; as also زَبُّ رُبَاجٍ or رُبَاجٌ. (TA.) — زَبُّ الْقَاضِي, which is one of the faults of a thing that is sold, is explained by the lawyers as [The condition of] that whereof the fruit quickly falls (MF.) = Also pl. of زَبَبٌ. (A.)

زَبَبٌ Down; syn. زَغَبٌ (A, K:) and, in a man, (K, A,\*) abundance of hair, (S, A, K,) and length thereof: (S:) or, in a man, abundance of hair in the ears and eyebrows: and abundance of hair on the fore arms and the eyebrows and eyes: (TA:) and in a camel, abundance of hair on the face and under the lower jaw: (K:) or in the ears and on the eyes. (TA.)

زَبَابٌ A species of rat which is large and deaf: or which has red hair: (K:) or which has red and beautiful hair: (TA:) or which is without hair: (K:) or a species of field-rat, of large size: one thereof is called زَبَابَةٌ (TA:) or this signifies a deaf rat: (S:) or a deaf rat of the desert: (A:) and its pl. is زَبَابَاتٌ, [or rather this is a coll. gen. n. of which it is the n. un.,] (S, TA,) and [its pl. is] زَبَابَاتٌ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أَسْرَقَ مِنْ زَبَابَةٍ [More thievish than a zebābeh]. (S, A, TA. [Another reading is mentioned in the TA in art. زَبَب; namely, زَبَابَةٌ; which is there said, on the authority of Ibn-'Abd-Rabbih in the عَقْد, to signify a rat, or mouse.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alce, إِذَا مِثْلُ ابْنِي أَحْبَبَ بَهَا فَقِيلَ زَبَابٌ, زَبَابٌ حَتَّى دَخَلَتْ جُحْرَهَا ثُمَّ أَحْتَفَرُ عَنْهَا فَاجْتَرَّ بِرِجْلَيْهَا فَذَبَحَتْ, i. e. [I, by Allah, in that case, were] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebāb! Zebāb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the zebab, as it does the field-rat. (TA.) = Also i. q. سَاعٌ [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.)

زَبَبٌ Dried grapes; or raisins: and also dried figs: (K:) said by AHn to have been used in

this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Mṣb:) n. un. with ة. (S, Mṣb.) = Also The froth, or foam, of water: (K, TA:) and of a camel's mouth: (L in art. لَقَعَ:) and the poison in the mouth of a serpent. (K.) زَبَبَةٌ [is the n. un., and] signifies † A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, K:) [or the dual] زَبَبَتَانِ signifies two collections of froth, or foam, (S,) or of spittle, (K,) or of dry spittle, (TA,) in the sides of the mouth, (S, K,) where the lips meet, next the tongue. (TA.) You say, غَضِبَ فَكَارَ لَهُ زَبَبَتَانِ † He was angry, and there appeared two collections of froth, or foam, in the two sides of his mouth. (A, TA.) زَبَبَتَانِ, in a serpent, signifies † Two black small spots above the eyes: (S, K, and Mgh in art. شَعْب:) or two small spots next the mouth thereof: (TA:) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi suprà) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K:) or two things above the eyes, resembling the زَبَبَتَانِ [see زَبَبَةٌ] of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth: and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.)

زَبَبٌ a dim. of زَبُّ, q. v. (Mṣb.) — Also a shortened dim. of زَبَبٌ, q. v. (Ham p. 140.)

زَبَبِيَّةٌ n. un. of زَبَبٌ. (S, Mṣb.) [See the latter throughout.] — Also † A small purulent swelling or pustule, that comes forth upon the hand, (S, A, K, TA,) like what is termed عَرَفَةٌ. (TA.)

زَبَبِيَّةٌ a dim. of زَبُّ, q. v. (Mṣb.)

زَبَبِيٌّ [now vulgarly called زَبَبٌ] A beverage made from زَبَب [or raisins] (Mgh, K) by steeping them in water. (K.) — See also what next follows.

زَبَابٌ A seller of زَبَب [or raisins]; as also † زَبَبِيٌّ. (K.)

زَبَبٌ A sort of ship or boat: (S, K:) a small ship or boat: pl. زَبَابٌ. (Mṣb.) = Also A certain beast, resembling the cat: (K:) it is an animal black and white, short in the fore and hind legs. (Dmr, TA.)

زَبَبٌ Downy: (K:) and, applied to a man, having much hair: (A, K:) or having much and long hair: (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and the eyebrows and eyes: (TA:) or, thus applied, having much hair on the chest: (Mṣb:) and, applied to a camel, having much fur: or having much fur on the face: (A:) or having much hair on the face and under the lower jaw: (K:) or, in the ears and on the eyes: (TA:) or having much hair on the face and body: and † زَبَبٌ is a shortened dim. thereof: (Ham p. 140:) fem. زَبَابَةٌ, applied to a woman as meaning having



much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning having much hair: (TA:) pl. زَبُّ. (A.) It is said in a prov., كُلُّ أَرْبٍ نَفُورٌ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he takes fright, and runs away at random. (S, TA.) — الْأَرْبُ is a name of One of the devils: (K, TA:) mention is made in a trad. of a certain devil named الْعَقَبَةُ: (K, TA:) but in the L, and in the Secret El-Halabee, it is written الْعَقْبَةُ: and it is said to be a serpent. (TA in art. اَرْب.) — اِسْتِ الرَّبَاةِ [i.e. *podex*, or anus], (K, TA,) with its hair. (TA.) — عَامَرُ أَرْبٍ † A year abundant in herbage. (S, A, Mgh, K.) — يَوْمُ أَرْبٍ: see أَحْصُ, in two places. — جَيْشٌ † An army having many spears. (Ham p. 250.) — مَسْأَلَةُ رَبَاةٍ ذَاتُ وَبَرٍ † A dubious and difficult question: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — And دَاهِيَةٌ رَبَاةٌ † A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable; like شَعْرَاءُ (TA) and وَبْرَاءُ. (S and A and TA in art. شَعْرَاءُ.) Hence the prov., جَاءَ بِالشَّعْرَاءِ الرَّبَاةُ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.)

مَرْبٌ: see what follows.

مَرْبٌ and مَرْبٌ Possessing much wealth. (K.)

### زبد

1. زَبَدَهُ, (Aq, S, A, Mgh, Mgh, K,) aor. زَبَدَ, (Aq, S, A, Mgh,) inf. n. زَبْدٌ, (Aq, Mgh,) He fed him with, or gave him to eat, زَبْدٌ [i.e. fresh butter]. (Aq, S, A, Mgh, K.) — And hence, (Mgh,) زَبَدَهُ, (Aq, S, A, Mgh, Mgh,) or زَبَدَ لَهُ, (K,) [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,] aor. زَبَدَ, (Aq, S, A, Mgh, Mgh, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (Aq, Mgh,) inf. n. as above, (Aq, S, Mgh,) † He gave him a gift: (Aq, A, Mgh, Mgh:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.) — [Hence also,] زَبَدَتْهُ ضَرْبَةً, or رَمْيَةً, † I struck him a blow, or shot or cast at him a missile, hastily, or quickly; as though feeding him with a piece of fresh butter. (A, TA.) — زَبَدَتْ سَقَاتَهَا, (S, A,) or زَبَدَ السَّقَاةَ, (K,) inf. n. as above, (A,) She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — And زَبَدْتُ السَّوِيْقَ [app. I put, or added, fresh butter to the meal of parched barley, like as one says الطَّعَامَ سَهْنَتُ]

and أَزْبَدْتُ الْحَبْرَ &c.], aor. أَزْبَدَهُ, (A, TA,) with kesr; (A;) and تَزَبَّدْتُ السَّوِيْقَ. (TA.) [Both these phrases are mentioned together, as though to indicate that both signify the same: but IbrD thinks that the latter means I swallowed the سَوِيْقَ like as one swallows fresh butter: in my copy of the A, it is written تَزَبَّدْتُ السَّوِيْقَ, which is evidently wrong: perhaps the right reading is تَزَبَّدْتُ السَّوِيْقَ; and the verb in this phrase, quasi-pass. of that in the former phrase.]

2. زَبَدَ شِدْقَهُ, (S, K,) inf. n. تَزَبُّدٌ, (K;) and تَزَبَّدَ; both signify the same [i.e. The side of his mouth had froth, or foam, appearing upon it; like تَزَبَّبَ and تَزَبَّبَ]: (S, K;) and تَزَبَّدَ said of a man, [like تَزَبَّبَ], He being angry, froth, or foam, appeared upon each corner of his mouth. (TA.) See also 4, in two places. — زَبَدَتْ الْفُطُنَ, (A, L,) inf. n. as above, (S,) She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet], (S, L, A,) and prepared it well for spinning. (L.)

3. فُلَانٌ يُزَابِدُ فُلَانًا † Such a one speaks in like manner as does such a one. (A, TA.)

4. اِزْبَادٌ, (S, A, Mgh, K,) inf. n. (Mgh,) said of wine, or beverage, (S,) or of the sea, (A, Mgh, K,) &c., (Mgh,) or of the sea when in a state of commotion, (S, A,) and of a cooking-pot, and of the mouth of a braying camel, (A,) [&c., see زَبَدَ] It frothed, or foamed, or cast forth froth or foam: (S, A, Mgh, K;) and [in like manner] † تَزَبَّدَ, inf. n. تَزَبُّدٌ, said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) — [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) † It blossomed; (S, K, TA;) i.e. (TA) it put forth a white produce like the froth, or foam, upon water. (A, TA.) And, said of the قِتَاد [or tragacantha], † It put forth its leaf (خَوْصَةٌ), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also † زَبَدَ. (L.) — Also † It became intensely white. (A, TA.)

5: see 1: — and see also 2, in two places. — † He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تَزَبَّدَ. (TA.) — [Hence,] تَزَبَّدَ الْيَمِينَ † He took the oath hastily; was hasty in taking it. (AA, S, K.) It is said in a prov., † تَزَبَّدَهَا حَدَّاءٌ † He swallowed it [i.e. took it, namely, an oath, hastily,] like as one swallows butter. (TA in art. حَذَّاءُ.)

زَبْدٌ [originally an inf. n.,] † A gift. (S, A, Mgh, Mgh.) So in the saying (S, TA) of Mo-hammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ زَبْدَ الْمُشْرِكِينَ † [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, نَهَى عَنْ زَبْدِ الْمُشْرِكِينَ † (A, Mgh, Mgh) i.e. [He (Mo-hammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Mgh.)

زَبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Mgh) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed حَبَابٌ, not زَبْدٌ; (Mgh;) the زَبْدُ of سَمَنٌ before it is clarified over the fire; (L;) [i.e. butter before it is clarified over the fire;] the زَبْدُ [in the CK, erroneously, زَبْدُ] of milk; (S, K;) what is extracted from milk; (M;) and زَبْدٌ signifies the same as زَبْدٌ: (K;) † زَبْدَةٌ is a more particular term, (S, M, L, Mgh,) meaning a piece, bit, portion, or somewhat, of زَبْدٌ: (L;) and زَبْدُ اللَّبَنِ signifies also the froth (رَغْوَةٌ) of milk [if this be not a mistake occasioned by finding الزَّبْدُ expl. as meaning زَبْدُ اللَّبَنِ instead of زَبْدُ اللَّبَنِ]. (L.) — قَدْ صَرَحَ الْحَضُّ عَنِ الزَّبْدِ [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And اِرْتَجَنَتِ الزَّبْدَةُ † is another prov. [expl. in art. رَجَنَ]. (L.) — † زَبْدَةٌ has for its pl. زَبْدٌ, which is metonymically applied to † The choice, or best, portions, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) — [And it also means † An issue, or event: (see an ex. voce مَخْصَصٌ:) generally, such as is relishable, or pleasing. Hence, app.,] one says, † كَانَ لِقَاؤُكَ زَبْدَةً † [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.)

زَبْدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Mgh,) &c., like رَغْوَةٌ [in signification]; (Mgh;) and of a cooking-pot; (A;) and of a camel, (S,) [i.e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) † زَبْدَةٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبْدٌ is اِزْبَادٌ. (A, TA.) — † تَخْرَمُ زَبْدَةً: see 5 in art. خَرَمَ, in two places.

زَبْدَةٌ: see زَبْدٌ, in four places.

زَبْدَةٌ: see زَبْدٌ.

زَبْدِيّ [Butyraceous: a rel. n. from زَبْدٌ]. See خَشْخَاشٌ.

زَبَادٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El-Karúsee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which † زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) this animal is the cat, (K,) i.e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more

to blackness: it is brought from India and Abyssinia: (TA:) the perfume above mentioned is a fluid, or matter, exuded, (رَشَحَ), thus in the TA and in my MS. copy of the K, but in the CK وَسَخَ [i. e. dirt,] resembling black viscous dirt, (TA,) which collects beneath the animal's tail, upon the anus (المَخْرَجَ), (K,) and in the inner sides of the thighs also, as says Ed-Demameenee: (TA:) [see also زَهْرَ:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشَحَ, or وَسَخَ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] ذِرْهَمَ. (TA. [Other accounts of this perfume, which are less correct, I omit.]) = See also زَبَادٌ.

زَبَادٌ, like غُرَابٌ [in measure], Fresh butter (زَبَدٌ) that has become bad, or spoiled, in the churning: or, as some say, thin milk. (TA voce اِخْتَلَطَ, q. v.) [See also اللَّبَنَ below.]

زَبَادَةٌ: see زَبَادٌ.

زَبَادُ اللَّبَنِ [The watery part of milk;] that [part] in which is no good, of milk. (S, K. [See also زَبَادٌ.]) It is said in a prov., اِخْتَلَطَ الخَائِرُ (S) [The thick milk became mixed with the thin watery part: or] † the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — See also زَبَدٌ = زَبَادٌ and زَبَادَى A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp such as is called] سَفَقَةٌ: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHn says that it has small, contracted, dust-coloured leaves, like those of the مَرْزَنْجُوش, and its branches, or twigs, spread out: and he adds, AZ says that the زَبَاد, as also زَبَادَى, the latter like نَحَابٌ [in measure], is of the [kind of] plants called اُخْرَارٌ [pl. of خُرٌّ, q. v.]: (TA:) [some say that it is the psyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.]

زَبَادَى: see the next preceding paragraph.

زَابِدٌ Possessing, or a possessor of, زَبَدٌ [or fresh butter]; (L:) as also مُزَبَّدٌ. (K.)

بَحْرٌ مُزَبَّدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — [Hence,] أَبْيَضٌ مُزَبَّدٌ † Intensely white. (A, TA.)

زَابِدٌ: see مُزَبَّدٌ.

## زبر

1. زَبَرَ البِئْرَ, (A, TA,) [aor. ʔ, and perhaps ʔ also,] inf. n. زَبْرٌ, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — زَبَرٌ also signifies The disposing a building, or

construction, one part upon another; (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.) — And زَبَرَهُ بِالْحِجَارَةِ, (TA,) inf. n. زَبْرٌ, (K,) He threw stones at him; or pelted him with stones. (K, TA.) — And [hence, perhaps, or] from زَبَرٌ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (S, A, Mgh, Msh, K,) aor. ʔ (S, Mgh, Msh, K) and ʔ, (Ks, K,) inf. n. as above, (S, Mgh, Msh, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Msh, K:) he prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art. هزبر.) You say, زَبَرَهُ عَنِ الْأَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.) And زَبَرَ السَّائِلَ He chid and repelled the beggar with rough speech. (TA.) = زَبَرَ, (S, A, Msh, K,) aor. ʔ and ʔ, (S, K,) inf. n. as above, He wrote (S, A, Msh, K) a writing, or book: (A, Msh:) or he wrote it firmly, skilfully, or well: (TA:) and he inscribed, or engraved, upon stones: (Az, TA:) and زَبَرْتُهُ, also, is syn. with كَتَبْتُهُ, like زَبَرَ, (S, K,) and خَطَّ: As says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزْبِرَتِي, meaning [i. e. I know my writing, or handwriting]: (S:) and Fr says, It is either an inf. n. of زَبَرَ, meaning he wrote, though I know not the verb with teshdeed, or it is a simple subst. like تَوْدِيَةٌ: (TA:) thus زَبَرٌ is syn. with ذَبَرٌ: (A'Obeyd, T and S in art. ذبر:) [and so, perhaps, is ذَبَرٌ with زَبَرٌ.] — And زَبَرْتُهُ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like ذَبَرْتُهُ [q. v.]. (As, TA.) — زَبَرٌ is also syn. with كَلَامٌ [as meaning The act of speaking, or speech as a subst.]: (K:) [SM says,] thus it is found in all the copies: but [heads] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِي بِزَبَرٍ, meaning I asked him, and he spoke not to me a speech, or sentence] = Accord. to the K, زَبَرٌ is also syn. with صَبَرٌ [meaning The being patient, or patience]: one says, مَا لَهُ زَبَرٌ وَلَا صَبَرٌ: ISd says, This is mentioned by IAAr; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبَرٌ below.]) [Or, as syn. with صَبَرٌ, it may be an inf. n.: for, accord. to the TK, one says, لَمْ يَزْبِرْ عَلَيْهِ, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] = زَبَرٌ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.)

2: see 1, in two places.

4. اَزْبَرَ He (a man, TA) was, or became, large in body. (K.) — And He was, or became, courageous, brave, or strong-hearted. (K.) = اَزْبَرْتُهُ, inf. n. اِزْبَارٌ, I rendered him (a ram) bulky. (Lth, TA.)

5. تَزَبَّرَ He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.])

Q. Q. 1. زَابِرٌ (S, A, K) and زَوْبَرٌ (K) [and app. زَبِيرٌ (see مَزَابِرٌ)], said of a garment, or piece of cloth, (S, A, K,) Its زَبِيرٌ [or nap] came forth; (S, K;\*) it had زَبِيرٌ. (TA.) = Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زَبِيرٌ [or nap] come forth. (K.) [This verb and other similar words with hemzeh next after the z are mentioned in the K in a separate art. before art. زبر.]

Q. Q. 4. اِزْبَارٌ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — It (hair) bristled up. (S, A, K.) — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrār Ibn-Munkid El-Handhalee says, (S, TA,) describing a horse, (TA.)

فَبَوَّ وَرَدَ اللَّوْنُ فِي أَزْبَارِهِ  
وَكَمِيتُ اللَّوْنِ مَا لَمْ يَزْبُرْ

[And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — Also He (a cat) had abundance of hair. (TA.) — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA.)

زَبَرٌ Stones. (K.) — [The stone casing of the interior of a well: see جُولُ. — And hence,] † Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جُولُ]. (S.) One says, مَا لَهُ زَبَرٌ † He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And لَهُ زَبَرٌ وَجُولٌ: and مَا قَوَّ: see الجُولُ مِنْهُ وَصَلَبَ مَا تَحْتَ الزَّبَرِ مِنَ الْجُولِ: see جُولُ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, لَيْسَ لَهَا زَبَرٌ † [It has not steadiness]. (TA.) = See also زَبَرٌ.

زَبَرٌ [A thing] written; as also زَبِيرٌ (K:) [or] a writing, or book; (S;) as also زَبِيرٌ, of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (S, Msh, K,) like رَسُولٌ: (Msh, TA:) زَبِيرٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA:) زَبِيرُ الدَّيْنِ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Msh, K:) and also, and زَبِيرُ السُّورِ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زَبِيرٌ is زَبِيرٌ; (S, K;) and the pl. of زَبِيرٌ is زَبِيرٌ. (S, Msh, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ آلِ إِبْرَاهِيمَ, meaning And we have written in the book sent down to David, after the تَوْرَةَ [or Book of the Law revealed to Moses]: (Abou-Hureyreh, TA:) Sa'eed Ibn-Jubeyr read

الزُّبُر [pl. of الزُّبْر] and said that it means *the Book of the Law revealed to Moses* (التَّوْرَة) and *the Gospel and the Kur-án [together]*; and that *الذكر* means what is in heaven: (TA:) and some also read زُبُورًا in the Kur iv. 161 and xvii. 57. (S, TA.)

زُبْر, syn. with زُبُور &c.: see زُبْر.

زُبْرَة A piece of iron: (S, Mgh, K:) or a big piece of iron: (TA:) pl. زُبُر (S, Mgh, K) and زُبُر. (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْزُجًا مِنْ زُبُرٍ, (S, TA,) and زُبُرًا; (TA:) meaning قِطْعًا (S, TA,) in both cases; (Fr;) [i. e., *But they have become divided, in their state, among themselves, into parties:*] or he who reads زُبُرًا makes it pl. of زُبُور, not of زُبْرَة: for the measure فَعْلَة does not assume the measure فَعْل in the pl.; and the meaning is, *they have made their religion [to be founded upon] various books:* and زُبْر is pl. of زُبْرَة: or it may be also pl. of زُبُور, and originally زُبْر, being changed therefrom, like as some of the Arabs are related to have said جَدَدٌ for the pl. of جَدِيدٌ, which is originally and regularly جَدَدٌ; after the same manner as when one says رُكَبَاتٌ for رُكَبَاتٌ, and غُرَفَاتٌ for غُرَفَاتٌ: and this opinion is strengthened by AA's allowing the reading زُبُرًا and زُبُرًا and زُبُرًا being a contraction of زُبُرًا, like as عُنُقٌ is of عُنُقٌ. (IB, TA.) — The anvil (K) of a blacksmith. (TA.) = The upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. كَاهِلٌ: (K:) or the place of the كَاهِل: (S:) or a certain thing rising from the كَاهِل: (TA:) pl. in this sense, أَزْبَارٌ; or this is a pl. pl., as though it were pl. of زُبْر, and this were pl. of زُبْرَة in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زُبْرَتَهُ *He strengthened his كَاهِل and his back for the affair.* (TA.) — Also, hence, (S,) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in art. لَيْد:) [the mane of a lion:] the collection of hair (Lth, A, K) between the shoulder-blades of the lion &c., (K,) or upon the place of the كَاهِل [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) — And [hence,] الزُّبْرَة † A certain asterism; (K;) two bright stars [δ and θ], (S, K,) in the كَاهِل [or part of the back next the neck], (K,) or which are the كَاهِلَانِ (S,) of Leo; (S, K;) one [namely the Eleventh] of the Mansions of the Moon: (S, K:) [also called الْخَرَاتَانِ: see this word: and see الْقَمَر in art. نَزَل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.] — Also The breast, or what projects of its upper part, (syn. صُدْرَة,) of any beast. (TA.)

زُبْر, applied to a lion, (S, TA,) and to a man, (TA,) Strong; (AA, S, K, TA;) as also زُبْرٌ. (K.)

زُبُور: see زُبْر, in four places; and see زُبْرَة, in two places.

زُبِير: see زُبْر. = Applied to a ram, Bulky: (Lth, TA:) or large in the زُبْرَة [q. v.]: or compact. (TA.) — Applied to a man, Strong: and also acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent. (TA.) = Also A calamity, or misfortune; (Fr, K;) and so زُبُورٌ, (Mohammad Ibn-Habeb, TA,) which has been said to have this meaning in a verse of Ibn-Almar cited below voce زُبِير. (TA.) = And Black mud; or black fetid mud. (Sgh, K.)

زَابِرٌ } see the next paragraph.  
زُبِيرٌ }  
زُبُورٌ }

زُبِير (S, and K in art. زَابِر, in the CK [erroneously] written زُبِير,) and زُبِير, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, TA,) and زُبِيرٌ and زُبِيرٌ and زُبِيرٌ (K in arts. زَابِر and زُبِير,) as also زُبِيرٌ or زُبِيرٌ (as in two different copies of the K in art. زَغِير) or زُبِيرٌ (as in another copy of the K and in the O and TA in the same art.) and زُبِيرٌ (accord. to a copy of the K in that art.) or زُبِيرٌ, (O and TA in that art, and so accord. to one copy of the K,) [The nap, or villous substance, upon the surface of a garment, or piece of cloth;] what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] خَزَرٌ; (S, TA;) the زُبِير of [the kind of cloth called] خَزَرٌ, and of a قِطِيفَة, and of any garment, or piece of cloth; (Lth, TA;) the زَغِير of a garment, or piece of cloth; (AZ, TA;) or what appears of the دَرَز [q. v., here meaning nap, or villous substance,] of a garment, or piece of cloth. (IJ, K.) [Hence] one says, ذَهَبَتِ الْأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زُبِيرَهُ [lit. Days took away its freshness, and shook off its nap]; meaning its age became old. (A, TA.) And أَخَذَهُ بِزُبِيرِهِ (S, A, K) and زَابِرِهِ (S, K) and زُبِيرِهِ (K,) as also زَغِيرِهِ (S, and K\* in art. زَغِير,) and زُبُورِهِ, incorrectly written in the K زُبُورِهِ, (TA,) † He took it altogether, (S, A, K,) leaving nothing of it. (S.) Ibn-Almar says,

وَأِنْ قَالَ عَاوٍ مِنْ مَعَدٍّ قَصِيدَةً  
بِهَا جَرَبٌ عَدَّتْ عَلَى بِزُبِيرِهَا

i. e. † [And if a howler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether, (S, L,) when I have not been the author of it: (L:) the last word, accord. to Abou-Alee [El-Farisee], being imperfectly decl. because made a proper name for the قَصِيدَة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name

for a bitch (كَلْبَة [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ عَاوٍ مِنْ تَوَخٍّ: in the TA, the former reading is given, except that عَاوٍ is put in the place of عَاوٍ.])

One says also, رَجَعَ بِزُبِيرِهِ † He returned disappointed, or unsuccessful; (TA;) without having obtained anything; (K, TA;) and without having accomplished his want. (TA.)

زُبُور: see زُبِير: = and see also زُبِير, in four places.

زُبِير: see زُبِير.

زُبِيرِي: }  
زُبِيرٌ: } see art. زُبِير.  
زُبُورٌ: }

زُبِير: أَخَذَهُ بِزُبِيرِهِ: see زُبِير.

زُبْرَانِي (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مُزْبِرٌ, which is a mistake, TA) Large in the زُبْرَة [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مَرْزَبَانِي: the 'em. of the former is زُبْرَانِي. (TA.) — Also the former, Annoying, or hurting. (Sgh, K.) — قَدْ هَاجَتْ زُبْرَانِي [Zebrà has become excited], (S,) or هَاجَتْ زُبْرَانِي *His anger has become excited,* is said of any man when this has been the case: (TA:) [it is said that] Zebrà was a clamorous and foul-tongued slave-girl of El-Ahnaf Ibn-Kays; and when she was angry, he used to say, قَدْ هَاجَتْ زُبْرَانِي: and it became a proverb. (S, TA.)

زُبْرَة: see 1.

مُزْبِرٌ A writing-reed; (S, A, K, TA;) a reed with which one writes. (TA.)

مُزْبِرَة: see art. زُبِير.

أُزْبِر: see زُبِير.

بُشْرٌ مُزْبُورَةٌ A well cased, or walled internally, with stones. (S.) — See also زُبْر.

مُزْبِيرٌ and مُزْبِيرٌ (S, K) and مُزْبِيرٌ and مُزْبِيرٌ, (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, having nap (زُبِير) upon it: (S, K:) [or the second and fifth and sixth, having its nap made to come forth:] or the first is applied to a man [as meaning making to have its nap come forth; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.)

مُزْبِير: }  
مُزْبِير: } see the next preceding paragraph.

## زبرج

Q. 1. زَبْرَجٌ *He embellished, beautified, adorned, or decorated, a thing.* (TA.)

زَبْرَجٌ *Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like: (S, TA:) embellishment, ornament, or decoration, of weapons: (TA:) and anything beautiful. (Th, TA.) [Hence,] زَبْرَجُ الدُّنْيَا The vanities and finery of the present world or state of existence. (TA, from a trad. of 'Alee.) — Also Gold: (S, K:) so some say. (S.) — And Thin clouds, in which is a redness: (Fr, S, K:) or clouds spotted in the surface with blackness and redness: or light clouds which the wind sweeps away, or disperses: or red clouds: but AZ says that the first of these is the correct signification: and clouds spotted like the leopard, seeming to be such as will give rain: and thin clouds, in which is no water. (TA.)*

مُزَبَّرَجٌ *Embellished, adorned, or decorated: applied as an epithet to زَبْرَجٌ [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K.) You say also سَحَابٌ مُزَبَّرَجٌ [app. meaning Variegated clouds]. (TA.)*

## زبرجد

زَبْرَجْدٌ [The chrysolite; a certain green diaphanous gem;] a well-known gem; (S, Mgh, K;) as also زَبْرَدَجٌ (TA;) i. q. زَمْرَدٌ (S and K in art. زمرد); or said to be so; (Mgh;) [but this appears to be a mistake;] or it is a kind of زمرد (TA:) the mine in which it receives its being is in the mine of the زمرد, with which it is found; but it is very rare, more so than the زمرد: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof. (Et-Teyfashsee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.)

## زبردج

زَبْرَدَجٌ: see the next preceding art.

## زبع

الزُّبُعَةُ The name of a certain devil; (Lth, K;) to which some add, insolent and audacious in pride and rebellion: (TA:) or a certain chief of the jinn, or genii: (S, K:) said to be one of those, nine or seven in number, spoken of in the Kur-án [xvi. 8], as listening to the Kur-án. (TA.) — And hence, زُبُعَةٌ (S, K,) and (K,) or as some say, (S, TA,) أُمُّ زُبُعَةٍ (S, and so in some copies of the K,) or أُمُّ زُبُعَةٍ (as in other copies of the K,) and (K,) as the children of the Arabs of the desert call it, (Lth,) أُمُّو زُبُعَةٍ, or أُمُّو زُبُعَةٍ (accord. to different copies of the K,) i. q. إِعْصَارٌ;

(Lth, S, K;) i. e. A whirlwind of dust [or sand] rising into the sky; (TA;) a wind that raises the dust [or sand] and rises towards the sky as though it were a pillar: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زُبُعَة is a devil, insolent and audacious in pride and rebellion. (K.) — زَوَاعٍ [is the pl., and also] signifies Calamities, or misfortunes. (TA.)

## زبق

1. زَبَقَ (IF, S, Mgh, K,) aor. َ (A'Obeid, S, K) and َ (K,) inf. n. زَبَقٌ (TA,) *He plucked out* (IF, S, Mgh, K) his hair, (IF, S,) or the hair, (Mgh,) or his beard. (K.) — زَبَقَتْ بَوَلَدَهَا *She (a woman) cast forth her child.* (Ibn-Buzurj, TA.) — Also, (K,) inf. n. as above, (TA,) *He mixed a thing with* (ب) another thing. (K.) — *He made a man to enter into* (فِي) a thing, and a house, or tent, or chamber. (IKh, TA.) — *He confined a man* (أَسَ, A'Obeid, IF, K) in a prison. (TA.) — *He straitened a man.* (TA.) — *He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord; like* رَبَقَ بِحَبْلٍ. (IKh, TA.) — Also *He broke a thing.* (TA.) — And *He opened a lock.* (TA.)

2. زَبَقَ, inf. n. تَزْبِيقٌ: see its syn. زَابَقَ, in art. زابق.

5. تَزَبَّقَ *He ornamented, or adorned, himself; like* تَزَلَّقَ. (Abou-Turab, TA in art. زلق.)

7. انزَبَقَ *He entered* (IKh, IF, S, K) into a house, or tent, or chamber; (IKh, IF, K;) and *he entered into it and concealed himself:* (TA:) [quasi-pass. of زَبَقَ, or] formed by transposition from انزَلَقَ. (S, TA.) And [simply] *He hid, or concealed, himself.* (TA.) — And انزَبَقَ فِي الْحَبَانَةِ *He became caught, or entangled, in the snare.* (Lh, TA.)

مَا أَغْنَى زَبَقَهُ *He, or it, did not stand, or serve, instead of anything.* (TA.)

زَبَقَانَةٌ *A man very evil, bad, unjust, mischievous, or corrupt: and a woman narrow in disposition.* (Ibn-'Abbád, TA.)

زَبَقَةٌ زَبَقَةٌ (K, TA, in the CK) *A beard plucked out; as also* مُزَبَّقَةٌ. (K.)

زَبَقٌ, mentioned in the S and Mgh in this art., and said in the latter to be of the measure فَعْلَل: see art. زَبَقَ.

زَابَقَ: see زَبَقَ, in art. زابق.

زَابِقَةٌ *An angle of a house: or the like of a دَغْل [q. v.] in a house (K, TA) or building, (TA,) in which are turning [or zigzag] angles: (K, TA:) so says Lth. (TA.)*

أَزْبَقَ *One who plucks out the hair of his beard, because of his foolishness, or stupidity.* (El-Wezeer Ibn-El-Maghribi, TA.)

زَابَقَ: see مُزَابَقٌ, in art. زابق.

زَبَقَةٌ: see لَحِيَّةٌ مُزَبَّقَةٌ.

زَابَقَ: see مُزَابَقٌ, in art. زابق.

## زبل

1. زَبَلَ (S, Mgh, K,) aor. َ (Mgh,) or َ (K,) inf. n. زَبُولٌ and زَبَلٌ (Mgh,) *He dunged, or manured, (S, K,) land, (S,) or seed-produce; (K;) he put land into a good state for sowing, with زَبَلٌ and the like. (Mgh.) [In a copy of the M, in art. سَمِد, this verb is written زَبَلٌ, which I believe to be post-classical.] — And زَبَلَ, inf. n. زَبَلٌ; and زَبَلَ; *He bore, carried, or took up and carried, a thing; as also* زَمَلَ and ازدمل. (TA.) You say, فَلَانٌ شَدِيدُ الزَّبَلِ لِلْقَرْبَةِ *Such a one is strong to bear, or carry, or take up and carry, the water-skin.* (TA.) — And *It (a place, or ground,) held, or retained, water.* (TA.)*

2. زَبَلَ: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.]

8. ازدمل: see the first paragraph.

زَبَلٌ (S, Mgh, Mgh, K) and زَبِلٌ (K) i. q. سَوَجِنٌ (S) or سَوَجِنٌ (Mgh, K, TA) [Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]; and the like thereof. (TA.) — And the former, i. q. حَقِيَّةٌ [i. e. A bag, or receptacle, in which a man puts his travelling-provisions; and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.)

زُبْلَةٌ *A morsel, gobbet, or mouthful.* (IAqr, K.)

زَبْلَةٌ: see زَبَالٌ, in two places.

زُبَالٌ: see the next paragraph.

زَبَالٌ *A thing that the ant will carry in its mouth: (S, K, TA: [in some of the copies of the K, in the place of الزُّبْلَةُ is put الزُّبْلَةُ, which, as is said in the TA, is a mistake:]) or as much as the gnat will carry. (TA in art. رَزَا.) Hence the saying, مَا أَصَابَ مِنْ فُلَانٍ زَبَالًا and مَا رَزَاتَهُ زَبْلَةٌ *He obtained not from such a one anything.* (IDrd, K, TA.) And مَا رَزَاتَهُ زَبَالًا *I did not take from him, or it, anything: (S:) and* مَا رَزَاتَهُ زَبْلَةٌ means the same: (K:) and in like manner, مَا أَغْنَى عَنْهُ زَبْلَةٌ [He, or it, did not stand him in stead of anything; or profit him at all]. (TA.) Hence also a saying of Ibn-Mukhlil cited in art. رَزَا, conj. 8. (S, TA.) [See also زَبَالَةٌ.]*

زَبِيلٌ (S, Mgh, K) and زَبِيلٌ (S, K) and زَبِيلٌ (S, Mgh, K) and زَبِيلٌ (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) *A [basket of palm-leaves, such as is called] مَكْتَل, (Mgh,) or قَفَّة: or a جَرَاب: or a وَعَاء, (K, TA,) in which things are carried: (TA:) a thing well known: (S:) pl. (of the first, Mgh) زَبَالٌ (Mgh, K) and زَبَالَانٌ (K,) and (of the third, Mgh)*



عِنْدَهُ زَبْلٌ مِنْ تَمَرٍ. (Msb, TA.) One says, زَبْلٌ مِنْ تَمَرٍ [With him are palm-leaf-baskets of dates]. (TA.) = For the first, see also زَبْلٌ.

زَبْلَةٌ Sweepings. (Msb in art. كَسَسَ.) — [And hence, Anything; like زَبَالٌ and زَبْلَةٌ.] One says, زَبْلَةٌ (S,) or زَبْلٌ (K,) and زَبْلَةٌ (TA,) i.e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.)

زَبْلٌ A collector of زَبْلٌ: (Msb:) one whose occupation is to carry زَبْلٌ. (TA.) [In the present day it means A scavenger, or dustman.]

زَبْلٌ: see زَبْلٌ.

زَابِلٌ and زَابِلٌ (S, K) and زَابِلٌ and زَابِلٌ, but mostly without ز, (K,) [applied to a man,] Short. (S, K.)

زَابِلٌ A calamity, or misfortune: (Ibn-'Abbād, K:) pl. زَابِلٌ. (TA.)

زَابِلٌ and زَابِلٌ, and the pl. زَابِلٌ: see زَابِلٌ, in four places.

زَابِلَةٌ (S, Mgh, Msb, K) and زَابِلَةٌ (S, Msb, K) A place of زَبْلٌ: (S, Mgh, Msb, K:) a place where زَبْلٌ is thrown down: (M, K:) pl. زَابِلٌ. (TA.)

## زبن

1. زَبَنَهُ (Msb, TA,) and زَبَنَ بِهِ (TA,) aor. زَبَنَ, (Msb, TA,) inf. n. زَبْنٌ, (S, M, Mgh, Msb, K,) He pushed it, or thrust it; or pushed it, or thrust it, away; (S, \* Mgh, \* Msb, K, \* TA;) namely, a thing: (Msb, TA:) or a thing from another thing. (M, \* TA.) You say of a she-camel, تَزَبَنُ حَالِبَهَا She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Msb, TA.) And زَبَنَتْ بِفُتَيْتَاتِ رِجْلَيْهَا (S,) or زَبَنَتْ (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: زَبْنٌ being [generally] with the stifle-joints; and رَكْضٌ, with the hind leg; and خَبْطٌ, with the fore leg. (S, TA.) And تَزَبَنُ وَلَدَهَا عَنْ ضَرْعِهَا بِرِجْلَيْهَا She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And زَبَنَهُمْ He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (حَرْبٌ) one says, تَزَبَنُ النَّاسُ, meaning † It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) — And زَبَنَتْ عَنْهُ هَدْيَتَكَ وَمَعْرُوفَكَ, inf. n. as above, † Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, † thou hast withdrawn, and withheld, from us thy present &c. (TA.) — زَبْنٌ also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence † الزَّبَانَةُ (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when

he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.)

3. دَافَعَهُ (K,) inf. n. مَزَابَنَةٌ (TA,) i. q. دَافَعَهُ [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — مَزَابَنَةٌ signifies [also] The selling dates (S, Mgh, Msb, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Msb, K) by measure; (Mgh, Msb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from الزَّبْنُ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Málík, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, (يَبِيعُ مُغَابَنَةً) in a kind in which endamaging, or overreaching, is not allowable; (K:) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.)

4. اَزْبَنُوا بِيَوْتَهُمْ They removed their tents from the road, or way. (TA.)

5: see 10, in two places.

6. تَدَافَعُوا i. q. تَزَابَنُوا [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.)

7. اَنْزَبَنُوا They removed, withdrew, or retired to a distance. (K.)

10. اسْتَزَبَنَهُ He made him a زَبُونٌ; [i. e. treated him as such,] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also † تَزَبَنَهُ: (Mgh:) or تَزَبَنَهُ and † تَزَبَنَهُ are like اسْتَغْبَاهُ and تَغْبِيهِ [both app. meaning he esteemed him غَبِيْنٌ, i. e. weak in judgment, and therefore liable to be endamaged, or overreached, defrauded, or deceived; like as اسْتَضْعَفَهُ and تَضْعَفَهُ both signify “he esteemed him ضَعِيفٌ, i. e. weak”]; or like اسْتَفْبَاهُ and تَغْبَاهُ [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.)

زَبْنٌ A tent, or house, (بَيْتٌ) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — See also زَبْنٌ. — مَقَامُ زَبْنٍ A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — [In one place in the CK, الزَّبْنُ is erroneously put for الزَّبْنُ.]

زَبْنٌ: see زَبْنٌ. = Also A want, or thing

wanted: you say, قَدْ أَخَذَ زَبْنَهُ مِنَ الْمَالِ, i. e. [He has taken] what he wanted [of the property], (K,) and مِنَ الطَّعَامِ [of the food]. (TA.)

زَبْنٌ A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., † زَبْنٌ and † زَبْنٌ: for] you say, حَلَّ زَبْنًا مِنْ قَوْمِهِ, with fet-h, [as well as زَبْنًا, with two fet-hahs,] and زَبْنًا, with kesr, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) = Also A piece of cloth [shaped] after the fashion of the tent (عَلَى تَقْطِيعِ الْبَيْتِ), like the حَجَلَةٌ [a kind of curtained canopy prepared for a bride]. (K.)

زَبْنٌ (K, TA,) like كَتَفٌ (TA, [الزَّبْنُ in the CK being a mistranscription for الزَّبْنُ]) Vehement in pushing, or thrusting; and so † زَبْنٌ. (K, \* TA.)

زَبْنِيَّةٌ } see زَبَانِيَّةٌ.  
زَبْنِيَّةٌ }

زَبْنٌ: see زَبْنٌ.

زَبْنَةٌ The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called زَبْنَتَاهَا (K, TA) because she pushes, or thrusts, with them. (TA.)

زَبُونٌ One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.] a thing. (Msb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Msb, K,) or that kicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Msb, K, \*) with her hind leg (Msb) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says حَرْبُ زَبُونٍ (S, A, Msb, K) meaning † A difficult, or stubborn, war or battle; likened to the she-camel termed زَبُونٌ: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Msb.) — As meaning غَبِيٌّ [i. e. † Unintelligent, or having little intelligence], and حَرِيفٌ [syn. with مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of † a dealer with others in buying and selling, a meaning which مُعَامِلٌ often has, though, as I have shown in art. حَرْف, I do not know any authority for assigning this meaning to حَرِيف], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, حَرِيف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies † a simpleton, or fool, who is endamaged, or defrauded, (يُغْبَنُ,) much;

by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also *a purchaser*; because he pushes away another from the thing that is sold; [or because he is often *duped*]; and in this sense, [a sense in which it is commonly now used, or as meaning *a customer*, and also *a dupe*,] it is a post-classical word, not of the language of the people of the desert. (Mgh.) [The pl. now commonly used is *زُبَانِيْن*, and some say *الزُبُونَات*.] It is said in a post-classical prov., *الزُبُونُ يَفْرَحُ بِلَا شَيْءٍ* [which I would render *† The dupe rejoices without anything, or at nothing*]: (Meyd:) or *الزُبُونُ يَفْرَحُ بِأَدْنَى شَيْءٍ*, meaning [*† The dupe rejoices at the least, or the meanest, thing*: or] *الْمُعَامِلُ* (the dealer), or *الْمُشْتَرِي* (the purchaser), as the word signifies in the dial. the people of El-Baṣrah. (Har p. 76, q. v.) [The editors of the sec. ed. of De Sacy's Har, to which reference is here made, say, (Notes, p. 90), "Nous pensons que le mot الزبون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen ܙܒܢܐ 'vendre.'" (This verb is written in the Lex. of Gesenius ܙܒܢܐ.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186—190.] = Also *A well in which is a receding in its مَثَابَة* [or *place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.*; (see art. *ثَوْب*); as though its casing were pushed back in that part]. (K.) = And [*An inner vest*; so in the present day; pl. *أَزْبَنَة*]; *a thing that is cut so as to fit the body, and worn*. (TA.)

*زُبَانِي* is the sing. of which *زُبَانِيَان* is the dual. (Mz, 40th نوع.) *زُبَانِي الْعَقْرَبِ* signifies *The horn [or claw] of the scorpion*: (Mgh:) its two horns [or claws] are called *زُبَانِيَا الْعَقْرَبِ*; (S, K;) because it pushes with them. (TA.) — And *الزُبَانِيَان*, (Ibn-Kunāsah, S, Kzw,) or *زُبَانِيَا الْعَقْرَبِ*, (K,) [the former the more common,] *† The two horns [or claws] of Scorpio*; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra]; (Kzw;) *two stars, widely separated*, (Ibn-Kunāsah, Kzw,) [that rise] before *الإكْلِيل* [q. v.]; (Ibn-Kunāsah;) *between which (Ibn-Kunāsah, Kzw) is the measure of a spear (رُمْح) [q. v.], more than the stature of a man, (Ibn-Kunāsah,) [or,] in appearance, the measure of five cubits*: (Kzw:) *two bright stars, (S, K,) in, or upon, (K,) the two horns [or claws] of Scorpio*: (S, K:) [*α and γ of Libra*, accord. to those who make *التَّوْء* to mean "the auroral setting"; and perhaps the same, or *α and β of Libra*, accord. to those who make *التَّوْء* to mean "the auroral rising:"] *one of the Mansions of the Moon*, (S, Kzw,) namely, *the Sixteenth Mansion*. (Kzw. [See *مَنَازِلُ الْقَمَرِ*, in art. *نَزَل*].) The saying

\* عَضَّ بِأَطْرَافِ الزُّبَانِي نَمْرَةً \*  
[lit. *His moon bit the extremities of the claw of*

*Scorpio*], cited by IḤar, is expl. as meaning "he is uncircumcised, except the part from which the *قَمَر* has contracted;" his *قَلْفَة* being likened to the *زُبَانِي* [and his *كَمَرَة* to the *قَمَر*]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the *زُبَانِي*, [i. e. enters Scorpio,] it is most intense cold. (TA.) = See also *زُبَانِيَة*.

*زُبَانٍ*: see the next paragraph.

*زُبَانِيَة* is a pl., of which the sing. is *زُبَانِيَة*, (Akh, Zj, S, K,) as some say, or *زُبَانٍ*, (Akh, S,) or *زُبَانِي*, like *سَكَارَى*, (TA,) or *زَابِنٍ*, (Akh, S,) or *زَبْنِي*, (Ks, K,) the pl. of this last being originally *زُبَانِيَة*, the *ة* [in *زُبَانِيَة*] being substituted for the [last] *ي*: (Bd in xvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to *زُبَانِيَة*], holding it to be a pl. having no sing., like *أَبَابِيل* and *عَبَادِيد*. (Akh, S.) With the Arabs [of the classical age] it signifies *The شُرَط* [app. in the earlier sense of the *braves of an army*, or in the later sense of the *armed attendants, officers, or soldiers, of the prefect of the police*]: (S:) this is the primary signification: (Bd in xvi. 18:) the sing. being *syn. with شُرْطِي*: and also signifying the *مَتَمَرِد* [i. e. *one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.*] of the jinn, or genii, and of mankind: (K:) and *i. q.* *شَدِيد* [i. e. *strong, &c.*]: (Seer, K:) each of these two significations [and the first also] being from the meaning of "pushing," or "thrusting." (TA.) — *الزُبَانِيَة* signifies also *Certain angels, [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto*; (Kāṭadeh, S, Mgh;\*) *the angels mentioned in the Qur [lxvi. 6] as غِلَظٌ شَدَادٌ*, (Zj,) i. e. *rough in speech or in disposition, strong in deeds or in make*. (Bd.)

*زُبَانٍ* is said by Freytag to signify a foot ("pes"), as on the authority of J; as though he had found it expl. by the word *رَجُل*: but this is a mistake: it is said in the S that *زُبَانٍ* is the name of a man (*إِسْمُ رَجُلٍ*).

*زَبِينٌ* One striving to suppress the urine and ordure: (K, TA: [the word, with the article *ال*, is expl. by *مُدَافِعُ الْأَخْبَتَيْنِ*: see 3 in art. *دَفَع*, and see also *أَخْبَتٌ*]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the *زَبِين*, with *ن* [in the place of the *ب*]: (TA:) or it means one withholding them against his will. (K.) — One says also, *مَا بَهَا زَبِينٌ*, meaning *There is not in it* [i. e. the house, *الدَّار*,] *any one*: so says Abou-Shubrumeh. (TA.)

*زُبُونَة* *Pride*; *syn. كِبَرٌ*. (S.) — And [hence,

probably,] *مَانِعٌ جَانِبَهُ* *i. q.* *رَجُلٌ ذُو زُبُونَةٍ* [app. meaning *A man who defends his honour, or reputation*: see *جَانِبٌ*]: (S, TA:) or *a man who defends what is behind his back (وَرَاءَ ظَهْرِهِ)*. (TA, and so in a copy of the S.) = Also, and *زُبُونَةٌ*, *The neck*; (IḤar, K;) as in the saying *خَذْ زُبُونَتَهُ بِقُرُونِهِ* [Take thou hold of his horns and his neck]: (IḤar, TA:) or *زُبُونَةٌ* may signify the *ear*; and the pl. *زُبُونَات*, the *head and neck* of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.)

*زُبُونَةٌ*: see the next preceding paragraph.

*زَابِنٌ*: see *زُبَانِيَة*, first sentence.

*أَكَمَة* *An [eminence such as is termed] زَابِنَة*, (K, TA,) *raised high (TA) in a valley that bends, or turns, from it*; (K, TA;) as though it pushed it, or thrust it, away. (TA.)

## زَبَى

1. *زَبَاهُ*, *nor. زَبِيَه*. (S, K,) *inf. n. زَبَى*, (S,) *i. q.* *حَمَلَهُ* [He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K;) namely, a thing; (S;) as also *أَزْدَبَاهُ*; thus accord. to the T and S and M; (TA; [accord. to one of my copies of the S, *i. q.* *احْتَمَلَهُ*, which is often *syn. with حَمَلَهُ*];) or *أَزْبَاهُ*; thus in the copies of the K: (TA:) or the first and *† last* signify *he bore upon his back a heavy burden*: (JM:) and hence the saying of Kaḥb, *بَذَلَكَ أَزْبِيَه* *†* [And I said to him a saying,] *disquieting, or disturbing, him*, (JM, TA,\*) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — Also, (K,) *aor. and inf. n. as above*, (TA,) *He drove, urged, or incited, him*; (K, TA;) and so *زَبَاهُ*, (K,) *inf. n. تَزْبِيَة*; (TA;) and *أَزْدَبَاهُ*. (K.) [And *i. q.* *دَعَاهُ*.] You say, *مَا زَبَاهُمْ إِلَى هَذَا* [What drew, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.?]. (JM, TA.) And *زَبَى* *زَبَى*, *inf. n. تَزْبِيَة*, *i. e. دَعَاهُ* [He drew, or caused, evil to him]. (TA.) And *زَبَى* *زَبَى*, *inf. n. تَزْبِيَة*, *I prepared [app. evil] for him*. (TA.) And *زَبَاهُ بِشَرٍّ*, (K, TA,) or *بِمَكْرُوهِ*, (TA,) *He smote him with evil*. (K, TA.)

2. *زَبَى*, *inf. n. تَزْبِيَة*, accord. to the K, *He spread flesh-meat upon a زَبِيَة* as meaning *a hill, or an elevated piece of ground, which the water did not overflow*: but accord. to ISd, *he threw flesh-meat into a زَبِيَة* as meaning *a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread*. (TA.) — See also 5. — And see 1, in three places.

4: see 1, in three places.

5. *تَزَبَى زَبِيَة* *He made a pitfall for a lion* (S, Mgh, K) or *a wolf*; (Mgh;) as also *زَبَاهَا*, *inf. n. تَزْبِيَة*. (K.) A *rājiz* says,

\* وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا

\* كَالَّذِ تَرَىٰ فِي زِينَةِ قَاصِطِيًا

[And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped].

(S, \* Mgh.) — And تَرَىٰ فِي الزَّيْنَةِ accord. to ISd, signifies the same as تَرَىٰهَا [app. in a sense different from that expl. above; meaning *He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the zayne, like the zayne فِي الزَّيْنَةِ*]. (TA.)

6. تَرَىٰ *He walked with a stretching of himself, or with an elegant and a proud and self-conceited gait, and with slowness.* (T, K, TA.) — And *He magnified himself; or behaved proudly, haughtily, or insolently;* (K, TA;) and *disdainfully.* (TA.)

8. أَزْدَبَاهُ: see 1, in two places.

زَيْبَةٌ *A hill, or an elevated piece of ground, which the water does not overflow:* (S, K:) pl. رَبَى. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ الرَّبَى [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA:) or الرَّبَى is here pl. of الزَيْبَةُ in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — *A pitfall for a lion* (S, Mgh, Msh, K) or *a wolf* (Mgh) &c., (Msh,) *dug in a high place,* (S, Mgh, Msh,) for which reason it is thus called: (S:) pl. as above. (Msh.) — *A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase].* (TA.) — *A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread.* (ISd, TA.) — *A well:* so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِي زَيْبَةٍ [He fell into a well]. (Mgh.) — *The excavation made by ants; which they make not save in a high place.* (TA.) — Some include this word among those that have contr. significations. (TA.)

أَزْبَى *Quickness, and briskness, liveliness, or sprightliness:* (S, K:) [originally أَزْبَى of the measure أَفْعُول. (S) — *A certain mode of going, or pace,* (S, M, K,) of camels: (M, TA:) accord. to As, أَزَابِي, which is its pl., signifies various modes of going or pace. (S.) — *Evil:* (AZ, S:) or *a great evil:* (K:) and *a great, momentous, or terrible, thing or affair:* (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الْأَزَابِي *I experienced from him, or it, evils; and great, momentous, or terrible, things.* (AZ, S.) — And *i. q. عَجَبٌ* [app. as meaning *A wonderful thing*]. (TA.) — And *The sound of a bow;* (JM, TA;\*) *its musical ringing, or plaintive, sound.* (JM.)

زنت

زَيْت: see زَيْتُون, in art. زَيْت.

Bk. I.

ن ج

1. زَجَّهَ, (S, A, Msh,) aor. ٢, (S,) inf. n. زَجٌّ, (S, A, Msh, K,) *He pierced him, or thrust him, (i. e. a man, S, Msh,) with the زَج [or pointed iron foot of the spear];* (S, A, Msh, K;\*) and *cast at him with it:* and زَج also signifies *he pierced, or thrust, with haste.* (TA.) And زَجَّهْتُ بِالرَّمْحِ *I cast at him with the spear.* (A, and Ham p. 147.) — [Hence,] زَجَّ بِالشَّيْءِ: *He cast, or threw, the thing from himself:* (A:) or زَجَّ بِالشَّيْءِ, aor. ٢, (TA,) inf. n. as above, (K, TA,) *he cast, or threw, the thing from his hand.* (K, \* TA.) — [And hence,] زَجَّ signifies also *the running of the ostrich.* (K, TA.) You say of the ostrich, زَجَّ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) *he ran, (A, TA,) throwing out his legs.* (TA.) — [Hence also,] نَزَلْنَا بِوَادٍ يَزْجُ: *We alighted in a valley putting forth herbage; as though casting it from itself.* (A, TA.) — See also 4. = زَجَّ, sec. pers. زَجَّجْتُ, aor. ٢, inf. n. زَجَّجٌ, *It (an eyebrow) was, or became, narrow and long:* (TK:) or *arched:* (MA:) [or *narrow and long and full and arched:* see زَجَّج below.]

2: see 4. = زَجَّجْتُ حَاجِبًا, (S, A,) or زَجَّجَ حَاجِبَةً, (K, TA,) inf. n. تَزَجَّجٌ, (TA,) *She, or he, made her, or his, eyebrow narrow and long:* (S, K:) [or *made it arched:* (see 1, last sentence:) or *made it narrow and long and arched:* (see زَجَّج below:)] or *clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with إِبْدِيد* [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Ra'ee,

\* إِذَا مَا الْغَانِيَاتُ خَرَجْنَ يَوْمًا

\* وَزَجَّجْنَ الْحَوَاجِبَ وَالْعُيُونَا

[the last of these significations may be intended; so that it may be rendered, *When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes:* or] كَحَلْنِ is meant to be understood before الْعُيُونَا. (S.) — Hence, from تَزَجَّجِ الْحَوَاجِبِ as signifying “the clipping of the redundant portions of the hair of the eyebrows,” زَجَّجَ مَوْضِعًا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning *He made even, and adjusted, the place thereof:* or, accord. to IATH, it may be that the hole was in the end of the piece of wood, and so it may mean *he made a زَج [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it.* (TA.)

4. أَزَجَّ الرَّمْحَ; (IAqr, ISk, S, A, K;) and زَجَّهَ; (A, TA;) and زَجَّهَ, aor. ٢, inf. n. زَجٌّ; (Msh;) and زَجَّاهُ; (TA;) *He put, or made, a زَج [q. v.] to the spear.* (IAqr, ISk, S, A, Msh, K.) — The first of these phrases is said also to signify *He removed, or took off, its زَج from the spear:* (A:) IAqr is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.)

8. أَزْدَجَ, said of the eyebrow, *It reached to the outer extremity (ذُنَابِي) of the eye.* (K.) — And, said of herbage, *Its intervening spaces became closed up.* (TA.)

زَجٌّ [The pointed iron foot, or heel, or shoe, of a spear,] the iron at the lower extremity of a spear; (S, A, Msh, K;) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سَنَان: (ISd, TA:) pl. [of mult.] زَجَاجٌ and زَجَجَةٌ, (S, Msh, K) and [of pauc.] أَزْجَاجٌ and أَزْجَةٌ, (TA,) or this last is not allowable, (S, Msh, TA,) accord. to ISk. (Msh.) Zuheyr says,

\* وَمَنْ يَعْصِ اطَّرَافَ الزَّجَاجِ فَإِنَّهُ

\* يُطِيعُ الْعَوَالِي رَكِبَتْ كُلُّ لَهْذِمٍ

[And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زَجَاجٌ is also used to signify *Spears*, altogether. (Ham p. 147.) — Hence, as being likened to the زَج of the spear, (I,) *The extremity of the elbow,* (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow: (T in art. ابر:) or [simply] the elbow. (A.) You say, اِسْتَأْتَى عَلَى زَجِّهِ: *He leaned upon his elbows:* and اِسْتَكْوُوا عَلَى زَجَاجٍ: [They leaned upon the extremities of their elbows]. (A.) — [Hence also, *A tush, or canine tooth:*] زَجَاجُ الْفَحْلِ signifies *the tushes of the stallion-camel.* (A, K.) — [Hence also a signification mentioned by Golius on the authority of Meyd, *An iron pivot* (“subscus ferrea”) round which a mill-stone turns.] — Also *An arrow-head:* (IAqr, K:) pl. زَجَجَةٌ and زَجَاجٌ (K) and أَزْجَةٌ. (TA.)

زَجَجٌ *Narrowness and length in the eyebrows:* (S, K:) or *narrowness and archedness of the eyebrows:* (A:) or *archedness thereof:* (MA:) or *narrowness and length and fulness and arched-*

ness thereof. (TA.) [See 1, last sentence.] — Also, in an ostrich, † *Length of the shanks, and width of step.* (L.) — And in camels, † *Width, or wideness, (رُوح) in [the space between] the hind legs.* (TA.) — And † *Wideness of a solid hoof: which is a fault.* (TA in art. صر.)

زَجَجَ Darts, or javelins, (جَرَابُ) furnished with iron heads: (K:) its sing. is not mentioned. (TA.) — [It is also expl. in different copies of the K as meaning حَمِيرٌ مُقْتَلَةٌ or مُقْتَلَةٌ: the first I regard as the right reading; i. e. *Asses (wild asses) fighting one another.*]

زَجَجَ and زَجَجَ and زَجَجَ, (AO, S, Mṣb, K,) the first of which is that used by the seven readers [of the Kur-ān], (Mṣb,) and the last is the least common, (TA,) words of well-known meaning; (S, Mṣb, K;) [Glass: pieces of glass: glass-vessels:] glass flasks or bottles; syn. قَوَارِيرُ: (TA:) and [glass] drinking-cups or bowls: (AO, TA:) pls. of زَجَاجَةٌ (AO, S) and زَجَاجَةٌ and زَجَاجَةٌ: (AO:) or [rather] these are the ns. un. (Mṣb.) In the Kur [xxiv. 35], زَجَاجَةٌ means *A lamp*, syn. قُنْدِيلُ, (Lth, Bd, Jel,) of زَجَاجَ [i. e. glass]. (Bd.) — زَجَاجَ, with fet-ḥ, also signifies *The berries of the clove-tree*; syn. حَبُّ الْقَرْفَلِ. (Kṯr, TA.)

زَجَاجَةٌ and زَجَاجَةٌ and زَجَاجَةٌ: see the next preceding paragraph; the first, in two places. — The last also signifies *The art, or occupation, of making زَجَاجَ* [i. e. glass, glass vessels, &c.]. (TA.)

زَجَاجِيٌّ (Mṣb, K, TA) [and زَجَاجِيٌّ and زَجَاجِيٌّ, the former in the CK, and both implied in the K and in the Mṣb,] *A seller of زَجَاجَ* [i. e. glass, glass vessels, &c.]. (Mṣb, K.)

زَجَاجُ *A maker, or manufacturer, of زَجَاجَ* [i. e. glass, glass vessels, &c.]. (Mṣb, K.)

زَجَاجَةٌ + *The anus*; because it emits (زَجَجَ) wind and excrement. (TA.)

أَزَجٌ, applied to a man, (S, A,) *Having narrow and long eyebrows*: (S, K:) or *having narrow and arched eyebrows*: (A:) [or *having arched eyebrows*: see زَجَجَ:] or *having narrow and long and full and arched eyebrows*: (TA:) fem. زَجَاجَةٌ, (A, K,) applied to a woman: (A:) [pl. زَجَجَ:] and one says also أَزَجُ الْحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning *Narrow and long*: or *narrow and arched*: &c.]: (A, TA:) and so مُزَجَجٌ: (TA:) or the former signifies an eyebrow narrow and long [&c.] naturally: and the latter, rendered so artificially. (MF.) And الْأَزَجُ is a name for *The eyebrow* [itself] in the dial. of El-Yemen. (TA.) — Also, applied to a male ostrich, † *Long in step*: (S, K:) or *long-legged and long in step*: (L:) or *that runs throwing out his legs*: (TA:) or *having white feathers above his eyes*: (K:) fem. زَجَاجَةٌ: (S:) and pl. زَجَجَ. (K.) And, applied to a man, † *Long-legged.*

(L.) — Also, applied to a solid hoof, † *Wide.* (TA in art. صر. [See زَجَجَ, last sentence.])

مَزَجٌ *A spear having a زَجَ [q. v.] affixed to it.* (ISK, S.)

مَزَجٌ *A short spear, like the مَزْرَاقُ* (S, K, TA,) having at its lower extremity a زَجَ [q. v.]: and sometimes used as meaning *one that transpierces, or passes through, quickly.* (TA.)

مَزَجَةٌ *An instrument with which the eyebrow is made such as is termed أَزَجٌ [or narrow and long, or narrow and arched, &c.].* (TA.)

مَزَجَجَ: see أَزَجَ, in two places.

مَزْجُوجٌ Pierced, or thrust, with the زَجَ [q. v.] of a spear. (S, TA.) And Cast at therewith. (TA.) — Also *A large bucket (غَرْبٌ) not made round, but having its two lips [or opposite edges] put together, and then sewed.* (K.)

### زجر

1. زَجَرَهُ, (S, A, Mgh, Mṣb, K,) aor. 2, (Mṣb, TA,) inf. n. زَجَرٌ, (S, A, Mṣb,) *He chid him, by a cry, by his voice, or by reproof*: (S, K, TA:) *he checked him, restrained him, or forbade him, with rough speech*: (TA:) or *prevented, hindered, restrained, or withheld him*: or *forbade, or prohibited, him*: [by any kind of cry or speech:] as also † *ازدجره*: (S, A, Mgh, Mṣb, K;) the latter originally *ازتجره*: (Mṣb, TA:) *from [doing] such a thing*: (A, Mgh, TA:) and *عن السوء*, from evil. (TA.) — زَجَرَ الْكَلْبَ, (K,) and السَّبْعَ, (TA,) and زَجَرَ بِهِ, (K,) † *He cried out to, or at, the dog, (K,) and the beast of prey, (TA,) in order that he might forbear, refrain, or abstain.* (K, TA.) [See a tropical ex. voce جَنُو.] — زَجَرَ الْبَعِيرَ † *He incited the camel to quickness*: (TA:) *he drove, or urged, the camel, (S, K, TA,) and incited him with a peculiar cry, so that he became excited, and went on*: (TA:) *he said to the camel حُوبٌ*: and زَجَرَ الشَّاةَ † *He said to the she-camel حَلٌ*: (AZ, TA:) and زَجَرَ الْغَنَمَ † *He (a pastor) cried out to, or at, the sheep or goats*: (A, Mgh, TA:) and in like manner, to, or at, a horse or the like, and a camel, and a beast of prey, with a high, or loud, voice, and vehemently: (TA:) and † *الريح تَزَجِرُ السَّحَابَ* [The wind drives the clouds]. (A.) — زَجَرَ signifies *The driving away with crying or a cry*: and by subsequent applications, sometimes, † *the driving away*: and sometimes † *the crying, or crying out, or a cry.* (B, TA.) — زَجَرُ الطَّائِرِ, (K,) aor. 2, inf. n. زَجَرٌ: (TA;) and † *ازدجره*: (K;) † *He chid the bird, auguring evil from it.* (K, TA.) — And زَجَرَ الطَّيْرَ † *He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil.* (A.) — Hence, (A,) زَجَرٌ also signifies † *The auguring from the flight, alighting-places, cries, kinds, or names, of birds*: (S, A, K:) you say, هُوَ يَزْجُرُ الطَّيْرَ *He augurs from the*

*flight, &c., of birds*: (A:) or زَجَرٌ signifies *the auguring well from a bird's or some other thing's flight* [or turning the right side towards one, or the contrary], and *evil from its بُرُوح* [or turning the left side towards one, or the contrary]. (Zj.) And زَجَرَ غَرَابَ الْبَيْنِ means † *He went away, departed, or journeyed.* (Har p. 308.) — [Hence,] it also signifies † *The practising of divination*: (K:) or *a species thereof*: you say, زَجَرْتُ أَنَّهُ زَجَرْتُ بَهَا فِي بَطْنِهَا *I have divined that it is so and so.* (S, L.) [See also زَجَرٌ.] — زَجَرْتُ بَهَا فِي بَطْنِهَا † *She (a camel) cast forth what was in her belly.* (K, TA.)

6. تَزَاجَرُوا عَنِ الْمُنْكَرِ [They checked, restrained, or forbade, one another, with rough speech; or] they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct. (A, Mṣb.)

7. اَزْدَجَرُ and اَزْدَجَرُ *He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech*; (TA;) or *being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained*; (S, A, Mgh, Mṣb, K, TA;) *from [doing] such a thing.* (Mgh, TA.) — اَزْدَجَرُ, in the Kur liv. 9, means *He was driven away.* (TA.) — اَزْدَجَرُ *He (a dog) became urged, or incited, by a cry, to pursue the game.* (Mgh.)

8. اَزْدَجَرُ, for اَزْتَجَرُ, trans. and intrans.: see 1 and 7; each in two places.

Q. Q. 1 (accord. to the S.) زَنْجَرٌ: see art. زنجر.

زَجَرٌ inf. n. of 1. (S, A, Mṣb.) — *A crying at camels [&c.], and an urging or inciting of them,* (TA.) — *A cry by which one chides, i. e., either checks or urges, a beast &c.; like صَهْ to a man, and عَدَسْ to a mule, &c.* (The lexicons, passim.) — See also what next follows.

زَجَرٌ (Az, O, K) and زَجَرٌ (IDrd, O, K) *Large fish, (K,) [i. e.] a species of large fish, (IDrd, O,) with small scales*: (TA:) IDrd says, thus called by the people of El-'Irāk, but I do not think the appellation to be genuine Arabic: (O:) pl. زَجُورٌ. (O, K.)

زَجْرَةٌ *A cry.* (Mgh.)

زَجُورٌ † *A she-camel that will not yield her milk abundantly until chidden*: (A, K, TA:) or *that yields her milk abundantly to her young one if beaten, but does not if let alone*: (TA:) or (K, TA, but accord. to the CK "and") *a she-camel that knows [her young one] with her eye, but repudiates it with her nose [when she smells it]*: (S, K:) and *a she-camel that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it*; syn. عَلُوقٌ. (K.) — It is also applied, metaphorically, as an epithet to war. (A, TA.)

زَجَارٌ *One who chides, &c., much, or often.*

كَفَى زَاجِرٌ [act. part. n. of 1]. — [Hence,]



بِالْقُرْآنِ زَاجِرًا [The *Kur-an* suffices as a chider, checker, restrainer, or forbidding]. (A, TA.) And الزَّاجِرُ † *The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth.* (KT.) — الزَّاجِرَاتُ, in the *Kur* xxxvii. 2, means † *The angels who are the drivers of the clouds.* (K, TA.) — زَاجِرٌ also signifies † *A diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question.* (Zj, TA.) — أَبُو زَاجِرٍ † *The crow; because one augurs by means of it.* (Har p. 662.)

زَاجِرَةٌ a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl. occurs in the saying, [عَشْرَتٌ عَلَى سَبْعِهِ الْمَوَاعِظُ وَالزَّوَاكِرُ] † *[Exhortations, and chiding or restraining speeches, were repeated in his ears].* (A, TA.)

زَجْرٌ and زَجِيرَةٌ: see art. زَجَر.

أَزْجَرٌ A camel having a looseness in the vertebrae of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K, \*) [or having a fracture in his back;] like أَخْزَلُ. (O.)

مَزْجَرٌ [A place of زَجْر, i. e. chiding, &c.]. — [Hence,] هُوَ مِنِّي مَزْجَرُ الْكَلْبِ, an elliptical phrase, meaning † *[He is, in relation to me, or مِنِّي is here used in the sense of عِنْدِي, i. e., in my estimation,] as though he were in the مزجر of the dog; (Sb, TA;)] i. e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.)*

مَزْجَرَةٌ [A cause of زَجْر, i. e. chiding, &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرُ]. A poet says,

\* مَنْ كَانَ لَا يَزْعُمُ أَنِّي شَاعِرٌ \*  
\* فَلَيْدَنْ مِنِّي تَنْهَ الْمَزَاجِرُ \*

i. e. † *[He who will not assert that I am a poet, let him approach me:] preventing causes forbid him.* (TA.) And one says, ذَكَرَ اللَّهُ مَزْجَرَةَ لِلشَّيْطَانِ, † *[The remembrance, or the mention, of God is a cause of driving away the devil].* (A, TA.)

مُزْجَرٌ, in the *Kur* liv. 4, (Bd, TA,) is [an inf. n.,] syn. with إِزْجَارٌ, (Bd,) meaning † *Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;)] or from punishment: or it there means a threatening: and some read مُزْجَرٌ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.)*

### زجل

زَجَلٌ, (MA, K,) aor. -, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Har p. 240,) *He uttered his voice, or a cry; or made a sound, or cry: (MA, KL;)] or he raised his voice, (K, Har,) to evince emotion.* (Har.) — [It seems to be indicated in the K that it signifies also *He played, or sported:*

and *He, or it (i. e. a company of men), raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly.* See the next paragraph.]

زَجَلٌ inf. n. of زَجَلَ: (MA, K;) [and used as a simple subst.:] i. q. صَوْتُ [as an inf. n., meaning *The uttering of the voice, or of a sound, or cry: or, as a simple subst., a voice, sound, or cry: (S;)] or a high, or loud, voice: such have the angels when celebrating the praises of God: (TA;)] [and] a vehement sound. (Ham p. 627.)*

[Hence,] سَحَابٌ ذُو زَجَلٍ *Clouds having a thundering: (TA;)] [and] so سَحَابٌ زَجَلٌ. (S.) — A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) — [A low, or faint, sound: hence,] زَجَلٌ*

means عَزِيفًا [i. e. *The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn].* (TA.) — A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reed-pipe. (Sb, TA.) — Also *Play, or sport.* (K.) — And *A species of verse, well known; [a vulgar sort of unmeasured song or ballad;] in this sense post-classical.* (TA.)

رَافِلٌ *Raising his voice; as also زَافِلٌ. (K.)* — [Hence,] سَحَابٌ زَجَلٌ: see زَجَلٌ. And غَيْثٌ زَجَلٌ *Rain accompanied by the sound of thunder.* (TA.) And نَبْتٌ زَجَلٌ *A plant, or herbage, in which, or among which, the wind makes a sound.* (K.)

زَجَلَةٌ: see the next paragraph, in two places.

زَجَلَةٌ *The sound, or voice, or noise, of men; as also زَجَلَةٌ. (K.)* — And *A company, a collection, or an assemblage: (K;)] or a party, or company, of men, (S, K,) peculiarly: (TA;)] as also زَجَلَةٌ: (K;)] pl. of the former زَجَلٌ. (S.)*

زَافِلٌ: see زَجَلٌ. — It is also applied to a song, or singing, [meaning *Loud*,] in the saying,

\* وَهُوَ يُغَنِّيهَا غِنَاءً زَافِلًا \*

[And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.)

### زجو

زَجَا, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَا, (S, K, and Ham p. 78) and زَجُو (K and Ham) and زَجُو, (K,) *It (a thing) went, or became urged on or along, quickly.* (Ham ubi suprâ: there indicated by the context, but not expressed.) — *It (a bad piece of money) passed, or had currency.* (Er-Râghib, TA.) — *It (an affair) was, or became, easy; and right, in a right state, or right in its direction or tendency.* (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةً لَا يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ, i. e. [A prayer in which the opening chapter of

the Book (meaning the *Kur-an*) is not recited] will not be right. (TA.) — Also, inf. n. زَجَا, said of the [tax called] خَرَاجٌ, *It was, or became, easy of collection.* (S.) — زَجَا also signifies *The acting with penetrative energy, and effectiveness, in an affair.* (S, K.) One says, هَذَا الْأَمْرُ قَدْ زَجَّوْنَا عَلَيْهِ [app. meaning *This affair, we have effected it, or accomplished it; like as one says, عَطَاً قَلِيلٌ يَزْجُو مَضِينًا عَلَى الْأَمْرِ*]. (T, TA.) And خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, زَجَا حَتَّى زَجَا, i. e. [He laughed until] his laughing became stopped, or cut short. (S, K, \*) — See also what next follows, in two places.

2. زَجَاهُ, (S, Məb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) *He pushed it gently, (S, Məb, TA,) in order that it might go on; as also زَجَاهُ; and زَجَاهُ, aor. زَجَاهُ, inf. n. زَجُو; and this last, he drove it, or urged it on, gently; (TA;)] [and so زَجَاهُ and زَجَاهُ, as will be shown by what follows:] or زَجَاهُ signifies [simply] he drove it, or urged it on: and he pushed it: and so [app. in both of these senses] زَجَاهُ and زَجَاهُ. (K.) Hence, i. e. from زَجَّيْتُ meaning “I pushed it gently,” (Har p. 304,) one says, كَيْفَ تَزْجِي الْأَيَّامَ, (S, Har) i. e. *How dost thou strive with the days in pushing them on, or making them to pass away?* (S;)] or كَيْفَ تَدْفَعُهَا [how dost thou push on the days? and thus may mean also تدافعها]: (Har;)] [or how dost thou make the days to pass away? for] زَجَى الْأَيَّامَ means he made the days to pass away: (MA;)] [or how dost thou pass the days? for it is also said that] تَزْجِيَةٌ signifies the*

passing [one's] days. (KL.) [زَجَى الْأَيَّامَ may be well rendered *He made the days to pass away by means of exertion; and so دَفَعَهَا and دَفَعَهَا. (Har ubi suprâ) uses the phrase أَيَّامًا مَسُودَةً as meaning I push on evil and hard days.] زَجَى, also, inf. n. زَجَا, is expl. by Az as signifying دَافِعٌ بِقَلِيلِهِ [app. meaning *He strove to push on life, or to repel want or the like, with little of the thing*]: and accord. to a saying heard by him from a man of the tribe of Fezarah, تَزْجِي دُنْيَانَا [or the correct reading may be زَجَى, and accord. to either reading the phrase may be rendered *We strive to push on life, or to repel want &c., with little of our worldly possessions,] means we content ourselves in respect of our worldly possessions with scanty sustenance.* (TA. [See also 5.]) One says also الإِبِلُ زَجَّتْ *I drove the camels.* (S.) And وَلَدَمَا تَزْجِي *The [wild] cow drives her young one.* (S.)*

الرِّيحُ تَزْجِي السَّحَابَ *The wind drives along the clouds: (S;)] or drives along gently the clouds; as also تَزْجِي, but in an intensive sense. (Məb.) In like manner, يَزْجِي سَحَابًا is said of God, in the *Kur* [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمْ الَّذِي يَزْجِي تَكْرَأُ الْفُلُوكَ فِي الْبَحْرِ [Your Lord is He*



begged of; (TA; [in which it is said to be with damm; but this is a mistake, occasioned by an incorrect point in the L;]) as also زَحَرٌ and زَحْرَانٌ and مَزْحُورٌ. (K, TA.) A poet says,

أَرَاكَ جَمَعْتَ مَسَالَةً وَجَرْمًا • وَعِنْدَ الْفَقْرِ زَحَارًا أَنَا •  
[I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning]: (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زَحَارًا: أَنَا is said by IB to be [here] an inf. n. of أَنَا, like أَنَا. (TA.)

مَزْحُورٌ A man affected with a looseness, or with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood. (A, TA.) — See also the next preceding paragraph.

### زحف

1. زَحَفَ, aor. ٤, inf. n. زَحْفٌ (S, Mgh, Mṣb, K) and زُحُوفٌ (Mṣb, K) and زَحْفَانٌ (K,) He, or it, (an army, Mgh, Mṣb,\* or a company of men, Mṣb,) walked, marched, or went on foot, إِلَيْهِ [to him, or it]; (S, K;) and [generally] did so by little and little; (accord. to an explanation of زَحَفَ in the TA;) crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh:) and تَزَحَفَ إِلَيْهِ (S, K,) as also أَزَحَفَ (K.)

i. q. تَمَشَّى (S, K,) i. e. he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK:) and مَشْيَةٌ زَحْفَانٍ means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Mṣb, K,) or before he stands, (T, TA,) يَزْحَفُ [He drags himself along] (S, Mṣb, K) عَلَى الْأَرْضِ [upon the ground], or عَلَى آتِهِ [upon his posteriors]: (TA:) or زَحَفَ alone, said of a child, he went along slowly, by little and little, upon his posteriors: (Bḍ in viii. 15:) and to the زَحَفَ of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, عَلَى يَتَزَحَفُ, or, as in the T, عَلَى بَطْنِهِ, i. e. he drags himself along [upon the ground, or upon his belly]. (TA.) — زَحَفَ الدَّبَابُ [The young locusts not yet winged] went on, or forwards: (S, O, K:) مَضَى in this explanation in the K should be مَضَى, as in the S and A. (TA.) — زَحَفَ said of an arrow, † It fell short of the butt, and then slid along to it. (S,\* Mṣb.) — Also, said of a camel, (S, Mgh, Mṣb, K,) aor. ٤, inf. n. زَحَفٌ and زُحُوفٌ and زَحْفَانٌ, (TA,) He became fatigued, and dragged his foot, or the extremity of his foot; (S, Mgh, Mṣb, K;) as also أَزَحَفَ (S, Mgh, Mṣb:) or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and رَاحِلَتُهُ مِنَ الْإِعْيَاءِ His saddle-camel stood still from fatigue: or, accord. to El-Khattābee, correctly, أَزَحَفَتْ عَلَيْهِ: (TA:) or this is a mistake, occurring in the Fāik; and it is correctly with fet-h: (Mgh:) and accord. to

the T, زَحَفَ signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Mṣb, TA,) accord. to AZ, whether fat or lean, (Mṣb,) aor. ٤, inf. n. زَحَفٌ and زَحْفَانٌ, or, as AZ says, زَحَفٌ and زُحُوفٌ, (TA,) signifies, (Mṣb,) or signifies also, (TA,) he became fatigued, (Mṣb, TA,) in walking, or marching. (TA.) — And زَحَفَ الشَّجَرُ † The trees became in a state of gentle motion, by the influence of the wind. (TA.) — زَحَفَ الشَّيْءُ, inf. n. زَحَفٌ, He dragged the thing along gently. (TA.)

2. زَحَفَ الْبَيْتَ بِالزَّحَافَةِ [He swept the house, or chamber, with the زحافة, q. v.]. (TA.)

3. زَحَفُوا, inf. n. مَزَاحِفَةٌ, They fought with us. (TA.)

4: see 1, in the latter half, in two places. — أَزَحَفَ said of a man means His camel, or his horse or the like, became fatigued. (S.) — زَحَفَ لَنَا بَنُو فُلَانٍ The sons of such a one became a زَحَفٌ to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) — And أَزَحَفَ فُلَانٌ Such a one attained to the utmost of that which he sought, or desired. (K,\* TA.) — أَزَحَفَ said of long journeying, It fatigued the camels. (TA.) — أَزَحَفَتِ الرِّيحُ الشَّجَرَ † The wind put the trees into a state of gentle motion. (TA.)

5: see 1, in the former half, in two places.

6. تَزَاحَفُوا They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also أَزَحَفُوا. (TA.)

8. أَزَحَفَ [originally أَزَحَفَ]: see 1, first sentence: and see also 6.

زَحَفَ An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A, TA:) or a numerous army or military force; an inf. n. used as a subst.; (Mgh, Mṣb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى آتِهِ, said of a child: (TA:) not applied to a single individual: (IKoot, Mṣb:) pl. زُحُوفٌ. (Mṣb, TA.) — And hence, as being likened thereto, † A swarm of locusts. (TA.) — فَرَّ مِنَ الزَّحَفِ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) — إِذَا لَقِيتُمُ الدِّينَ كَفَرُوا زَحَفًا, in the Kur [viii. 15], means, accord. to Zj, رَاحِلِينَ, i. e. [When ye meet those who have disbelieved] marching by little and little [in consequence of their great number, to attack you]. (TA.)

نَارٌ زَحَفَةٌ [inf. n. of un. of 1; A walk, &c.]. — أَلَاءُ شَيْعِ الزَّحَفَتَيْنِ The fire of the شَيْعِ and the أَلَاءِ, because it quickly blazes in them [and then subsides]; (S, K;) so that one walks, or creeps, from them [and back to them]: (S:) or the fire

of the عَرَفَجِ; (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيحِ. (TA.) It was said to a woman of the Arabs, “Wherefore do we see you to be scant of flesh in the posteriors and thighs?” and she answered, أَرَسَحْنَا نَارَ الزَّحَفَتَيْنِ [The fire of the شَيْعِ and the أَلَاءِ, or of the عَرَفَجِ, has rendered us scant of flesh in the posteriors and thighs]. (S.)

زَحَفَةٌ, (K,) or زَحَفَةٌ زَحَلَةٌ, A man (TA) who does not travel about in the countries: (K, TA:) so in the Moheet. (TA.)

زُحُوفٌ: see زَاحِفٌ, in two places. — [Also, accord. to Freytag, occurring in the Deewān el-Hudhalecyen as meaning Going along slowly.]

زَحَافَةٌ, in the dial. of Egypt, signifies مَا يَزْحَفُ بِهِ الْبَيْتُ [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls]. (TA.)

زَحْنَفَةٌ One who creeps along (يَزْحَفُ) upon the ground, (Ibn-'Abbād, K,) either from fatigue or old age. (TA.) — Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-'Abbād, K, TA.)

زَاحِفٌ [part. n. of 1; Walking, &c.]. — † An arrow that falls short of the butt, and then slides along to it: (S,\* Mṣb, TA:\*) pl. زَوَاحِفٌ. (Mṣb.) — A camel fatigued, and dragging his foot, or the extremity of his foot; (K;) as also زَاحِفَةٌ, in which the ٤ is added to denote intensiveness: (Mṣb:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K;) and so زُحُوفٌ; (K;) or this last signifies a she-camel that drags her hind legs or feet: and مُزْحَفٌ, applied to a he-camel, has the former of these meanings: (S:) [see also زُحُوفٌ, said to be a dial. var. of زُحُوفٌ] the pl. of زَاحِفَةٌ is زَوَاحِفٌ; (S, Mṣb, K;) and the pl. of زُحُوفٌ is زُحُوفٌ. (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so مُزْحَفٌ. (TA.) And, accord. to Ahoo-Sa'eed Ed-Dareer, [simply] Fatigued; (TA;) and so مُزْحَفٌ; applied to a camel: (K:) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَوَاحِفٌ: it is said to be also the name of a certain camel; but Th denies this. (TA.)

زَاحِفَةٌ: see the next preceding paragraph, in two places.

مَزْحَفَةٌ: see مَزْحَفَةٌ.

سَحَابٌ مُزْحَفٌ: see زَاحِفٌ, in three places. — مُزْحَفٌ † Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.)

مَزَاحِفَةٌ a n. of place, sing. of مَزَاحِفٌ, (TK.)

which signifies *The places of the creeping of serpents*; (S, K, TA;) and the *marks, or tracks, of the passage thereof*: (TA;) and **مَزْحَفٌ**, likewise signifies the *mark, or track, of a serpent, upon the ground*; like **مَشْفٌ**. (TA in art. **سَف**.) — **مَزَاحِفٌ** also signifies *The places of fighting of a party, or people*. (TA.) — And **مَزَاحِفٌ** *The places of pouring [of the water] of the clouds*; (TA;) the *places where falls the rain of the clouds*. (K, TA. [In the CK, **الشَّحَابُ** is erroneously put for **الشَّحَابُ**].)

**مَزْحَافٌ** A camel *wont, or accustomed, to become fatigued*, (S, K, TA,) and to *drag his foot, or the extremity of his foot*, (S,) or to *stand still with his owner*: (TA;) or **مَزْحَافٌ** *a she-camel that quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot*: (A, TA:) pl. **مَزْحَافٍ** (S, TA) and **مَزْحَافٍ**. (TA.)

### زحل

1. **زَحَلَ** (S, K,) aor. **زَحَلْ**, (K,) inf. n. **زُحُولٌ** (S, K) and **زَحَلٌ** (Ham p. 125) and **مَزَحَلٌ** (S,) *He removed, withdrew, or retired to a distance*; (S, K, TA, and Ham ubi suprâ;) and *went back or backwards, drew back, receded, or retreated*; (TA;) **زَحَلَ** *عَنْ مَكَانِهِ* [from his place]; as also **تَزَحَلُ** (S, K.) Hence, in a trad., **إِزْحَلْ عَنِّي فَقَدْ تَزَحَلْتَنِي**, meaning [Remove thou, &c., from me,] for thou hast exhausted me of what I possessed. (TA.) And **يَزْحَلُ عَنِ الْأُمُورِ** (K, TA, in the CK **الْمُرُورِ**), *He removes, withdraws, or retires far away, from affairs*. (TA.) — And *He, or it, was, or became, distant, or remote*. (TA.) — And **زَحَلَ** **زُحُولٌ** and **زَحَلٌ** (K,) inf. n. **زُحُولٌ** and **مَزَحَلٌ** (TA,) *It (a thing, TA) quitted its station, or standing-place*; (K, TA;) as also **تَزَحُولٌ** (K:) in some copies of the K, in the explanation of this phrase, **زَلَّ** is put in the place of **زَالٌ**. (TA.) — And **زَحَلَتْ** *She (a camel) held back, hung back, or lagged behind, in her course, or journeying*. (K.) — And **زَحَلَ** *He (a man, TA) was, or became, fatigued, tired, or jaded*. (K, TA.)

2: see what next follows.

4. **اِزْحَلْهُ** *He removed him, or it, far away*; as also **زَحَلْهُ**, inf. n. **تَزَحِيلٌ**. (K.) — And **اِزْحَلْهُ إِلَيْهِ** *He, or it, constrained him to betake himself, or repair, or have recourse, to him, or it*. (K, TA.)

5: see 1, first sentence.

Q. Q. 1. **اِزْحَلْهُ عَنْ مَكَانِهِ** *He made him, or it, to slip* (**أَزَلَّ**), [probably a mistranscription for **أَزَلَّ**], *he removed him, or it, like as **زَلَّ** is put in some copies of the K in the place of **زَالٌ** in a case mentioned above,] from his, or its, place. (TA.)*

Q. Q. 2. **تَزَحُولٌ** [quasi-pass. of Q. Q. 1]: see 1.

**زَحَلَ** and **زَحَلِيلٌ** *Removing, withdrawing, or retiring to a distance*; (S, K, TA;) and *going back or backwards, drawing back, receding, or retreating*; (TA;) from a place. (S, K, TA.)

**زَحَلَ** A man *who removes, withdraws, or retires far away, from affairs*, (K,\* TA,) *whether they be good or evil*: (TA:) fem. with **ة**. (K.) — **زَحَلَ**, imperfectly decl., (S, K,) like **عَمَرَ**, (S,) because it is a proper name and deviates from the original form [which is app. **الزَّاحِلُ**, reg. part n. of 1], (Mbr, TA,) [The planet Saturn;] a certain star, of those called **النَّجْمُ**; (S, K;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) **غُلَامٌ زَحَلٌ** [The young man, or slave, of Saturn] is [a surname of] Abul-Kāsim the well-known astronomer or astrologer. (K.)

**زَحَلَةٌ** A man *who does not travel about in the countries*. (K.) [See also **زَحَفَةٌ**.] — And A certain beast that enters its hole with its hinder part foremost. (K.)

**زَحَلٌ** A camel that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks. (K.)

**زُحُولٌ**: see the next paragraph. — Also *Light in body*. (TA.)

**زَحِيلٌ**: see **زَحَلَ**. — Also *Quick, or swift*: (K:) mentioned by Sb, and expl. by Seer. (TA.) — And A place that is strait and slippery, consisting of smooth stones; as also **زُحُولٌ**: (K:) and so **زَحِيلٌ**. (Aboo-Málik, TA.)

**نَاقَةٌ زَحُولٌ** A she-camel which, when she comes to the watering-trough, and the driver (**الذَّائِدُ**, in the copies of the K erroneously written **الزَّائِدُ**, TA) strikes her face, turns her rump to him, and ceases not to recede until she comes to the watering-trough. (Lth, K,\* TA.) — And **عَقَبَةٌ زَحُولٌ** [in the CK erroneously written **عَقَبَةٌ**, A stage of a journey] far-extending. (K, TA.)

**زَحَلَةٌ** A proud and self-conceited gait. (K.)

**مَزَحَلٌ** an inf. n. of **زَحَلَ**. (S, TA.) — And also A place to which one removes, withdraws, or retires far away. (S, TA.) Ibrāheem Ibn-Kuneyf En-Nebhānee says,

\* وَمَا لِأَمْرِي عَمَّا قَضَى اللَّهُ مَزَحَلٌ \*  
i. e. And there is not, for a man, a place to which to go far away from that which God has decreed. (Ham p. 125.) And one says, **إِنْ لِي عِنْدَكَ لَمَزَحَلًا**, meaning **مُنْتَدَحًا** [i. e. Verily there is, for me, with thee, ample scope, or freedom, or liberty]. (S, TA.)

### زحلف

Q. 1. **زَحَلَفَهُ** (S, K,) inf. n. **زُحْلَفَةٌ** (S,) *He rolled him, or it, down or along*. (S, K.) — And *He pushed, impelled, repelled, or drove away, or back, him, or it*. (S, K.) [Hence,] one says, **مَزَحَلَفَ اللَّهُ عَمَّا شَرَكَ** *May God put away, or ward off, from us thy mischief*. (TA.) — **زَحَلَفَ بِلَفْلَافٍ** *He gave to such a one a thousand*. (Sgh, K.) — **زَحَلَفَ الْإِنَاءَ** *He filled the vessel*. (Sgh, K.) — **زَحَلَفَ فِي الْكَلَامِ** *He hastened, or was quick, in speech*. (Sgh, K.)

Q. 2. **تَزَحَلَفَ** *He, or it, rolled down or along*. (S,\* K,\* TA.) One says, **يَتَزَحَلَفُونَ فِيهِ** [They roll down it]; namely, a smoothed descending, or sloping, place. (IAar, T, S.) — And *He, or it, became pushed, impelled, repelled, or driven away or back*. (S, K.) [Hence,] El-Ajjāj says,

\* وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفًا \*  
\* أَدْفَعَهَا بِالرَّاحِ كَيْ تَزَحَلَفَا \*

[And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; **تَزَحَلَفَا** being for **تَتَزَحَلَفَانِ**.] (S.) See also the next paragraph. — One says also **تَزَحَلَفَتِ الشَّمْسُ** meaning *The sun inclined to setting: or declined from the meridian, at midday*. (TA.)

Q. 4. **اِزْحَلَفَ**, as also **اِزْحَلَفَ**, (Mgh, K,) *He was, or became, far; he stood, or kept, aloof*; (A'Obeyd, Mgh, TA;) *he removed, withdrew, or retired to a distance*; (A'Obeyd, Mgh, K, TA;) as also **تَزَحَلَفَ**; (TA;) **اِزْحَلَفَ** *from such a thing*: (Mgh:) for ex., from adultery, or fornication. (A'Obeyd, Mgh, TA.)

**زُحْلُوفٌ** Smooth rock: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbād, TA.)

**زَحْلِفٌ** A slippery place. (TA.) [See also what next follows: and see **زَحْلِيلٌ**.]

**زُحْلُوفَةٌ** The traces of the sliding of children from the top to the bottom of a hill: (Aq, S, K:) of the dial. of the people of El-'Āliyeh: in the dial. of Temeem, with **ق** [in the place of **ف**]: (S:) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (IAar, S, K;) because they roll down it (**يَتَزَحَلَفُونَ فِيهِ**): (S:) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock: (Aboo-Málik, TA:) pl. **زَحَالِفٌ** and **زَحَالِفٌ**. (S.)

**حُمْرُ زَحَالِفِ الصُّغْلِ** (S.) **زُحْلُوفَةٌ** a pl. of **زَحَالِفٌ**. *Asses having smooth and fat bellies*. (Ibn-'Abbād, TA.) — Also **دَوَابُّ زَحَالِفٍ** [i. e. reptiles, or insects], having legs, that walk, resembling ants: (K:) or, as in the O, having legs resembling ants. (TA.)

[**مُتَزَحَلِفٌ**, accord. to Freytag, occurs in the Deewān el-Hudhaleeyeen as meaning *Smooth, applied to rock*.]

### زحلق

Q. 1. **زَحَلَقَ** [inf. n. of **زَحَلَقَ**] *The rolling [a thing] down*; syn. **دَحْرَجَ**. (S, K.) You say, **زَحَلَقَ الْحَجَرُ**, i. e. **دَحْرَجَهُ** [He rolled down the stone]. (TK.)

Q. 2. **تَزَحَلَقَ** *He, or it, rolled down*; syn. **تَدَحْرَجَ**: (S, K:) or *he slid, or slipped, upon his posteriors*. (TA.)

**زَحْلِقٌ** A violent wind. (Ibn-'Abbād, K.)

**زَحْلِقٌ**: see the next paragraph.



**زَحْلُوفَةٌ** i. q. **زَحْلُوفَةٌ**; (S, \* K;) meaning [A sloping slide, or rolling-place; or] the traces of the sliding of children from above to below: (TA:) of the dial. of Temeem: pl. **زَحَالِقٌ**: (S:) which likewise signifies slippery places; as also **زَحْلِقٌ**. (TA.) — And † A grave: (K, TA:) because one slips into it. (TA.) — And i. q. **أَرْجُوحَةٌ**; i. e. [A seesaw;] a piece of wood [or a plank] which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other [end]; and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they [app. who are looking on] call out to them, **أَلَا خَلُّوا أَلَا خَلُّوا** [Now leave ye! now leave ye what ye are doing!]. (K. [See also **أَرْجُوحَةٌ**].)

**مُزَحَّقٌ** [Rolled down: see Q. 1. — And] Smooth. (TA.)

## زحم

1. **زَحَمَ** (Mgh, Mṣb, K,) aor. **زَحَمَ**, inf. n. **زَحْمٌ** (Mṣb, K) and **زَحْمَةٌ** (Mṣb) and **زَحَامٌ**, with kesr; (K; [but see what here follows, and see also **زَحْمَةٌ** below;] and **زَحَمَهُ** (S, Mṣb, TA,) inf. n. **مُزَاخِمَةٌ** (Mṣb, TA) and **زَحَامٌ**; (Mṣb;) i. q. **ضَائِقَةٌ** [i. e. He straitened him, meaning, in this instance, by pressure; and properly, being in like manner straitened by him]: (K in explanation of **زَحْمَةٌ**, and TA in explanation of **زَحَمَهُ**;) or i. q. **دَفَعَهُ** [he pushed him, or repelled him]; generally meaning [he pushed against him] in a strait, or narrow, [or crowded,] place: (Mṣb in explanation of **زَحْمَةٌ**, and app. in explanation of **زَحَمَهُ** also;) [or i. q. **دَافَعَهُ**, which often signifies the same as **دَفَعَهُ**; but more properly, he pushed him, &c., being pushed, &c., by him: for] **زَحَمَنِي النَّاسُ** means **دَافَعُونِي** [i. e. The people pushed against me; or pushed me, &c., being pushed, &c., by me:] in a strait, or narrow, [or crowded,] place: (Mgh:) [or pressed, crowded, or thronged, me:] and **مُزَاخِمَةٌ** is syn. with **مُدَافَعَةٌ**: (TA in art. دفع:) **أَزْدَحَمَهُ** in the place of **زَحَمَهُ** is a mistake. (Mgh.) One says, **زَحَمَ الْقَوْمُ بَعْضُهُمْ بَعْضًا** The people straitened one another; syn. **تَضَافَعُوا**; [or pressed, crowded, or thronged, one another;] in a sitting-place, or place of assembly: (Mṣb:) as also **أَزْدَحَمُوا**, (Mṣb, K, \* TA,) in whatever place it be; (Mṣb;) and **تَزَاخَمُوا**. (K, \* TA.) One may also use the pass. form of **زَحِمَ**, i. e. **زَحِمَ** [meaning He was straitened, by pressure; &c.]; and that of **زَاخَمَ**, i. e. **زَوَّجَمَ** [meaning the same]. (Mṣb.) — **زَحِمَ زَحْمَةً** He gobbled a gobbet, or morsel, or mouthful: so in the "Nawádir," as also **زَحَمَهَا**. (TA.)

3: see above, in two places. — [Hence,] one says, **زَحَمَ عَلَى الرَّئِيسَةِ وَأَرَادَهَا** [He strove for headship, or command, and desired it]. (IAḡr, TA in art. رأس.) [And hence the prov. **زَاخَمَ** زَاخِمًا: see art. عود.] — [Hence, likewise,] **زَاخَمَهُ** also signifies † He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature. (TA. [I find this ex-

planation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.] — **زَاخَمَ الْخَمِينَ** He (a man, TA) approached, (K, TA,) and reached, or attained, (TA,) the [age of] fifty [years]; (K, TA;) as also **زَاخَمَهَا**. (TA.)

6: see 1, and 8. — **تَزَاخَمَتِ الْأَمْوَاجُ** and **أَزْدَحَمَتِ** The waves dashed against each other. (TA.) See a verse cited below, voce **زَحَمَ**.

8: see 1, in two places; and see also an ex. in a verse cited below, voce **زَحِمَ**. One says also, **تَزَاخَمُوا عَلَيْهِ** and **أَزْدَحَمُوا عَلَى كَذَا** [They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing]. (S.) — Hence, by way of metaphor, **أَزْدَحَمَ الْغُرَمَاءُ** [The creditors were, or became, numerous and pressing]. (Mṣb.) — See also 6.

**قَوْمٌ مُزْدَحِمُونَ** i. q. **زَحِمَ** [originally an inf. n.,] **زَحِمَ** [A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another; i. e. a press, crowd, or throng]. (K, \* TA.) A poet says,

جَاءَ بِزَحْمٍ مَعَ زَحْمٍ فَازْدَحَمَ \*  
تَزَاخَمَ الْمَوْجُ إِذَا الْمَوْجُ التَّظَمَ \*

[He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.)

**زَحْمٌ**, with damm, a name of Mekkeh: (K, \* TA:) so says Th: but ISd says that the name commonly known is **زَحْمٌ** [or **زَحْمٌ** or **أَمْرُ الزَّحْمِ**]: (TA:) or it is **أَمْرُ الزَّحْمِ** [probably, I think, a mistranscription for **أَمْرُ الزَّحْمِ**]. (K, TA.)

**زَحْمَةٌ** [an inf. n. of **زَحَمَ** accord. to the Mṣb] i. q. **زَحَامٌ** [likewise an inf. n. of **زَحَمَ** accord. to the K, and of **زَاخَمَ** accord. to the Mṣb: both signify A straitening, pushing, pressing, crowding, or thronging]. (S.) — **زَحْمَةُ الْوِلَادَةِ** The moaning, or hard breathing, (**زَحْمَةٌ**), with which the child comes forth; as also **زَحْمَةٌ** and **زَحْمَةٌ**. (K in the present art. and in art. زجر.)

**زَحْمَةٌ** A gobbet, morsel, or mouthful. (TA.) See 1, last sentence.

**زَحَامٌ**: see **زَحْمَةٌ**.

**مُزَحِّمٌ** i. q. **كَثِيرُ الزَّحَامِ** or **شَدِيدُهُ** [i. e. One who straitens, pushes, presses, crowds, or throngs, much or vehemently]. (K.) Hence, **مَنْكِبُ مُزَحِّمٍ** [A shoulder that pushes vehemently]. (TA.)

**غَيْرُ مُدَافِعٍ** i. q. **هُوَ سَيِّدٌ قَوْمِهِ غَيْرُ مُزَاخِمٍ** (K in art. دفع, q. v.)

**مُزَاخِمٌ** (T, TA,) or **أَبُو مُزَاخِمٍ** (T, K, TA,) or **مُزَاخِمٌ** (M, TA.) The elephant: (T, M, K;) and a bull having horns: so in the T, on the authority of IAḡr: (TA:) or a bull having the

horns broken. (M, K, TA.) — **مُزَاخِمٌ** is also the name of A certain horse. (K, \* TA.)

## زح

1. **زَحَمَ** (S, A, K,) aor. **زَحَمَ**, inf. n. **زَحْمٌ** (TA,) He pushed him, or thrust him, (S, A,) or made him to fall, (K,) into a depressed place, or a deep hollow or cavity: (S, A, K;) [or he pushed him, or thrust him, in any manner; for] **زَحَمَ** signifies, accord. to IDrd, any pushing, or thrusting. (TA.) You say, **زَحَمَ فِي النَّارِ** (A,) or **زَحَمَ فِي النَّارِ**, He was pushed, or thrust, and thrown, or cast, into the fire [of Hell]. (TA.) And **زَحَمَ فِي قَفَاهُ** (A, TA) He was pushed, or thrust, on the back of his neck: or he was pushed, or thrust, on the back of his neck, and expelled. (TA.) And it is said in a trad. of Aboo-Moosà, **مَنْ يَتَّبِعِ الْقُرْآنَ يَبْطِئْ بِهِ عَلَى رِبَاضِ الْجَنَّةِ وَمَنْ يَتَّبِعِ الْقُرْآنَ يَزْخُ فِي قَفَاهُ حَتَّى يَقْدَفَ بِهِ فِي نَارِ جَهَنَّمَ** [Whoever follows the Kur-án as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whomsoever the Kur-án follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell]. (S.) One says also of lambs or kids, **تَزَخَّ**, meaning They are driven; and impelled from behind them. (TA.) And of a driver, **زَخَّ الْإِبِلَ** He drove the camels quickly, and urged them on. (TA.) — [Hence,] **زَخَّ بَوْلُهُ** (K,) inf. n. as above, (TA,) He cast forth his urine; (K, TA;) and propelled it. (TA.) And **زَخَّتْ الْمَاءَ**, and **زَخَّتْ بِالْمَاءِ**, She (a woman) ejected the [seminal] fluid. (TA. [See **زَخَاةٌ**].) — Hence also, (TA,) **زَخَّ الْمَرْأَةُ** (S, \* A, \* K,) aor. as above, (S, A,) and so the inf. n., (TA,) He compressed the woman; (A, K;) as also **زَخَزَخَهَا** (K,) inf. n. **زَخَزَاخٌ**. (TA.) — And **زَحَمَ بِالرَّمْحِ** i. q. **زَحَمَ** [He pierced him, or thrust him, with the pointed iron foot of the spear]; like **زَلَحَهُ**. (TA in art. زلج.) — And **زَخَّ** (K,) [as though meaning "he propelled himself,"] He leaped: (K, TA:) thus, sometimes a man leaps a **نَهْرٌ** [here meaning a rivulet for irrigation], putting his **مِنْخَاةٌ** in the middle of it. (TA.) — And **زَخَّ** (K,) inf. n. as above, (TA,) He went quickly; [as though propelling himself:] (TA:) he (a driver) went, or journeyed, a violent, or rigorous, pace. (K, TA.) — **زَخَّ** (S, K,) [aor., accord. to analogy, ز,] inf. n. as above, (S,) He (a man) was, or became, angered, or enraged. (S, K. [See also **زَخَّةٌ**].) — **زَخَّ الْجَمْرُ** (S, A, K,) in some copies of the K, erroneously, **الْخَمْرُ**, (TA,) aor. ز, (S, K,) with kesr, (S,) and ز, with damm, [which is anomalous,] (TA,) inf. n. **زَخِيخٌ** (S, \* A, \* K) and **زَخَّ** (K,) The live coals glistened: (K:) or glistened vehemently: (S, A:) and in like manner, **الْحَرِيرُ** [the silk]. (TA.)

R. Q. 1. زَخَرَ المرأة: see 1, in the latter half of the paragraph.

زَخ: see the next paragraph.

زَخَّة: see مَزَخَّة. — Also, (S, L,) and زَخ, (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] Rancour, malevolence, malice, or spite; and anger, or rage: (S, L:) but زَخَّة is said to have been heard in this sense only in a verse of Şakhr-el-Gheî. (TA.)

زَخَّة The young ones of sheep or goats: of the measure فَعْلَةٌ in the sense of the measure مَفْعُول; like غُرْفَةٌ and قُبْضَةٌ; so called لِأَنَّهَا تَزُخُّ, i. e. because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.)

زَخَا: see what next follows.

زَخَاة A woman who ejects the [seminal] fluid on the occasion of جِمَاع; (K, TA;) as also زَخَاة. (TA.)

مَزَخَّة The vulva of a woman; (K, TA;) because it is the place of التَزَخُّ. (TA. [See زَخَّ المرأة.]) — And † A wife; (S, A, K;) as though she were the place of التَزَخُّ; (TA;) as also مَزَخَّة and زَخَّة. (K.)

مَزَخَّة: see what next precedes.

## زخر

1. زَخَرَ, (S, A, K,) aor. ز, inf. n. زَخَر and زُخُور (K) and زَخِير, so in the A, (TA,) It (the sea) became full; or rose, and became full; as also تَزَخَّر: (K:) or both, said of the sea, its flow, or tide, rose, or became full: (JK, A:) or the former, [or each,] said of the sea, it increased, and its water became abundant, and its waves rose. (TA.) — It (a valley) flowed with much water, which rose high: (S, K:) it flowed copiously, and its torrent became full: or it flowed with abundance of water, and its waves rose. (TA.) — زَخَرَتِ الْقِدْرُ, (K,) aor. ز, inf. n. زَخَر, (TA,) The cooking-pot boiled, or began to do so: (K, TA:) and in like manner, زَخَرَتِ الْحَرْبُ [war, or the war; i. e. raged, or began to do so]. (A, K.) And زَخَرَ الْقَوْمُ The people, or party, became in a state of commotion for the purpose of going forth to execute some affair, (AA, JK, K, TA,) or for war. (JK, A, K.) — زَخَرَتِ الرِّيحُ The wind blew strongly, or vehemently. (Freytag, from the Deewân el-Hudhaleeyeen.) — زَخَرَ said of a plant, or herbage, It became high, or tall; (A, K;) and so said of anything. (JK.) — And, said of a man, He boasted (A, A, K) بِمَا عِنْدَهُ [of what he possessed], (A, K,) or بِمَا لَيْسَ عِنْدَهُ [of what he did not possess]; (A;) as also تَزَخَّرُ: (K:) or this latter signifies he magnified himself; or behaved proudly, haughtily, or insolently; and threatened. (TA.) — زَخَرَ, (K,) inf. n. زَخَر, (TA,)

He filled a thing. (K.) — It (the herb, or herbage,) fattened, and rendered comely, the cattle. (JK, K.) — He caused a man to be affected with emotion [app. by reason of mirth or joy]; syn. أَطْرَبَ. (JK, K.) — زَخَرَتِ الرِّيحُ The wind drove along the clouds. (JK.) — أَذْرَأَهُ فِي الرِّيحِ [He threw, or scattered, the fine part, or particles, (accord. to the TK the flour and bran,) in the wind], (JK, K, TA,) with the مَذْرَأَة [or instrument with which grain is scattered]. (TA.) — See also what next follows.

3. زَاخَرْتُهُ فَزَخَرْتُهُ I vied with him in boasting, and surpassed him, or overcame him, therein. (JK, A, K.)

5: see 1, first sentence.

Q. Q. 2. تَزَخَّر: see 1.

رَأَيْتُ زَخْرَةً [Fullness of the sea]. One says, رَأَيْتُ الْبَحَارَ فَلَمْ أَرَأْ أَغْلَبَ مِنْهُ زَخْرَةً وَالْجِبَالَ فَلَمْ أَرَأْ أَغْلَبَ مِنْهُ صَخْرَةً [I have seen the seas, but I have not seen one more surpassing in fulness than he is in bountifulness; and the mountains, but I have not seen one more firm in rock than he is in heart]. (A.)

زُخْرِيٌّ, applied to a plant, or herbage, &c., (TA,) Tall; (JK, K, TA;) as also زُخَارِيٌّ. (JK.)

زُخْرِيَّة, (JK,) or زُخْرِيَّة, like هَبْرِيَّة, (O, TA,) A plant, or herbage, full-grown; (IDrd, JK, O, TA;) as also زُخْرِيٌّ. (JK.)

زُخْرِيٌّ: see what next precedes.

زُخُور A wind blowing violently. (Freytag, from the Deewân el-Hudhaleeyeen.)

زَخُور: see the next paragraph.

زُخَارِيٌّ A plant, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, (K, TA,) and in blossom; (TA;) as also زُخُورِيٌّ and زُخُور. (K, TA.) See also زُخْرِيٌّ. — مَكَانٌ زُخَارِيٌّ [A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom]. (S.) — And زُخَارِيُّ النَّبَاتِ The blossoms, and the beauty and brightness, of plants, or herbage. (K.) [Hence,] أَخَذَ زُخَارِيَّةً It (a plant, or herbage,) blossomed: (JK:) or became luxuriant, or abundant and dense, and put forth its blossoms; as also جُنَّ, inf. n. جُنُون: (A, TA:) or obtained its full supply of moisture: (A, TA:) or acquired its due degree of beauty and brightness: (TA:) or became tall. (A.) Also It (any affair, or thing,) became complete, or perfect, and in a sound, or good, state. (A, TA.) And أَخَذَتْ أَرْضُهَا زُخَارِيَّةً The land had tall herbage: (A, TA:) when such is the case, it is termed أَرْضٌ زُخَارِيَّة. (TA.)

زُخُورِيٌّ: see the next preceding paragraph. — كَلَامٌ زُخُورِيٌّ Speech in which is self-magnifi-

cation, pride, haughtiness, or insolence, (JK, K, TA,) and threatening. (TA.)

زَخَّ: see the next paragraph.

زَاخِرٌ A sea full, or flowing with much water, and rising high: (S, TA:) and a valley flowing with a copious and high tide of water: and زُخَارٌ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فَلَانٌ بَحْرٌ زَاخِرٌ وَبَدْرٌ زَاخِرٌ + [Such a one is a full sea, meaning bountiful, and a shining full moon, meaning illustrious]. (A, TA.) The saying of the Hudhalee, describing a woman,

جَوَادٌ بِقُوتِ الْبَطْنِ وَالْعَرَقِ زَاخِرٌ

means Liberal with the food of the belly in the time of hunger, when [the vein is full, and] the blood and the tempers are excited: or it means, and her lineage is high; for the vein of the generous flows fully with generousness. (S, TA.) One says also عَرَقُهُ زَاخِرٌ meaning + He is generous, increasing [in generosity], or abounding [therein]. (AO, S, K, TA.) And زَاخِرٌ signifies High nobility. (AA, K.) — See also زُخَارِيٌّ, last sentence. — Also Rejoicing, joyful, glad, or happy. (A, K.)

[زَاخِرَةٌ a subst. from زَاخِرٌ, rendered such by the affix ة.] زَوَاخِرُ [is its pl., and] signifies Water-courses; or channels of water. (JK.) — And Herbs: so in the saying, اِكْتَهَلَتْ زَوَاخِرُ الْوَادِي [The herbs of the valley became tall, full-grown, or of their full height and in blossom]. (A, TA.)

أَزْخَرُ [More, and most, full, &c.]. One says, هُوَ مِنَ الْبُحُورِ أَزْخَرُهَا وَمِنَ الْبُدُورِ أَزْهَرُهَا + [He is, of the seas, the most full, meaning, of the bountiful, the most bountiful; and of the full moons, the most shining, meaning, of the illustrious, the most illustrious]. (A, TA.)

## زخرف

Q. 1. زَخَّرَ signifies The adorning, ornamenting, decorating, or embellishing, of a thing, (KL, and Har p. 3,) primarily, with زُخْرَف, i. e. gold: (Har ib:) and hence, (Har,) the adorning, &c., of falsehood, or a lie: (KL, Har:) and the falsifying or adulterating [of speech &c.]. (KL.) You say, زَخَّرَ الْبَيْتَ, inf. n. زَخْرَفَةٌ, He adorned, ornamented, decorated, or embellished, the house, or chamber, &c.; and rendered it complete: and زُخْرَفٌ is said of anything as meaning It was adorned, ornamented, decorated, or embellished. (TA.) And زَخَّرَ الْكَلَامَ He arranged, or rightly disposed, or put into a right or proper state, the speech, or language: (TA:) and i. q. رَقَّعَهُ [i. e. he embellished it; generally meaning, with lies]. (S, A, K, in art. رَقَّعَ.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.]

Q. 2. تَزَخَّرَ He (a man) adorned, ornamented, decorated, or embellished, himself. (TA.)

زُخْرَفٌ Gold: (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — Then applied to Any orna-

*ment, decoration, or embellishment*: (ISd, TA:) *anything adorned, ornamented, decorated, or embellished*: (Ham p. 784:) and particularly applied to the decorations, and pictured works, in gold, with which the Ka'beh was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA,) red and yellow and white: its ornatue, consisting in blossoms and flowers: or its perfection: so in the Kur x. 25. (TA.) And The furniture, or utensils, of a house or tent. (TA.)—Anything varnished, or embellished with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA.) [Hence,] زَحْرَفُ الْقَوْلِ The ornatue of speech; (TA;) the fair appearance, or comeliness, of speech, produced by the embellishing with lies: (K, TA:) so in the Kur vi. 112: (TA:) or it there means varnished falsehoods. (Bd.)—[Its pl.] زَحَارِفُ signifies The lines, or streaks, [that are seen on the surface] of water. (S, K.)—And Ships: (T, K:) or ornamented, or decorated, ships: (M, TA:) or the ornatue of ships, with which they are decorated. ('Eyn, TA.)—Also Certain insects that fly upon the water, (T, O, K,) having four legs, resembling the common fly; (O, K;) small flies, having four legs, that fly upon the water: (M, TA:) the sing., زَحْرَفُ, is expl. by Kr [in the Munjid] as meaning a kind of flying thing. (TA.)

مُزَحْرَفٌ Adorned, ornamented, decorated, or embellished: (S, TA:) [&c.: see the verb.]

## زر

1. زَرَّ, aor. زَرَّرَ, (S, Mgh, Msb,) inf. n. زَرِّ, (S, Mgh, Msb, K,) *He buttoned a shirt [&c.]*; (S, Mgh, Msb, K:\*) as also زَرَّرَ, inf. n. زَرِّيرَ; (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means he buttoned a shirt &c. with many buttons; for it] has an intensive signification. (Msb.) You say, اَزَّرَ upon thee thy shirt. (S.)—† *He narrowed his eyes* [as when one draws together the edges of a vest in buttoning it]. (K,\* [in which, in this instance, as in others, only the inf. n. of the verb زَرَّ is mentioned,] and TA.)—† *He collected, or drew together, vehemently, or forcibly.* (A, Msb, K:\*)—زَرَّهَا [referring to the pieces of cloth composing a tent] *He made in them what are called أَزْرَارُ* [pl. of زَرَّ, q. v.]. (TA.)—And زَرَّ, aor. as above, (S, A, TA,) and so the inf. n., (S, K,) † *He drove away.* (S, A, K, TA.) [In the TA, the inf. n. is expl. by الطَّرْدُ as well as الشُّكُّ; but the former is a mistranscription for الشُّكُّ, the reading in the S.] One says, هُوَ يَزِّرُ الْكَتَائِبَ † *He drives away the troops with the sword.* (S, A.)—† *He bit another.* (S,\* A, K:\*)—† *He pierced, or thrust, another,* (K, TA,) with a spear. (TK.)—*He plucked out hair.* (K,\* TA.)—*He shook goods, or household furniture, or the like, to remove dust &c.* (O, K:\*) only the inf. n. is mentioned in the latter.)—زَرَّ, (K,) aor. يَزِّرُ, (TA,) *He increased in intelligence,* (K, TA,) and in probations, or experiences. (TA. [See also زَرَّرَ, below, in this paragraph.])

Bk I.

—Also, aor. يَزِّرُ, inf. n. زَرِّيرَ, *It* (a spear-head) *gleamed, or glistened.* (A.) And زَرَّتْ عَيْنُهُ, aor. تَزَّرَ, (S,) inf. n. زَرِّيرَ, (S, K,) *His eye gleamed, or glistened.* (S, K:\*) And عَيْنَاهُ تَزَّرَانِ فِي رَأْسِهِ *His eyes gleam, or glisten, in his head.* (Fr; S,\* A, TA.)—زَرَّرَ, like سَبَّحَ, [by rule زَرَّ, sec. pers. زَرَّرَتْ, aor. يَزِّرُ.] *He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist.* (K.)—And *He became intelligent after having been foolish, or stupid.* (K. [See also a signification of زَرَّ, above.])

2: see 1, first sentence:—and see also 4.

3. زَارَهُ, (A,) inf. n. مَزَارَةٌ, (S, K,) † *He bit him, being bitten by him.* (S,\* A, K:\*)

4. اَزَّرَهُ, (A'Obeyd, S, Msb,) and زَرَّرَهُ, (A,) *He put أَزْرَارُ* [i. e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt [&c.]. (A'Obeyd, S, A, Msb.)

5. تَزَّرَ *It* (a shirt [&c.]) *had أَزْرَارُ* [i. e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.)

R. Q. 1. زَرَّرَ, (S, K,) inf. n. زَرَّرَةٌ, (TA,) *He* (a زَرَّرُ [or starling]) *uttered a cry, or cries.* (S, K.)—*He* (a man) *kept continually, or constantly, to the eating of the زَرَّرُ.* (IAqr, K, TA.)—*He continued, or remained fixed, or stationary, in the place.* (K.)

R. Q. 2. تَزَّرَزَ *He, or it, was, or became, in a state of motion, or commotion.* (K.)

زَرَّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Msb, K:\*)—See also زَرَّ.

زَرَّ: see what next follows.

زَرَّ, (S, A, Msb, K, &c.,) and زَرَّرَ, (ISk,) app. in the same sense, (Az,) and زَرَّرَ has been also mentioned, but this is doubtful, (MF,) *A button* (IAqr, A, Msb, TA) of a shirt, (IAqr, S, A, Msb, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زَرِّيرَ, by a change of the first ر: (IAqr:) pl. [of pauc.] أَزْرَارُ (S, A, Msb, K) and [of mult.] زَرَّرُ. (K.) [Hence the saying,] هُوَ أَزْرَمَ لِي [He is more fast to me than my button to its loop]. (A.) And أَعْطَانِيهِ بِزَرِّهِ † *He gave it to me altogether.* (A.)—الزَّرُّ [The star & of Gemini;] one of the two stars called النُّجُومُ. (Kzw.)—زَرَّ also signifies † *A certain piece of wood at the upper extremity of the pole of a tent:* (A, K:\*) pl. أَزْرَارُ: (TA:) the upper end of the tent-pole is inserted into it: (L:) or the أَزْرَارُ of a tent (خِيَاءَ) are certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground: and

زَرَّهَا signifies “he made in them [namely the said pieces of cloth] such pieces of wood.” (TA.)—† The socket in which the head of the upper bone of the arm turns; (A, K:\*) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the hip-bone, in the socket. (K.)—† A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi suprâ,]) beneath the heart, of which it is the support. (K.)—† The edge, (K,) or each of the two edges, (TA,) of a sword. (IAqr, K, TA.)—One says, إِنَّهُ نَزَّرَ مِنْ أَزْرَارِ الْإِبِلِ (S,\* A, K:\*) † *Verily he is one who keeps close to the camels; (A;) a good pastor of them.* (S, A, K. [Accord. to the A, it seems to be from زَرَّ signifying “a button.”]) You term also زَرَّ مَالٍ † *One who drives camels, or the like, vehemently; accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies one acquainted with the right management thereof; (K, TA;) who manages them well; (TA;) as also مَالٍ زَرَّرُ.* (K.)—زَرَّ الدِّينَ † *The support, or prop, of the religion; (Abu-l-'Abbás, K;) like the small bone called زَرَّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Alee: in another relation, it is زَرُّ الْأَرْضِ, meaning he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind: or, accord. to Th, he by whom the earth becomes firm, like as a shirt does by means of its زَرَّ [or button]. (TA.)*

زَرَّةٌ Intellect, or intelligence. (O, TA.)

زَرَّةٌ The mark left by a bite: (K, TA:) or, as some say, a bite itself. (TA.) And *A wound with the edge of a sword.* (TA.)—J says, When camels are fat, you say, بِهَا زَرَّةٌ: but this is a mistake for بَهَارَّةٌ, (Sgh, K,) which is pl. of بَهْرُورَةٌ. (TA in art. بهزر.)

زَرِيرٌ, applied to a man, (O, TA,) *Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge; as also زَرَّرَانِي; (O, K; [in the CK, الزَّرِّي is erroneously put for الزَّرِّي]) which is also expl. as signifying light, or active, and quick; (TA;) and زَرَّرَانِي, (K,) of which the pl. is زَرَّرَانِي. (TA.)—Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K:) in this sense, a Pers., or foreign, word. (O.)*

زَرَّرُ: see زَرَّرُ.

زَرَّرَ: see زَرِيرٌ. Accord. to Ag, it signifies A man whose eyes glisten. (TA.)

زَرَّرُ [The starling;] a certain bird, (IDrd, S, O, K,) as also زَرَّرُ, (IDrd, O, K,) resembling the lark: pl. زَرَّرَانِي. (TA.)—مَرْكَبٌ زَرَّرُ A narrow مركب [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says

جَمَارُ زُرُورٍ, meaning *a narrow ass*. (O, K.)\* =

زُرُورُ مَالٍ: see زُر, last sentence but one.

زُرَابٍ: see زُرَابٍ.

مُزِر An ass [app. meaning a wild ass] that bites much. (S, TA.)

مُزُور is used by El-Marrār El-Fak'asec as meaning *A she-camel's nose-rein*; because it is plaited and tied. (S.)

## زرب

1. زَرْبٌ [as an inf. n.] signifies *The constructing an enclosure of wood*, (TA,) i. e. *an enclosure of wood*, (TA,) for sheep, or goats: (K, TA:) you say, زَرَبْتُ الغنمَ, aor. أَزْرِبُهَا, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرَبْتُ الغنمَ, aor. أَزْرِبُهَا, inf. n. زَرْبٌ (Ks, S:) [i. e. *I constructed an enclosure of wood for the sheep or goats*: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of زَرْبُ الغنمِ, as explaining زَرْبُ الغنمِ, we find بَنَاتُ الزَّرْبِ الغنمِ, meaning that بَنَاتُ الزَّرْبِ signifies *sheep, or goats*. (TA.) — And زَرْبُ النِّهَمِ فِي زَرْبِهَا or زَرْبِهَا *He put the lambs or kids, or young lambs or kids, into their place [or enclosure of wood]*. (A. [And the like is said in the Ham p. 195.]) = زَرْبٌ, aor. أَزْرِبُهَا, (K, TA,) said of water, (TA,) *It flowed*; (K, TA;) like سَرِبَ. (TA.)

7. انزرب البهيم في الزرب *The lambs or kids, or young lambs or kids, entered into the zerb [or enclosure of wood]*. (A, TA.)\* — And انزرب الصائد *The hunter, or sportsman, entered into his lurking-place*. (S, TA.)

9. ازرب, inf. n. ازربان, *It (a plant, or herb,) became yellow, or red, while having in it greenness*. (K, TA.)

زَرْبٌ *A place of entrance*. (AA, S, A, K.) — And hence, accord. to AA, (S,) the same word, (S, A, K,) and زَرْبٌ, (ISk, S, K,) as some pronounce it, (ISk, S,) and زَرْبِيَّةٌ, (S, A, K,) + *The place of sheep or goats*; (A, K, TA;) [i. e.] *an enclosure of wood for sheep or goats*: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زُرَابٌ, (A, K,) and of the last زُرَابٌ, (A.) — And, as being likened thereto, (A,) زَرْبٌ and زَرْبِيَّةٌ signify also *The lurking-place (قتر) of a hunter, or sportsman*, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify *a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game*. (TA.) — See also the next paragraph.

زَرْبٌ: see the next preceding paragraph. — Also *A channel in which water flows*; (K;) and زَرْبٌ. (TA.) It is said in a rejez of Kaab,

تَبَيْتُ بَيْنَ الزَّرْبِ وَالْكَيْفِ \*

*She passes the night between the channel of water and the concealing, or protecting, place*: meaning that she is fed in the enclosures for camels &c., [الحظائر, thus I read for الحظائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.)

زَرْبِي and زَرْبِي (K,) or, accord. to the L [and the A], on the authority of IAar, زَرْبِيَّةٌ, also said to be written زَرْبِيَّةٌ and زَرْبِيَّةٌ, (TA,) are sings. of زَرْبِيَّةٌ, (K, TA,) which signifies *نَمَارِقُ* [app. as meaning *Small pillows*]: (S, A, K:) and *carpets*: or *any things which are spread, and upon which one leans, or reclines*: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies *carpets (طنافس) having a fine nap, or pile*: (TA:) also, [particularly,] (A,) *carpets (قُطُوع, A, or طنافس, Har p. 377) of the fabric of El-Heereh; and the like thereof in fabric*: (A, and Har ubi suprâ:) or زَرْبِيَّةٌ signifies [simply] a *carpet (طنفسة)*: and a *carpet (بساط) having a nap, or pile*: and a [piece of leather that is spread upon the ground, such as is called] نَطْعٌ: and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, زَرْبِيَّةٌ الْبَغْضَاءُ بَيْنَهُمْ مَبْنُوتَةٌ, [The embellished coverings of vehement hatred are spread between them; i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artâh Ibn-Suheiyeh,

وَنَحْنُ بَنُو عَمْرِ عَلَى ذَاتِ بَيْنِنَا

زَرْبِيَّةٌ فِيهَا بَغْضَةٌ وَتَنَافُسٌ

is expl. by En-Nemirce as meaning + [And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition;] زَرْبِيَّةٌ signifying [properly] *carpets of sundry colours*: (Ham p. 196:) it is also said to mean, in this instance, + [concealed] *enmities, and sayings that give pain*; [the former of these two meanings being] from زَرْبْتُ الْبَهْمَ فِي الزَّرْبِ, i. e. أَذْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَائِبٌ in the place of زَرْبِيَّةٌ; mentioned and thus explained in the Ham ubi suprâ: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذات) having two contr. significations,] *have supervised concealed enmities, &c.*: or, as some say, the reading in the deewân of Artâh is زُرَابٌ, as though pl. of زَرْبِيَّةٌ, which is likewise made to denote *enmity* because it is made to enter (زَرْبٌ, i. e. تَدْخُلُ) into the heart; or which may be metaphorically applied to a *place of enmity latent in the bosom*, from the same word as signifying the "place in which are put lambs, or kids, and sheep, or goats": or, supposing the right reading to be زَرْبِيَّةٌ, the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (طنافس and بسط) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَائِبٌ, mentioned above, occurs another

variation, thus: عَلَى ذَاكَ بَيْنِنَا زَائِبٌ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) — وَيَلُ لِلزَّرْبِيَّةِ, occurring in a trad., is said to mean; *Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth*: such persons being likened, in respect of their variable conduct, to one of the زَرْبِيَّةُ mentioned above in the first sentence of this paragraph; or to *sheep, or goats*, which are thus called in relation to the زَرْب, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) — Accord. to El-Muarrîj, (TA,) زَرْبِيَّةٌ is applied to plants, as meaning *Such as have become yellow, or red, while having in them greenness*: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.)

زَرْبِيَّةٌ and زَرْبِيَّةٌ and زَرْبِيَّةٌ: see the next preceding paragraph, in three places. — [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to "an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify "Euripus, fons in altum saliens."]

زَرْبِيَّةٌ: see زَرْبٌ, in two places: and see 1, first sentence. — Also + *The lurking-place of a beast of prey*. (S, K.) — See also زَرْبِيَّةٌ.

زَرْبِيَّةٌ: see زَرْبِيَّةٌ, in five places.

زَرْبَابٌ, (in the CK زَرْبَابٌ) an arabicized word, (K, TA,) from [the Pers.] زَرْ آبٌ, the hemzeh [in (TA,) Gold: (IAar, K:) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) — And Anything yellow. (K.) = Also *A certain black singing-bird*; (MF, TA;) called also *ابو زوق*, [app. a mistranscription of ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرَيْقٍ, accord. to the book entitled "Manṭik et-Teyr." (TA.)

مُزْرَابٌ i. q. مَزْرَابٌ [q. v., said to be not a chaste word]. (K.)

مَزْرَابَانٌ: see مَزْرَابَانٌ, in art. زرب.

## زرجن

خَارِجٌ 1. زَرْجَنَةٌ (as an inf. n., TK) i. q. تَخَارَجُوا [q. v.]: (K:) one says, زَرْجَنُوا, meaning *تَخَارَجُوا* (TK.) — And *The being deceitful, nicked, dishonest, or dissimulating, and mischief-making; or very deceitful &c.*: and the act of *deceiving, deluding, beguiling, circumventing, or outwitting* (K:) one says, زَرْجَنَهُ, meaning *He deceived him, deluded him, &c.* (TK.)

زَرْجُونٌ (S, K,) which is also written زَرْجُونٌ, like زَرْجُونٌ, is mentioned in art. زرج and also in



the present art. by the author of the *K*, though he charges *J* with error in mentioning it in this art. because *مَزْرَج* is used by a *rājiz* as meaning "intoxicated:" whereas *J* is not in error, but is right, in doing thus; for the *ن* is radical accord. to the generality of the lexicologists and the authors on inflection, like the *س* in *قَرَبَس*; and the *rājiz* above referred to elided the *ن* in forming *مَزْرَج* because he imagined it to be augmentative: (MF in art. *زرع*:) it signifies *Wine*; (*S*, *K*;) and is a Pers. word, (*A*, *Sh*, *Seer*, *S*;) originally *زرگون*, [i. e. *زَرُ گُون*,] (*Sh*, *TA*;) meaning "gold-coloured:" (*A*, *Sh*, *Seer*, *S*;) or it signifies, (*S*, *Mgh*;) or signifies also [like as does *عَنْب*, of which the primary signification is "grapes"], (*K*;) the *grape-vine*; (*Sh*, *S*, *Mgh*, *K*;) n. un. with *ة*; (*ISh*, *TA*;) and pl. *زَرَاجِين*: (*Mgh*;) it has this meaning in the dial. of *Eṭ-Tāif*: (*ISh*, *TA* in art. *زرع*:) or the *shoots of a grape-vine*: (*Mgh*, *K*;) thus in the dial. of *Eṭ-Tāif* and *El-Ghowr*: (*TA* in the present art.:) or a *shoot that is planted, of a grape-vine*. (*AHn*, *TA*.) — Also *A certain red dye*. (*El-Jarmee*, *S*, *K*.) — And *Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock*: (*K* in art. *زرع*:) or *clear water that remains or stagnates, &c., in a mountain*. (*MF*, *TA*.)

## زرد

1. *زَرَد*, aor. *زَرَدَ*, (*S*, *L*, *Mgh*, *K*;) inf. n. *زَرَدُ*, (*S*, *L*, *Mgh*;) or *زَرَدَ*; (*TA*;) [but this I find not in any other lexicon;] or *زَرَدَ*, (*A*, *Mgh*;) or this also, aor. *زَرَدَ*, inf. n. *زَرَدُ* and *زَرَدَان*; this latter form of the verb being mentioned by *IDrd* in the *Jm*, and *ISd* in the *M*, and *IKṭt* in the *Af'āl*; but it is disapproved by *Th*, and asserted by his expositors to be vulgar; (*TA*;) and *زَرَدَ*, (*S*, *A*, *Mgh*, *Mgh*, *K*;) inf. n. *زَرَدَان* (*S*, *A*) and *مَزَرَدَ*; (*A*, *TA*;) and *تَزَرَدَ*; (*A*, *TA*;) and *زَرَدَار*, mentioned by *Amr El-Mutarriz*, but this is the most strange; (*TA*;) *He swallowed* (*S*, *A*, *Mgh*, *Mgh*, *K*;) a morsel, or mouthful, (*S*, *A*, *Mgh*, *K*;) or water, (*Mgh*;) [and medicine; for] you say *دَوَاءٌ صَعْبُ الْمَزَرَدِ* [*A medicine difficult to swallow*]. (*A*, *TA*.) And one says of a man swearing, *لَا تَزَرَدَا حَدًّا* and *تَزَرَدَا حَصَاً* [*He swallowed it; meaning, took it hastily; i. e. the oath*]. (*A*, *TA*.) — *زَرَدَ*, aor. *زَرَدَ*, (*S*, *K*;) and *زَرَدَ*, (*TA*;) and so in a copy of the *S*, as well as *زَرَدَ*, or *زَرَدَ حَلَقَةً*, (*A*, *TA*;) [in my copy of the *A* written *زَرَدَ*] inf. n. *زَرَدَ*, (*S*;) *He strangled him, or throttled him, or squeezed his throat*; syn. *خَنَقَهُ*, (*S*, *K*;) or *عَصَرَ حَلَقَهُ*. (*A*.) And *زَرَدَهُ* *He took him, or seized him, by his throat*. (*TA*.) — *زَرَدَ الدَّرْعَ*, (*K*;) inf. n. *زَرَدَ*, (*S*, *A*;) *He fabricated the coat of mail, by inserting the rings one into another*; i. q. *سَرَدَهَا*: (*K*;) *الزَّرْدُ* is like *السَّرْدُ*, meaning the *inserting* (*تَدَاخُلُ*) [an intrans. inf. n. here used as though it were trans., as is shown in the *S* in art. *سرد*] of the rings of a coat of mail, one into another: (*S*;) [or, as *Z* says,] *زَرَدَ الدَّرْعَ* means *سَرَدَهَا*, because the coat of mail consists of narrow,

or close, rings: (*A*;) the *ز* is said to be a substitute for *س*. (*L*, *TA*.)

2. *زَرَدَ عَيْنَهُ عَلَى صَاحِبِهِ* ↑ *He was angry with his companion, and looked sternly, austere, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him*. (*A*, *TA*.)

5: see 1, in two places.

8. *زَرَدَ*, inf. n. *زَرَدَان* and *مَزَرَدَ*: see 1, in two places.

*زَرَدَ*: see the next paragraph, in two places.

*زَرَدَ*, (*S*, *A*, *K*;) of the measure *فَعْل* in the sense of the measure *مَفْعُول*, (*A*;) *A coat of mail*; (*S*, *A*, *K*;) as also *زَرَدَ*, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also *زَرَدَ* to anything made of mail, a piece of mail, and rings in general, like *سَرْدَ*, q. v.], (*A*;) and *زَرَدِيَّة*: (mentioned as syn. with *دَرْع* in art. *دَرْع* in the *Mgh* and in the *TA*, on the authority of *IAth*;) the pl. of *زَرَدَ* is *زُرُود*. (*TA*.) [See also *رَفَرَفَ* and *مِغْفَر*.]

*زَرَدَ* *Quick in swallowing*: (*K*;) but in the *Nawādir el-Aṣrāb*, food that is soft, and quick in descending [in the throat]. (*TA*.)

*زَرَدَةً* [The quantity that is swallowed at once; like *جُرْعَةٌ* and *بُلْعَةٌ*]; a morsel, or small mouthful: so in the saying, *ظَنَّ فُلَانٌ أَنِّي زَرَدَةٌ لَهُ* [Such a one thought that I was a morsel for him]. (*A*, *TA*.)

*زَرَدَان* *A guest*: as though he throttled his companion. (*A*, *TA*.)

*زَرَدَان* The vulva of a woman: (*K*, *TA*;) accord. to some, (*TA*;) so called because it swallows (*يَزَرِدُ*), or because it compresses (*يَزَرِدُ* [in the *CK* *يَزَرِدُ* again]), (*K*, *TA*;) i. e. *يَخْنُقُ*, (*TA*;) the *زَرَدَان* by its straitness. (*K*, *TA*.)

*زَرَدِيَّة*: see *زَرَدَ*.

*زَرَادَ* (*S*, *K*;) and *مَزَرَدَ* (*K*;) *A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider*. (*S*, *K*;) The former word is also expl. in the *K* by *مَخْنَقَةٌ*, [in some copies of the *K* *مَخْفَقَةٌ*,] which signifies the same. (*TA*.)

*زَرَادَةُ* The art of fabricating coats of mail; (*A*, *TA*;) as also *سَرَادَةُ*. (*TA*.)

*زَرَادَ* *A strangler; or one who throttles, or squeezes the throat*; syn. *خَنَاقٌ*. (*A*, *TA*.) — And *A fabricator of coats of mail*; (*S*, *A*, *K*;) as also *سَرَادَ*. (*TA*.)

*مَزَرَدَ* [The place of strangling or throttling; like *مَزَرَدَ*; meaning] the fauces; (*S*, *K*, *TA*;) the throat, or gullet. (*TA*.)

*مَزَرَادَ*: see *زَرَادَ*.

*مَزَرَدَ*: see *مَزَرَدَ*. One says, *أَخَذَ بِمَزَرَدِهِ*, like *أَخَذَ بِمَخْنَقِهِ*, [properly *He*, or it, seized his throat, or throttled him, or choked him,] meaning *he, or it, straitened him*. (*A*, *TA*.)

*مَزَرُودَ* *Strangled, throttled, or having his throat squeezed*. (*TA*.) And, applied to the fauces [or throat], *Squeezed, or compressed*. (*S*.)

## زردم

Q. 1. *زَرَدَمَهُ*, (*S*, *K*;) inf. n. *زَرَدَمَةٌ*, (*TA*;) *He squeezed his throat*: (*S*, *K*;) or *he throttled him; or strangled him*: (*K*;) as also *زَرَدَمَهُ*. (*TA*.) — And *He swallowed it*. (*K*.)

*زَرَدَمَةٌ* inf. n. of the verb above. (*TA*.) — Also The place of swallowing: (*S*, *K*;) or the *غُلَصِيَّة* [or *epiglottis*]: (*K*;) or, as some say, it is [the part] beneath the *حَلَقُوم* [or *windpipe*: or, app., the part beneath the head of the *حَلَقُوم*]: and in it, or upon it, is set the tongue: some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. *زَرْدَمَن*, which signifies the "windpipe"]. (*TA*.)

## زراط

*زِرَاطَ*: see *سِرَاطَ*.

## زرع

1. *زَرَعَ*, aor. *زَرَعَ*, (*K*;) inf. n. *زَرَعُ*, (*S*, *TA*) and *زَرَاةٌ*, (*TA*;) *He sowed, or cast seed*; (*S*, *K*, *TA*;) as also *زَرَدَرَ*, (*S*, *Mgh*, *K*;) originally *زَارَعَ*, the *ت* being changed into *د* in order that it may agree with the *ز*, (*S*, *K*;) for *د* and *ز* are pronounced with the voice as well as the breath, whereas *ت* is pronounced with the breath only: (*S*, *TA*;) [or the latter verb, as appears from an explanation of it to be found below, may signify *he sowed for himself*.] They say, *مَنْ زَرَعَ حَصَدَ* [*He who sows reaps*]. (*TA*.) And [they use this verb transitively, saying,] *زَرَعْتُ الْبُرَّ وَالشَّعِيرَ* [*I sowed wheat and barley*]: and in like manner, *زَرَعْتُ الشَّجَرَ* [*I sowed the trees; or sowed the seeds which should produce the trees*: or it may signify *I planted the trees*]. (*Ibn-Abi-l-Hadeed*.) And *زَرَعَ الْحَبَّ لَكَ فِي الْقُلُوبِ كَرَمًا وَحَسَنَ خُلُقًا* [*Thy generosity and the goodness of thy disposition have sown love for thee in the hearts*]. (*TA*.) And it is said in a trad., *مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرَعْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُؤَسِّكْ أَرْضَهُ* [*Whoso hath land, let him sow it [or let him lend it, or give it, to his brother; and if he refuse, let him retain his land]*]. (*TA*.) — *زَرَعَ الْأَرْضَ*, (*Mgh*, *Mgh*;) inf. n. *زَرَعَ*, (*Mgh*;) signifies [also] *He ploughed up, or tilled, or cultivated, the land, or ground, for sowing*. (*Mgh*, *Mgh*.) Hence [the saying in a trad.], *إِذَا زَرَعَتْ هَذِهِ الْأُمَّةُ نَزَعَ مِنْهَا النَّصْرُ* ↑ *When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, aid shall be withdrawn from it*. (*Mgh*.) — *زَرَعَهُ اللَّهُ* signifies *God caused it, or made it, to grow, vegetate, or*



called by a name signifying **جَمَاعَة** because it has the form of an assemblage of animals; (Mgh;) in Pers. called **اَشْتَرُ كَاوُ بَنَلَك** (S, Mgh, K,) i. e. *camel-ox-leopard*, (TA,) because it has resemblances to the camel and the ox and the leopard: (K, TA:) pl. **زُرَافِي**, or **زُرَافِي**, or **زُرَافِي**, (accord. to different copies of the K, the last accord. to the TA,) like **زُرَابِي**. (TA.)

**زُرَافَة**: see the preceding paragraph, in two places.

**زُرَافَة** and **زُرَافَة**: see the first paragraph; the former in three places.

### زرفن

Q. 1. **زُرْفَن صُدْغِيَه** *He disposed the hair hanging down upon each of his temples in the form of a ring*: (S, \* K:) but this is post-classical. (S.)

**زُرْفَن** and **زُرْفَن** (S, Mgh, K,) or the latter is the correct word, for there is no word of the measure **فُعْلِيل** in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] *A ring of a door*: (Mgh, K:) or [a ring] in a general sense: (K:) pl. **زُرْفَيْن**, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (S, K,) from the Pers. [**زُرْفَن**]. (S.) — The latter also signifies *A company of men* [app. disposed in the form of a ring]. (TA.)

### زرق

1. **زَرَقَ** (MA, TA,) [aor. **زَرَقَ**,] inf. n. **زَرَقَ** (S, MA, KI, TA) and **زُرْقَة** (MA,) [or the latter is a simple subst.,] *He had that colour of the eye which is termed زُرْقَة* [q. v.]; (S, TA;) [i. e.] *he was blue-eyed*; (KI;) or *gray-eyed*; (MA, PS;) or *of a greenish hue in the eye* [so I render the Pers. explanation **سبز چشم شد**]. (MA.) And **زُرْقَتَ عَيْنَه**; (S, K;) and **ازرقت عَيْنَه**, inf. n. **ازرقت عَيْنَه**; (S, MA,) inf. n. **ازرقت عَيْنَه**; (S;) *His eye was of the colour termed زُرْقَة*; (S, K;) [i. e.] *his eye was gray*; (MA:) [&c.] — And **زُرَقَ** (TK,) inf. n. **زُرَقَ** (K, TK,) *He (a man, TK) was, or became, blind*. (K, \* TK.) — [And **زُرَقَ التَّصَلَّ**, inf. n. **زُرَقَ**, is app. used as signifying *The iron head or blade of an arrow &c. was, or became, very clear or bright*: see **زُرَقَ**, below.] — And **زُرَقَ الهَاءَ** *The water was, or became, clear*; as also **ازرقت**. (Mgh.) — **ازرقت عَيْنَه نَحْوِي** *His eye turned towards me so that the white thereof appeared*; (S, K;) as also **ازرقت** and **ازرقت**. (Fr, K.) — **زُرْقَه** (Mgh,) or **زُرْقَه بَجَرَاتِي** (S, K,) or **بَرْمَج** (Mgh,) aor. **زُرَقَ** (Mgh, TA,) inf. n. **زُرَقَ** (Mgh, Mgh,) *He cast at him*, (S, Mgh, K,) or *he thrust him, or pierced him*, (Mgh, Mgh,) *with a مزراق* [or javelin], (S, Mgh, K,) or *with a spear*. (Mgh.) — [Hence,]

**زُرْقَه**, and **بَصَرَه**, **ازرقت**, *He looked sharply, or intently, or attentively, at him; he cast his eye at him*. (TA.) — **زُرَقَتِ الرَّحْلَ** (S, TA,) or **الْحِمْلَ**, (TA,) *She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards*: (S, TA:) and **ازرقت حِمْلَهَا** (K,) inf. n. **ازرقت**, (TA,) *She (a camel) made her load to shift backwards*. (K.) [See also 2.] — **زُرَقَ**, aor. **زُرَقَ** and **زُرَقَ**, (S, Mgh, K,) inf. n. **زُرَقَ** (Mgh,) said of a bird, i. q. **ذَرَقَ** [i. e. *It muted, or dinged*]. (S, Mgh, K.)

[2. **زُرَقَ**, accord. to Golius, as on the authority of the KI, “i. q. Pers. **چکانید**, *Fecit ut stillaret, stillatim emisit*” but it appears from my copy of the KL that this should be **زَهَقَ**; for I there find **چکانیدن** (not **تَزْرِيقَ**) expl. by the Pers. **چکانیدن**: then, however, immediately follows, in that copy, another explanation: — and *The shifting backwards of a camel's saddle from his back*: therefore it seems that either **تَزْرِيقَ** is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or **تَزْرِيقَ** is there a mistake for **تَزْرِيقَ**.]

4: see 1, in two places.

7. **انزرق** *It (an arrow) passed through, and went forth on the other side*: (Lth, K:) and in like manner a spear. (K in art. **زَرَقَ**.) — *He, or it, passed, so as to go beyond and away*. (TA.) — *He entered into a burrow, and lay hid*. (K in art. **زَرَقَ**.) — *It (a camel's saddle, S, K, and a load, TA) shifted backwards*. (S, K, TA.) [In the CK, **الرجل** is erroneously put for **الرجل**. See an ex. in art. **زَهَقَ**, conj. 4.] — *He (a man, Ag) laid himself down on his back*. (Ag, K.)

9: see 1, in three places.

11: see 1, second sentence.

Q. Q. 2. **تَزَرَوْقَ** (K, TA,) in some of the copies of the K **تَزَرَوْقَ**, (TA,) *He (a man, TA) cast [forth] what was in his belly*: (K, TA:) so says Fr. (TA.)

**زُرَقَ** [inf. n. of **زُرَقَ**, q. v.: and] i. q. **زُرْقَة**, q. v. (K.) — *Blindness*: (K:) in this sense also an inf. n. of which the verb is **زُرَقَ**. (TK.) — *The quality of being very clear or bright, in the iron head or blade of an arrow &c.* (ISK, S. [See, again **زُرَقَ**, of which it is app., in this sense likewise, an inf. n.]) — *A sort of تَحْجِيل* [i. e. *whiteness in the legs, or in three of the legs, or in the two hind legs, or in one hind leg, beneath the knees und hocks, or beneath the hocks, or beneath the hock, of a horse,*] not including the border of the pastern next the hoof: (AO, K:) or, as some say, (TA, but in the K “and”) *a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair (وَضْع) upon a part thereof*. (K, TA.)

**زُرْقَة** *A certain bead (خَزَزَة) for the purpose of fascination*, (Ibn-'Abbád, K,) *with which women fascinate [men]*. (Ibn-'Abbád, TA.)

**زُرْقَة** *A certain colour*, (Mgh, K,) *well known*; as also **زُرَقَ** (K:) it is [in various things; but is generally expl. as being] in the eye: (JK, S:)

[a blue colour, (see 1, first sentence,) whether light or dark or of a middling tint, but generally the first;] *sky-colour, or azure*; (TK;) [*blueness of the eye*;] or *grayness of the eye*; (PS;) [or a greenish hue in the eye: (see again 1, first sentence:)] accord. to ISd, *whiteness, wherever it be: and a خَضْرَة* [by which may be meant greenness, or dust-colour intermixed with blackness or deep ash-colour,] in the **سَوَاد** [here meaning iris] of the eye: or, as some say, *a whiteness overspreading the سَوَاد of the eye* [app. when a person becomes blind: see 1, third sentence; and see also **ازرقت**]. (TA.) [In the present day it is often improperly used as meaning *A black colour*.]

**زُرْقَمَ** *Having, in an intense degree, that colour of the eye which is termed زُرْقَة*; (S, K;\*) applied to the male and the female; (K;) [i. e.] applied also to a woman: (S:) accord. to Ibn-'Oqfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lh, one says **رَجُلٌ زُرْقَمَ** and **امْرَأَةٌ زُرْقَمَ**: the **م** is augmentative. (TA.)

**زُرْقَمَة** [*Intenseness of زُرْقَة*, i. e. *blueness, or grayness, in the eye*;] the attribute denoted by the epithet **زُرْقَمَ**. (Lh, TA.)

**زُرْقِي** [and app. **أَبُو زُرْقِي** (see **زُرْيَاب**)] *A certain bird*. (K.)

**زُرْقِيَة** [dim. of **زُرْقَة** fem. of **زُرَقَ**] *A mess of crumbled bread (ثَرِيدَة) dressed with milk and olive oil*: (JK, Z, K:) likened, because of its seasoning, to the eyes that are termed **زُرَقَ**. (Z, TA.) — Also *A certain small beast, resembling the cat*. (Lth, K.)

**زُرْقِي** *A certain bird used for catching other birds*; (IDrd, S, K;) *between the [species of hawk called] بَارِي and the بَاشِق [or sparrow-hawk]*: (IDrd, TA:) or, accord. to Fr, the **بَارِي** [or falcon]: (S, TA:) [but] it is said in the A, **لَا يَقَاسُ الزُرْقِي بِالْأَزْرَقِي** [*The زُرْقِي is not to be compared with the أَزْرَقِي*], which latter is the **بَارِي**: (TA:) the pl. is **زُرْقِي**. (S, K.) — And *A whiteness in the forelock of a horse*; (K, TA;) or *in the hinder part of his head, behind the forelock*. (O, TA.) And *Some white hairs in the fore leg of a horse; or in his hind leg*. (TA.) — Also *Sharp-sighted*: mentioned by Sb, and expl. by Seer. (TA.)

**زُرْقِي**, applied to a man, *Very deceitful; or a great deceiver*. (TA.)

**زُرْقَة**, with fet-**h** and tesheed, *A short javelin; i. e. a spear shorter than the مَزْرَاق*: pl. **زُرْقَاتِي**. (TA.) — Also i. q. **مِنْضَحَة**; (IAfr, L and K in art. **نَضَحَ**; in some copies of the K, **زُرْقَة**; and in the CK **زُرْقَة**;) i. e. *An instrument made of copper, or brass, for shooting forth naphtha [into a besieged place]*. (L in that art.)

**زُرْقُون** &c.: see art. **زَرَقَ**.

**زُرْقُون** *A sort of سَفِينَة* [or boat]; (S;) [a skiff

i. e.] a small سفينة; (K;) or a small قارب: pl. زوارق. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,] نَعَمْتُ زَوْرَقَ الْبَلَدِ; [making it fem., because] meaning نَعَمْتُ سَفِينَةَ الْبَلَدِ [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.)

أَزْرَقُ Of the colour termed زُرْقَةٌ [q. v.]; (Msb, TA;) and أَزْرَقِي signifies the same: (TA:) an epithet applied to a man, signifying *having what is termed زُرْقَةٌ of the eye*: (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first;] sky-coloured, or azure; (TK;) blue-eyed; (MA, KL;) gray-eyed; (MA;) [or having a greenish hue in the eye: &c.: (see زُرْقَةٌ)] fem. زُرْقَاءُ: (S, Msb:) pl. زُرُق. (Msb.) [In the present day it is often improperly used as meaning Black: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning gray, or ash-coloured.] — [And Blind; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.] وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [And we will congregate, or raise to life, on that day, the sinners, or unbelievers,] blind; (Bd, K, TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, *thirsty*: (Th, TA:) or *with their eyes become blue, or gray, by reason of intense thirst*: (ISd, TA:) or *blue-eyed, or gray-eyed*, (زُرُقُ الْعُيُونِ) because الزُرْقَةُ is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرُق. (Bd.) — Applied to the iron head or blade of an arrow &c., *Very clear or bright*: (ISK, S, K;) and زُرُقُ [used as a subst.] means *spear-heads* (S, K) or *the like*; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or *polished iron heads or blades of arrows* &c. (Ham p. 313.) And *Clear water*: (IAqr, S, Msb:) pl. as above. (TA.) — Hence, العَدُوُّ الْأَزْرَقُ The sheer enemy: or [the fierce enemy;] the enemy that is vehement in hostility; because زُرْقَةُ of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) — The الأزرق The بازى [i. e. hawk, or falcon: because of his colour]: pl. as above. (TA.) [See also الزُرْقَاءُ.] — And The leopard. (TA.) — Wine: (K:) [app. because of its clearness:] so says AA. (TA.) — And the name of A horse of Nāfi' Ibn-'Abd-El-'Ozzā. (Ibn-'Abbād, K.)

أَزْرَقِي: see the next preceding paragraph, first sentence. — Also sing. of الزُرْقَةُ, (TA,) which is the appellation of A certain sect of the [heretics, or schismatics, called] حَوَارِجَ, (S, K,) or حُرُورِيَّةَ; (TA;) so called in relation to Nāfi' Ibn-El-Azraq, (S, K,) who was [of the family] of Ed-Dool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's

slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.)

مَزْرَاقٌ A javelin; i. e. a short spear, (S, Mgh, Msb, K,) lighter than the عَزَّة. (Mgh, Msb.) = Also A camel that makes his load to shift backwards. (Az, K.)

#### Quasi زرق.

زرق زُرْقَةٌ and زُرْقَةٌ are expl. in art. زرق.

#### زرم

1. زَرَمَ, (S, K,) aor. زَمَ, (K,) inf. n. زَرَمٌ, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) It became interrupted, or stopped; or it stopped; or ceased; (S, K;) as also أَزْرَمَ. (K.) And so the former verb said of a sale. (TA.) — And, said of a dog, (S, K,) and of a cat, (K,) *His dung, (S, K,) or dry dung, (K,) stopped in his rectum.* (S, K.) = زَرَمَتْ به She (his mother, S) brought him forth. (S, K.)

2: see 4. — زَرَمَ, (S, TA,) inf. n. زَرَمٌ, (TA,) *He, or it, rendered him زَرَم, i. e. niggardly, or avaricious*: (S:) or *it (time, or fortune,) cut off from him good, good things, or prosperity.* (TA.)

4. اَزْرَمَ *He, or it, interrupted it, stopped it, or caused it to cease*; namely, one's urine, and his flow of tears, and his speech; as also زَرَمَ, aor. زَمَ, (K,) inf. n. زَرَمٌ; (TA;) and زَرَمَ, (K,) inf. n. زَرَمٌ. (TA.) — And *He interrupted, or stopped, his (another's) urine.* (As, S, K.) = أَزْرَمَتْ She (a camel) interrupted her flow of urine by little and little. (AA, TA.)

8. اِزْدَرَمَ The act of *swallowing* [a thing]: (S, K:) mentioned in the S in art. زدرم or زدرم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure اِفْعَلَل; not اِفْعَلَل. (MF, TA.)

Q. Q. 4. اِزْرَمَ, (S, K,) inf. n. اِزْرَمٌ, (S:) see 1. — [Also] *He shrank, or drew himself together*: (A'Obeyd, S:) or *he shuddered and shrank.* (TA.) — And *He was angry.* (AZ, TA.)

زرم [app. زَرَمٌ] Dung, or dry dung, stopping in the rectum of a dog or cat. (TA.) [See 1, third sentence.] = زَرَمٌ Caution. (K.)

زَرَمٌ Anything becoming interrupted, or stopped; stopping, or ceasing; as also أَزْرَمٌ. (TA.) Scanty, or little in quantity, and becoming interrupted, or stopped: so in the phrase رَجُلٌ زَرَمُ الدَّمْعِ: or this signifies [simply] a man whose tears are becoming interrupted, or stopped. (TA.) — A she-camel that interrupts her flow of urine by little and little. (AA, TA.) [Thus used as a fem. epithet without ى.] — A dog, and a cat, whose dung, or dry dung, has stopped in his rectum. (TA.) — Straitened [app. in his means of subsistence]. (S.) — Niggardly, or avaricious. (S.) — Low,

abject, mean, or ignominious, whose near kinsfolk are few; (IAqr, K;) as also زَرِيمٌ. (TA.) — One who does not remain fixed, or settled, in any place. (As, K.)

زَرِيمٌ: see the next preceding paragraph.

زُرَامِيمٌ: see زُرَامِيمٌ.

أَزْرَمٌ: see زَرَمٌ. — Also The cat. (ISd, K.)

مُزْرِمٌ Shrinking, or drawing himself together; (A'Obeyd, S, K;) as also زُرَامِيمٌ; (Th, K, TA; [in the CK زُرَامِيمٌ;]) each with damm: (TA:) or, accord. to A'Obeyd, مُزْرِمٌ signifies *shuddering and shrinking*; with the ر before the ز; and AZ doubted whether the word having this meaning were مُزْرِمٌ or مُزْرِمٌ; but Az says that the former is the right, with the ز before the ر, and that it is thus accord. to Ibn-Jebeleh. (TA.) — Also Angry. (AZ, TA.) — And Silent. (IB, TA.)

#### زرب

زَرْبٌ A certain perfume: or certain sweet-smelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between مِلَيْنَ [مَا بَيْنَ, misprinted مِلَيْنَ] the thickness of the large needle and the thickness of writing-reeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Scenā, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some, it signifies the leaves of a sweet-smelling plant, which has the name of رجل الجراد, locusts' foot:" and he adds, as though on the authority of Ibn-Scenā ubi supra, "salix Aegyptiaca:" referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also saffron: (K:) it is of the measure فَعْلَل; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rājiz says,

\* يَا بَابِي أَنْتَ وَفَوْكَ الْأَشْنَبُ \*  
\* كَأَنَّ ذَرَّ عَلَيْهِ الزَّرْبُ \*

[O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though were sprinkled upon it]. (S.) In the trad. of Umm-Zarq, where it is said, الْمِسُّ مِسُّ أَرْزَبٍ [The feel is the feel of a hare, and the odour is the odour of زَرْب], I Ath says that it signifies saffron; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — Also The [dung such as is termed] بَعْرُ of wild animals. (K.) = Also, [and, as appears from what follows, زَرْبَةٌ likewise, if this be not a mistranscription.] The vulva of a woman: (K, TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the زردان [a mistranscription for زردان, a name for the vulva], (TA,) behind the كَيْبَةُ [or كَيْنَ, q. v.]: (K, TA:) behind the زَرْبَةُ is another piece of flesh: so says IAqr. (TA.)



زَرْبَةً: see the next preceding sentence, in two places.

## زرق

Q. 1. زَرْقَةٌ [as inf. n. of زَرَقَ] The irrigating [land] by means of the زَرْقُ [here app. meaning rivulet]. (Mgh, K.) — And The setting up a [pillar-like structure such as is termed] زَرْقُ by a well. (K.) = One says also, زَرْقَتْهُ, (K.) inf. n. as above, (TK.) meaning I clad him [app. فِي الثِّيَابِ in the clothes: see Q. 2]: or زَرْقْتُ اللَّبَاسَ I put the clothing upon him; or clad him therewith. (TK.) = And لَا يَزْرُقُكَ أَحَدٌ عَلَيَّ [No one will exceed to thee the excellence of Zeyd]. (TA.) [It is there indicated that this is from زَرْقَةٌ as syn. with زِيَادَةٌ.] = [See زَرْقَةٌ as a simple subst. below.]

Q. 2. زَرَقَ He drew water by means of the زَرْقُ, (Mgh, K, TA,) or the زَرْقَانِ, (TA,) for hire. (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَدْعُ الْحَجَّ وَلَوْ تَزْرُقْتُ, meaning I will not omit, or neglect, the pilgrimage, though I should draw water by means of the زَرْقُ, or زَرْقَانِ, and perform it with the hire obtained thereby: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) = تَزْرُقُ فِي الثِّيَابِ He clad, and covered, himself in the clothes. (K.) — And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تَزْرُقُ also signifies تَعَيَّنَ, (Mgh, K, TA, [in the CK, erroneously, تَغَيَّرَ,]) from الزَرْقَةُ meaning العَيْنَةُ; (Mgh;) i. e. He bought on credit, for an excess [in the amount of the price]. (TK.) And accord. to some, وَلَوْ تَزْرُقْتُ, in the saying of 'Alee mentioned above, means وَلَوْ تَعَيَّنْتُ, (Mgh,) i. e. وَلَوْ تَعَيَّنْتُ عَيْنَةَ الرَّادِ وَالرَّاحِلَةَ [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.)

زَرْقَةٌ inf. n. of زَرَقَ. (TK.) [See Q. 1, above.] = Also i. q. عَيْنَةٌ; (IAar, JK, Mgh, K;) i. e. The buying of a thing from a man on credit, for more than its [current] price: (JK, Fáik:) or the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased. (TA.) — And Increase, excess, or addition; syn. زِيَادَةٌ. (K.) [For زَرْقَةٌ in this and the following senses, Freytag, in his Lex., has written زَرَقَ.] — And Debt. (K, TA.) [In the CK, الدَّيْنُ is erroneously put for الدَّيْنُ: and it is there added, "as though arabicized from زَرْقَةٌ; i. e. الدَّهْبُ لَيْسَ:" but what this should be I know not, unless it be a mistranscription for الدَّهْبُ لَيْسَ; for, in Pers., زَرُ means "gold," and نَه is a negative.] = Also Perfect, or consummate, beauty. (K.)

زَرْقُ, as some pronounce it, is by others pronounced زَرْقُ, which is of a strange form, [said to be] of the measure فَعُولُ, (IJ, TA,) mentioned

by Kr on the authority of Lh: (TA:) [the dual] زَرْقَانِ, (S, Mgh, K,) mentioned by J in art. زَرْقُ, the ن being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زَرْقَانِ, (K,) signifies Two pillar-like structures (مَنْارَتَانِ) constructed by the head of a well, (S, Mgh, K,) on the two sides thereof; (K;) or two walls; or two posts; (Mgh;) across which is placed a piece of wood, (S, Mgh,) called the نَعَامَةُ; (S;) and to this is suspended the pulley by means of which the water is drawn: (S, Mgh:) or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA,) if of wood, they are called دَعَامَتَانِ; or, as El-Kilábee says, if of wood, they are called نَعَامَتَانِ, and the cross-piece is called the عَجَلَةٌ, and to this the large bucket is suspended: (S, TA:) pl. زَرْاقِي. (TA.) — زَرْقُ also signifies A rivulet; (Sh, Mgh, K;) app. a rivulet in which runs the water that is drawn by means of the زَرْقُ. (Sh, Mgh, TA.)

زَرْبُ i. q. زَرْبُخ [i. e. Arsenic]; an arabicized word; (K;) as is also the latter [q. v.]. (TA.)

زَرْبُوقَانِ A setter-up of what are termed زَرْبُوقَانِ. (TA.)

## زربخ

زَرْبُخ [Arsenic;] a well-known kind of stone [or mineral, for it is a metal]; of which there are several species; one species is white [i. e. white arsenic]; and another is red [i. e. realgar, or red arsenic, also called sandarac]; and another is yellow [i. e. orpiment, or yellow arsenic]: (K, TA:) it is an arabicized word from the Pers. [زَرْبُخ or زَرْبُخ or زَرْبُ or زَرْبُ]. (Msb.)

## زرى

زَرَى عَلَيْهِ فَعْلَهُ, (S, Msb, K,) or زَرَى عَلَيْهِ, (Mgh, TA,) aor. يَزِرُ, (Msb, TA,) inf. n. زَرَاةٌ, (S, Mgh, Msb, K, TA,) with kesr, (Msb, TA,) but by some written with fet-h, (TA,) [زَرَاةٌ, thus in the CK and in one of my copies of the S, and in my MS. copy of the K,] and زَرَى (Msb, K) and زَرَاةٌ (Msb [perhaps a mistranscription for what next follows]) and مَزَرَاةٌ and مَزَرَانِ, with damm, (K,) but accord. to the copies of the T and M زَرِيَانِ; (TA;) and عَلَيْهِ, (S, Mgh, K,) and اَزَرَى عَلَيْهِ, but this is of rare occurrence, (K,) and اَزَرَاهُ; (Msb:) He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Msb, K,) him, (S, Msb, K,) or his deed; (Mgh, TA;) or was angry with him, with the anger that proceeds from a friend: (S, TA:) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA:) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Msb.) — See also 4, last sentence but one.

4. اَزَرَى بِهِ, inf. n. اَزْرَاةٌ, He held it (i. e. a thing, S, Msb, or a case, or an affair, K) in little, or light, or mean, estimation, or in contempt; (S, Mgh, Msb, K;) as also اَزَرَاهُ. (Mgh.) And

i. q. قَصَرَ بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) He fell short of that estimation which was required by him, or due to him]; and اَزَرَاهُ, i. e. he contemned, or despised, him; [and so, app., اَسْتَزَرَاهُ; (see مُزْدَر;)] or made him to be contemned or despised; syn. حَقَّرَهُ or حَقَّرَهُ. (S, accord. to different copies. [But whether this last explanation be here meant to relate to اَزَرَى and اَزَرَاهُ or to the latter alone, is not clear.]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, ('Eyn, K, TA,) or a thing, or an affair, or an action, whereby he desired to involve him in confusion. (ISd, K, TA.) اَزَرَى بِهِ and اَزَرَى بِهِ, mentioned, but not explained, by Lh, are thought by ISd to signify قَصَرَ بِهِ [app. meaning He fell short of that estimation which was required by, or due to, his knowledge]. (TA.) اَزَرَى عَلَيْهِ: see 1.

5: see 1.

8. اَزَرَاهُ: see 1: and see also 4, in two places.

10: see 4.

زَرَى, applied to a skin for water or milk (سَقَاءٌ) [Of middling size;] between small and large. (ISd, K.)

زَارَ عَلَى إِنْسَانٍ Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejnoon cited voce اِسْتَدَامَ (S, TA:) making no account of a man, and disapproving his conduct. (AA, Msb, TA.)

مَزَرَأَ A man who blames, or finds fault with, people [app. much, or habitually]. (K, TA.)

مَزْدَرٍ Contemning, or despising; as also مُسْتَزِر. (K, and in some copies of the S.) — And [hence,] The lion. (K.)

مُسْتَزِر: see the next preceding paragraph.

## ززم

زَزِمَ and زَبَزِمَ: see art. زم.

## زغ

R. Q. 1. زَغَزَغَ signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K:) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَغَزَغْتُ I moved it, agitated it, shook it, &c. (S.) And زَغَزَغَتِ الرِّيحُ الشَّجَرَةَ, inf. n. زَغَزَغَةٌ, The wind moved, or agitated, or shook, &c., the tree; as also زَغَزَغَتْ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعَتْ بِهَا. (TA.) You say also, زَغَزَغَ, inf. n. as above, meaning

*He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it.* (TA.) — [And hence,] زَعَزَعْتُ الإِبِلَ *I drove the camels roughly, or violently; urged them on.* (TA.)

R. Q. 2. تَزَعَزَعَ *It became moved, agitated, shaken, or put into a state of motion or commotion:* (S, K;) [or *it became moved, agitated, shaken, &c., vehemently:*] quasi-pass. of زَعَزَعْتُ *الريخ.* (TA.) — [And hence,] تَزَعَزَعَتِ الإِبِلُ *The camels went roughly, or violently, being so driven, or urged on.* (TA.)

زَعَزَعَ and زَعَزَعَانُ and زَعَزَعٌ (S, K,) the last with damm, (K, TA,) but written by J with fet-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and زَعَزَاعٌ (Sgh, K,) *A wind that agitates things, shakes them, or puts them into a state of motion or commotion:* (S, K, TA;) and رِيحٌ زَعَزُوعٌ [signifies the same; or] *a violent wind.* (IJ.) — [And hence,] سِرٌّ زَعَزَعٌ *An agitating, or a jolting, pace;* (S, [but not there explained, though the meaning is there implied,] Sgh, K;) *a vehement pace.* (L.)

زَعَزَعَةٌ [see R. Q. 1.] — زَعَزَاعٌ [which is its pl. when it is used as a simple subst.] signifies *the calamities, or adversities, of fortune;* (K, TA;) like زَلَزَلٌ. (TA.) *One says, كَيْفَ أَنتَ فِي هَذِهِ الزَّعَزَاعِ* *How art thou in these calamities, or adversities?* so in the L and the Moheet and the A. (TA.)

زَعَزَعَانُ: see زَعَزَعَ.

زَعَزَاعٌ: see زَعَزَعَ. — Also [Vehement motion, agitation, or shaking;] a subst. from زَعَزَعَةٌ as signifying “he moved it,” &c., “vehemently:” and metaphorically used by Ed-Dahnā in allusion to the زَكْرُ. (TA.)

زَعَزُوعٌ: see زَعَزَعَ.

زَعَزَاعَةٌ i. q. شِدَّةٌ [Vehemence; strength; &c.]. (IB.) — *A troop, or force, of many horsemen,* (K, TA,) *in a state of motion or commotion.* (TA.)

زَعَزَاعٌ: see زَعَزَعَ.

زَعَزَعٌ i. q. فَالُودٌ [A kind of sweet food: see the latter word]. (IAar, K.)

## زعب

1. زَعَبْتُ، [aor. زَعَبْتُ،] inf. n. زَعَبٌ، *I pushed, thrust, drove away, or repelled, him, or it, from me.* (S, TA.) — [Hence,] زَعَبٌ said of a torrent, aor. and inf. n. as above, *It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another; in a valley:* (S, TA;) [it was, or became, copious, and drove along, one portion impelling another; like زَعَبٌ:] *it ran.* (TA.) — If you say زَعَبٌ، with the unpointed ز, (S, TA,) or thus and also زَعَبٌ، aor. and inf. n. as above, (TA,) you mean *It filled the valley.* (S, TA.) And the latter, *It*

*filled everything:* said of rain. (TA.) And *He filled a vessel.* (K, TA.) — [Hence,] زَعَبَ الْمَرَّةَ (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning *جَامِعًا فَمَلًّا فَرَجًا بِفَرْجِهِ*: (TA;) or *جَامِعًا فَمَلًّا فَرَجًا مَنِيًّا*: (K, TA;) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) — زَعَبَ الْقِرْبَةَ *He took up and carried the water-skin, it being full:* (K, TA;) *he carried it filled;* as also زَأَبَهَا: (TA;) and both signify *he carried it in his bosom:* (TA in art. زَأَبَ: [see also 8:]) the former also signifies *he was impelled onwards* (تَدَاعَى) *by it, carrying it, by reason of its weight.* (TA in the present art.) — زَعَبَ بِحِمْلِهِ، said of a camel, (K, TA,) i. q.

إِسْتَقَامَ [app. meaning *He went right on, straight on, or undeviatingly, with his load:* (TA;) or, as also أَزْدَعَبَ، *he went along with his load oppressed by its weight: or he was impelled onwards* (تَدَاعَى) *by it:* (K, TA;) or مَرَّ يَزْعَبُ بِهِ *he went along quickly with it: or he went along easily with it; namely, his load.* (TA.) — زَعَبَ الْوَادِي *The valley became filled, (K, TA,) so that the several parts, or portions, of the torrent impelled one another.* (TA.) — زَعَبَ فِي قَيْتِهِ *He vomited much, so that one portion [of the vomit] impelled on another.* (TA.) — زَعَبَتِ الْقِرْبَةُ i. q. دَفَعَتْ مَائَهَا [The water-skin propelled its water: or the right reading is probably دَفَعَتْ مَائَهَا، i. e., poured forth its water; or poured it forth with vehemence]. (TA.) — زَعَبَ also signifies *He cut off, or divided off;* and so أَزْدَعَبَ. (K, TA.) You say, زَعَبَ لَهُ مِنَ الْمَالِ، and أَزْدَعَبَ، *as also أَزْدَعَبَ، He cut off, or divided off, for him [a portion] of the property, or wealth.* (TA.) And زَعَبَتْ لَهُ زَعْبَةٌ، and زَعَبَتْ، (S, K, TA,) and زَعَبًا، (K,) *I gave to him a part, or portion, of the property, or wealth:* (S, K;) or *a full, or an ample, or abundant, portion thereof.* (TA.) — زَعَبَ الشَّرَابَ، aor. and inf. n. as above, *He drank all the wine, or beverage.* (TA.)

5. تَزَعَبَ *He was brisk, lively, or sprightly;* (K, TA;) and quick. (TA.) — *He was, or became, angered, or enraged.* (K.) — تَزَعَبَ فِي أَكْلِهِ وَشَرْبِهِ *He was immoderate in his eating and his drinking; he ate and drank much.* (K.) — تَزَعَبَ الْقَوْمُ الْمَالَ *The people, or party, divided among themselves the property, or wealth; (K;) divided it into parts, or portions.* (TA.)

8. إِزْدَعَبْتُ الشَّيْءَ *I carried the thing; took it up and carried it; or carried it off or away;* syn. حَمَلْتُهُ: you say, مَرَّبَهُ فَأَزْدَعَبَهُ [He passed by it and carried it off or away]. (S.) [See also أَزْدَعَبَ.] — See also 1, in three places.

Q. Q. 4. أَزْلَعَبَ: see 1, second sentence; and see also art. زلعب.

زَعَبٌ *Muchness, copiousness, abundance, or a large quantity or number.* (TA.)

زَعَبٌ } see what next follows.  
زَعْبَةٌ }

زُعْبَةٌ and زُعْبَةٌ *A part, or portion, that is given, of property, or wealth;* (S, K;) as also زُعْبٌ: (K;) or *a full, or an ample, or abundant, portion, that is given, thereof; and so زُعْبَةٌ.* (TA.) [See 1, last sentence but one.]

زُعُوبٌ: see what next follows, in two places.

زَاعِبٌ *A torrent driving along, one portion of it impelling another;* (A, TA;) as also زُعُوبٌ [but app. in an intensive sense; and مَزْلَعِبٌ، also, has the same, or a similar, meaning]: or the first and second signify *a torrent filling the valley:* and the first is also applied to rain, as meaning *filling everything.* (TA.) — Also *A guide of the way, one who is a frequent traveller.* (S, K.)

زَاعِبِي، (A,) and رِمَاحٌ زَاعِبِيَّةٌ، (A, K,) *A spear, (A,) and spears, (A, K,) so called in relation to a certain man named Zū'ib (زَاعِبٌ)، (A, K,) of Il-Khazraj, who made spear-heads:* (A;) so says Mbr: (TA;) or † the spears thus termed are such as quiver much (عَثَالَةٌ)، which, when shaken, have a motion like the torrent termed زَاعِبٌ، of which one portion impels another: the ي being that of the rel. n.; to give intensiveness to the signification, as in أَحْمَرِي (A:) or such that, when they are shaken, their زُعُوبٌ [i. e. knots, or joints, or their internodal portions,] are as though they ran one into another, (K, TA,) by reason of its pliancy: so says As: and this meaning is tropical; for it is from the phrase مَرَّ يَزْعَبُ بِحِمْلِهِ meaning “he went along [impelled by his load, or] easily with his load:” accord. to another explanation, زَاعِبِي applied to a spear means such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part: (TA;) or زَاعِبِيَّةٌ signifies spears, (S, TA,) universally. (TA.) You say also سِنَانٌ زَاعِبِيٌّ (S, TA) *A spear-head of Zū'ib.* (TA.)

زَلْعَبٌ: see زَاعِبٌ; and see also art. مزْلَعِبٌ.

## زعج

1. زَعَجَ: see 4. — Also i. q. طَرَدَ [He drove away, &c.]. (K.) — And [i. q. زَعَقَى، meaning] *He called, called out, cried out, or shouted.* (K.)

4. أَزْعَجَهُ *He disquieted, disturbed, agitated, or flurried, him;* (IDrd, S, K;) and removed him from his place: (S, A, Mṣb, K;) and زَعَجَهُ signifies the same. (IDrd, K.) You say, أَزْعَجْتُهُ عَنْ مَوْضِعِهِ، (Mṣb,) or مِنْ مَحَلِّهِ، (A,) and مِنْ بِلَادِهِ، (L,) *I removed him, or unsettled him, from his place, and from his country.* (A, L, Mṣb.) And it is said in a trad., رَأَيْتُ عَمْرًا يَزْعِجُ أَبَا، meaning *I saw 'Omar rousing Abou-Behr, and not suffering him to remain still.* (TA.) And in another, الْحَلْفُ يَزْعِجُ السَّلْعَةَ وَيَمْحَقُ الْبَرْكَةَ، meaning, accord. to Az, [Sneering] *lowers in estimation [the commodity that one desires to recommend thereby and does away with the*

blessing thereof]: or, accord. to I Ath, *causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]*. (TA.) **إِزْعَاجٌ** [is the inf. n.; and as inf. n. of the pass. verb.] signifies [The being disquieted, &c.; and hence,] the *quitting of home*. (Har p. 392.)

7. **اِزْعَجَ** *He was, or became, disquieted, disturbed, agitated, or flurried*; (S, K;) and *was, or became, removed, or unsettled, from his place*: (S, A, L, Msh, K;) it may be thus used as quasi-pass. of **اِزْعَجَ**: (Kh, Msh, K;) or it should not be so used: (Msh, K;) it is, however, agreeable with analogy, as is also **اِزْدَعَجَ**: (L, K;) but the word commonly used in its stead is **شَخَصَ**: (L, Msh, K;) **اِزْعَجَ** in this sense is not allowable. (L.)

8. **اِزْدَعَجَ**: see what next precedes.

**زَعَجٌ** *Disquietude, disturbance, or agitation*: (K, TA, K;) a subst. [not an inf. n.] in this sense. (TA.)

**مِزْعَاجٌ** *An unquiet woman, who remains not still, or settled, in one place*. (S, A, K.)

#### زَعَرٌ

1. **زَعَرٌ**, (S, A, Msh, K,) aor. **زَعَرَ**, (Msh, K,) inf. n. **زَعْرٌ**, (S, A, Msh, K,) *His hair, (S, A, Msh,) and his plumage, (A,) was, or became, scanty, (S, A, Msh,) and thin; (A;) as also* **اِزْعَارٌ**: (A;) and *it (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA;) as also* **اِزْعَرٌ** and **اِزْعَارٌ**. (K.) — Also, inf. n. as above, said of a man, **†** *His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly*. (TA.) — And, inf. n. as above, **†** *It (the disposition) became evil, or bad: but the verb is seldom used in this sense*. (TA.) See **زَعَارَةٌ**.

9: see above.

11: see 1, in two places.

**زَعْرٌ** inf. n. of 1 [q. v.]. — See also **زَعَارَةٌ**.

**زَعْرٌ**: see **اِزْعَرٌ**, in two places: — and see also the paragraph here following.

**زَعْرُورٌ** **†** *A man of bad disposition, or ill-natured*: (S, K;) the vulgar say **زَعْرٌ**. (S. [ظ. الخلق]) = *A well-known fruit; (S;) the fruit of a well-known tree; (K;) the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone; (Mgh;) a fruit of the desert, in make resembling the نَبَق [or fruit of the lote-tree], and in the taste of which is acidity; (Mgh;) it may be the wild نَبَق: (Mgh, voce سِدْر:) AA says that the نَبَق is the زَعْرُور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with **ة**: (TA:) [the name is now applied to the medlar, or a species thereof: accord. to Golius, the “*mespilum*”; special. quod genus *aronium* vocat Dios. i. 169:] accord. to Ish, the tree called **دُنْب**: (T:) this, says Sgh, is different from what J has mentioned. (TA.)*

Bk. I.

**زَعَارَةٌ**, (S, A, Msh, K,) [respecting the form of which see **حَمَارَةٌ**,] and **زَعَارَةٌ**, (S, A, K,) the latter a vulgar form, (S,) and **زَعْرٌ**, (A,) **†** *Ill-nature; excessive perverseness or crossness*: (S, Msh, K;) nouns having no corresponding verb: (S;) or the verb is **زَعَرَ**, but it is seldom used. (TA.)

**زَعْرٌ**: *A man having little wealth*. (K, TA.)

**أَزْعَرٌ** *A man (S) having scanty hair, (S, A, Msh,) and thin: and a bird having scanty and thin plumage: (A;) fem. زَعْرَاءُ: (A, Msh;) and hair and plumage that is scanty and thin; as also* **زَعْرٌ**. (K.) — **†** *A place having few plants, or little herbage; (S, A, K;) as also* **زَعْرٌ**: (K, TA:) in the CK, **زَعْرٌ**: pl. [of the former] **زَعْرٌ**. (TA.)

#### زَعَفٌ

1. **زَعَفٌ**, (S, K,) aor. **زَعَفَ**, (K,) inf. n. **زَعْفٌ**, (S,) *He, or it, killed him on the spot; (S, K;) as also* **اِزْعَفَ**, and **اِزْدَعَفَ**: (K;) the last mentioned by Aq, as syn. with **أَفْعَفَ**: (TA;) or *cast, or shot, at him, or smote him, so that he died on the spot, quickly: (L, TA;) and killed him quickly*. (S.) — See also 4. — **زَعَفٌ فِي حَدِيثِهِ** *He added, or exaggerated, or he lied, in his discourse, or narration*. (Mj, L.)

4: see above. — **اِزْعَفَ عَلَيْهِ** *He despatched him; or hastened and completed his slaughter; (El-Khárzenjee, K;) as also* **زَعَفَ**, aor. and inf. n. as above. (TA.)

8. **اِزْدَعَفَ** [originally **اِزْعَفَ**]: see 1.

**زَعَفٌ**, applied to poison, like **زَوَافٌ** (S, K) and **دُعَافٌ** [meaning *Quick in its effect*]; and in like manner applied to death: (S;) and **مُزْعَفٌ**, applied to death, and to a sword, *that will not suffer one to linger; killing on the spot; (K;) as applied to a sword, thus expl. by Aq; as applied to death, expl. by Skr as meaning quick*. (TA.)

**زَعُوفٌ** [a pl. of which the sing. is not mentioned,] *Places of destruction*. (IAar, K.)

**حَسْبُ مِزْعَفٍ** [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] *such as is not sweet*. (Ibn-'Abbád, K.)

**مِزْعَفٌ**: see **زَعَفٌ**. — **الْمِزْعَفُ** is also the name of a certain sword, (K, TA,) belonging to 'Abd-Allah Ibn-Sebrech, one of the braves of El-Islám; thus accord. to Az: (TA;) or this is with **ر**; (Sgh, K;) and is thus found in the handwriting of Moḥammad Ibn-El-'Abbás El-Yezcedee, with a dot beneath the **ر**, to show that it is not **ز**. (Sgh, TA.)

**الْمِزْعَافَةُ** *The serpent; (K;) as also* **الْمِزْعَامَةُ**. (TA.) [Accord. to Freytag, **مِزْعَافَةُ الرِّبْقِ** occurs in the Deewán el-Hudhaleeyeen as meaning *The serpent: or the lion*.]

[See also art. **دَعَفَ**, passim.]

#### زَعْفَرٌ

Q. 1. **زَعْفَرٌ** *He dyed a garment, or piece of*

cloth, *with زَعْفَرَان [or saffron]*. (S, A, Msh, K.)

**زَعْفَرَانٌ** *A certain dye and perfume, (TA,) well-known; (Msh, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] سَامُرٌ will not enter it: (K;) pl. زَعْفَرٌ. (S, K.)* — Also **†** *The rust of iron: pl. as above*. (K.)

**مِزْعَفَرٌ** *A garment, or piece of cloth, dyed with زَعْفَرَان [or saffron]*. (A, Msh.) — [The kind of sweet food called] **فَالُودٌ**, (K, TA,) and also called **مِلُودٌ** and **مِزْعَزَعٌ**. (TA.) — **†** *A lion of the colour termed وَرْد [or red inclining to yellow]: (S, K;) because its [natural] colour is such: or because having upon him marks of blood*. (TA.)

#### زَعَقٌ

1. **زَعَقٌ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**, (TA,) *He called out, or cried out*. (K, TA.) You say, **زَعَقْتُ بِهِ**, inf. n. as above, *I called out, or cried out, to him: (S;) of the dial. of Syria*. (TA.) — And **زَعَقَ بِدَوَابِّهِ**, (K,) inf. n. as above, (TA,) *He drove away his beasts: (K;) or he called out, or cried out, to his beasts, and drove them away quickly*. (TA.) — And **زَعَقَ**, (K,) and **زَعَقَ بِهِ**, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) *He frightened him; as also* **اِزْعَقَهُ**: and **أَزْعَقُوهُ** *They frightened him: (K;) or they frightened him so that he became brish, lively, or sprightly: (TA;) or you say, اِزْعَقَهُ الْخَوْفُ حَتَّى زَعَقَ [Fear affected him so that he became brish, lively, or sprightly, yet fearful]: accord. to Aq, one says* **أَزْعَقْتُهُ**, and the epithet applied to the object is **مُزْعَوِقٌ**, differing from rule; but accord. to El-Umawee, one says **زَعَقْتُهُ**, and the epithet so applied is **مُزْعَوِقٌ**. (S.) — **زَعَقَتِ الرِّيحُ الثَّرَابَ** *The wind raised the dust: or made it to go to and fro: syn.* **أَثَارَتُهُ**, (K,) or **أَمَارَتُهُ**. (IB.) — **زَعَقَتْهُ الْعَقْرَبُ** *The scorpion stung him*. (L, K.) — **زَعَقَ الْقَدْرُ**, (K,) aor. and inf. n. as above, (TA,) *He put much salt into the cooking-pot; as also* **اِزْعَقَهَا**. (K.) — **زَعَقَ**, aor. **زَعَقَ**, (K,) inf. n. **زَعَقٌ**; (TA;) and **زَعَقَ**, like **عَنَى**; and **اِزْعَقَ**: *He feared by night: (K;) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O*. (TA.) — And **زَعَقَ**, aor. **زَعَقَ**, (S, K, TA,) inf. n. **زَعَقٌ**; (S, TA;) and **زَعَقَ**; (K;) [but only the former accord. to the TA, as in the S;] *He was, or became, brish, lively, or sprightly, (S, K,) but with fear; (S;) as also* **اِزْعَقَ**. (S.) [This meaning of the last verb is indicated, but not expressed, in the S.] — **زَعَقَ**, (K,) inf. n. **زَعَاقَةٌ** (TK) [and **زَعُوقَةٌ**], *It (water) was, or became, bitter, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: see زَعَقٌ]*. (K.)

4: see above, in five places. — **أَزْعَقُوا السَّبِيرَ** [app. for **السَّبِيرَ**] *They made haste [in the journey, or rate of going]*. (Ibn-'Abbád, K.) — **اِزْعَقَ** also signifies *He produced, or fetched out, by*

labour [in digging], water such as is termed زَعَقٌ. (TA.) And اَزَعَقُوا They, in digging, came upon water such as is termed زَعَقٌ. (K.)

7: see 1, latter part, in two places. — اِنزَعَقَتِ الدَّوَابُّ The beasts hastened, or went quickly. (Ibn-'Abbād, K.) — And اِنزَعَقَ الْفَرَسُ The horse went forward, or before. (Ibn-'Abbād, K.)

زَعَقٌ Fearing, or fearing by night. (K, TA.) — Brisk, lively, or sprightly, (S, K,) but with fear. (S.) [See also مَزْعُوقٌ.] — هَوَلَ زَعَقٌ Vehement terror. (TA.) — بئر زَعَقَةٍ A well of which the water is such as is termed زَعَقٌ. (TA.)

[زَعَقٌ inf. n. un. of زَعَقٌ; A call, or cry: pl. زَعَقَاتٌ.]

زَعَقٌ A disposition to take fright and run away at random. (IF, O, K.) — And hence, (IF, O,) as an epithet applied to a mountain-goat, Wont to take fright and run away at random. (IF, O, K.) — Also Salt water: (S:) or very salt water; like حَرَقٌ: (TA in art. حَرَق:) or water that is bitter, مُرٌّ غَلِيظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غَلِظٌ, so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltiness, or bitterness and saltiness, or burning saltiness, or intense bitterness or saltiness: (Lth, O:) used alike as sing. and pl. (TA.) — One says also, أَكَلْتُهُ زَعَقًا, meaning I ate it with so much salt in it that it was bitter. (Lth, O.) See also مَزْعُوقٌ.

مَزْعُوقٌ: see زَعَقٌ.

زَعَقٌ One who drives away the beasts, and cries out after them. (TA.) [See also زَعَقٌ.] — Applied to a horse, A good goer; or strong to walk, or go: (Ibn-'Abbād, K:) and also (Ibn-'Abbād) very quick. (Ibn-'Abbād, K.)

زَعُوقَةٌ The young of the قَبَج, (Lth, K, TA,) which means the حَبَل [or partridge], and [sometimes] the كُرْوَان [or stone-curler]: pl. زَعَائِقُ. (TA.)

زَاعِقٌ One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَقٌ.]

سَبْرٌ مَزْعُوقٌ Quick: so in the phrase سَبْرٌ مَزْعُوقٌ [a quick pace or journeying]. (Ibn-'Abbād, K.) And one says also, نَزَعَ فِي الْقَوَسِ نَزْعًا مَزْعُوقًا, (Ibn-'Abbād, K,) i. e. [He drew the bow] quickly. (TA.) — It signifies also مِفْلَاحٌ تُفْلَعُ بِهِ الْأَرْضُونَ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-'Abbād, K.)

مَزْعُوقٌ Frightened; as also زَعِيٌّ: (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعَقٌ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.) — اَرْضٌ مَزْعُوقَةٌ Land rained upon by vehement

rain falling in large drops. (K, TA.) — طَعَامٌ مَزْعُوقٌ Food having much salt put in it; (S, K;) as also زَعَقٌ. (TA.) And قَدْرٌ مَزْعُوقَةٌ A cooling-pot in which much salt has been put. (TA.)

### زعل

1. زَعَلَ, (S, K,) aor. زَعَلَ, (K,) inf. n. زَعْلٌ; (S, TA;) and تَزَعَلَ; (K;) He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; (S, K, TA;) and he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully. (TA.) — And the former, (K,) inf. n. as above, (TA,) He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider. (K.) — And He writhed, or cried out and writhed, by reason of hunger. (TA.) — [In the modern language, He was, or became, weary: one says, زَعَلْتُ مِنْهُ I was, or became, weary of it.]

4. اَزَعَلَهُ [in the CK erroneously written اَزَعَلَهُ] It (pasture, and fatness, TA) rendered him [i. e. a beast] brisk, lively, sprightly, active, agile, prompt, and quick. (S, K, TA.) — And اَزَعَلَهُ He, or it, removed him, or unsettled him, from his place. (Ibn-'Abbād, K.)

5: see 1.

زَعَلَ Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) as also زَعِيلٌ: (K:) the former is applied in this sense to a horse; and † the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: pl. زَعْلٌ, applied by Tarafah to male ostriches. (TA.) — Also Writhing, or crying out and writhing, by reason of hunger. (S, K.)

زَعْلُوكٌ Light, or active, (Kr, K,) in spirit and in body: (TA in art. زَعْلُوكُ) accord. to Kr and Ibn-'Abbād, with ع and with غ: in the "Mushannaf" of A'Obeyd, with غ only. (TA.)

زَعْلَانٌ Writhing, or crying out and writhing, having no rest; as also مُتَزَعِّلٌ. (TA.) — [In the modern language, Weary: (see 1, last sentence:) and having its fem. with ة.]

إِزْعِيلٌ: see زَعَلَ, in two places.

مُتَزَعِّلٌ: see زَعْلَانٌ.

### زعر

1. زَعَرَ, (S, Mṣb,) aor. زَعَرَ, (Mṣb, Mṣ, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعْرٌ and زَعَرٌ and زَعَرٌ, (S, Mṣb, K,) the first of the dial. of El-Hijáz, (Mṣb, TA,) the second of the dial. of [the tribe of] Asad, (Mṣb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Mṣb;) [generally best rendered He asserted; for it mostly relates to a thing not certainly known: or] he said; (S, Mṣb, K;) as in the phrases زَعَمْتُ

الْحَقِيقَةَ [The Hanafees said or asserted, or have said or asserted,] and زَعَرَ سَبِيحَهُ [Seebaweyh said or asserted, or has said or asserted]; (Mṣb;) [and زَعَرَ أَنَّهُ كَذَا He said, or asserted, that it was thus:] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Mṣb, K,) and which is not certainly known: (Sh, Az, Mṣb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzooké, Mṣb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَرَ زَعْمًا means he related a piece of information not knowing whether it were true or false. (IKoot, Mṣb.) Hence the saying, زَعَرَ مَطِيَّةَ الْكَذِبِ [i. e. † زَعَرَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Mṣb.)

It is said in a trad., بَشْرٌ مَطِيَّةُ الرَّجُلِ زَعْمًا [† Very evil, or bad, is the man's conveyer زَعْمًا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعْمًا كَذَا وَكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعْمًا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَعْرُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur'an to be The act of lying: (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Mṣb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ, i. e. [And they have said, "This belongeth unto God,"] with their lying. (Lth, TA.) — [Sometimes] زَعَمَهُ signifies He described him, or it. (Har p. 204.) — And sometimes زَعَرَ signifies He promised: whence the saying of 'Amr Ibn-Sha-s,

\* تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا \*  
\* عَلَى اللَّهِ أَرْزَاقُ الْعِبَادِ كَمَا زَعَرَ \*

[Thou sayest, or she says, "We perish if thou perish:" but verily upon God lie the means of subsistence of mankind, i. e. it lies upon Him to supply these, as He has promised]. (TA.) — الزَعْرُ is used also in the sense of الظَّنُّ: (Mṣb, TA:) one says, فِي زَعْمِي كَذَا [In my opinion it is thus]. (Mṣb.) [Hence, likewise,] زَعَمْتَنِي كَذَا, (K,) aor. تَزَعَمْتَنِي, (TA,) Thou thoughtest me to be thus. (K, TA.) Abou-Dhu-eyb says,

\* فَإِنْ تَزَعَمْتَنِي كُنْتُ أَجْهَلُ فِيمَكُمُ \*  
\* فَإِنِّي شَرْتُ الْجِلْمَ بَعْدَكَ بِالْجَهْلِ \*

[And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know



that *I have purchased intelligence since I was with thee* (بَعْدَ عَهْدِي بِكَ) in exchange for ignorance. (TA.) [The meaning of *ترعمني* is there indicated by the context.] — It is also used in the sense of *الإعتقاد*: whence the saying in the *Kur* [lxiv. 7], زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا [They who have disbelieved our revelations have believed, or firmly believed, that they shall not be raised from the dead]. (Msb.) — Sometimes, also, زَعَمَ is used in the sense of *شَهِدَ*: as in the saying of En-Nābighah,

\* زَعَمَ الْهَمَامُ بَأَنِّ فَاهَا بَارِدٌ \*

[app. meaning *The magnanimous chief bore witness that her mouth was cool*]. (TA.) = زَعَمَ بِهِ (S, Msb, K.) aor. 2 (S, Msb) and 3, (Msb.) inf. n. زَعِمَ (S, Msb, K.) and زَعَامَةٌ (S, K.) or the latter is a simple subst. (Msb.) *He was, or became, responsible, answerable, amenable, surety, or guarantee, for it*; (S, Msb, K.) namely, property. (Msb.) — And زَعَمَ, like قَتَلَ (Msb.) or زَعِمَ, like كَرَّمَ (TA.) aor. 2, inf. n. زَعَامَةٌ, *He was, or became, chief, lord, master, or prince*, (Msb, TA.) of a people, (TA.) or عَلَى قَوْمٍ [over a people]; (Msb.) or spokesman of a people. (TA.) — See also 4, in two places. = زَعِمَ, aor. 2, (S, K.) inf. n. زَعِمَ (S, TA) and زَعِمَ (TA.) *He coveted, or eagerly desired*. (S, K.) [Like its syn. طَمَعَ, it is trans. by means of *فِي*.] One says, طَمَعَ فِي غَيْرِ مَزْعَمٍ, i. e. زَعِمَ فَلَانٌ فِي غَيْرِ مَزْعَمٍ, [Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طَمَعَ]. (TA.) And 'Antarah says,

\* عَلِقَتْهَا عَرَضًا وَأَقْتُلَ قَوْمَهَا \*

\* زَعِمًا لَعَمْرُ أَبِيكَ لَيْسَ بِمَزْعَمٍ \*

(S.) i. e. *I became enamoured of her unintentionally, [or accidentally,] while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a [fit] occasion for eager desire: i. e. I cannot attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222: زَعِمَ بِمَزْعَمٍ meaning لَيْسَ بِمَزْعَمٍ (S:) or, [as some relate it,]*

\* زَعِمًا وَرَبِّ الْبَيْتِ لَيْسَ بِمَزْعَمٍ \*

[eagerly desiring: by the Lord of the House (i. e. the Kaabeh), &c.]. (TA.) [زَعِمًا is there expressly said to be thus: but the measure does not require its being so.]]

3. زَاعِمَ (K.) inf. n. مَزَاعِمَةٌ (TA.) i. q. زَاخَمَ [q. v.]: (K:) the ع is a substitute for the ح. (TA.)

4. ازعم *He made a person to be such as is termed زَعِمَ*; (Msb, TA.) as meaning *responsible, answerable, amenable, surety, or guarantee*. (Msb.) You say, أَزَعَمْتُكَ الْمَالَ (Msb.) or الشَّيْءَ (TA.) *I made thee, or have made thee, responsible, &c., (Msb, TA,\*) [for the property, or the*

thing;] i. e. زَعِمًا بِهِ. (Msb, TA.) = *He made one to covet, or eagerly desire*. (S, K.) You say, أَزَعَمْتُهُ (S.) [And أَزَعَمْتُهُ فِي الشَّيْءِ *I made him to covet, or eagerly desire, the thing; like as you say, أَطَمَعْتُهُ فِيهِ*. See زَعِمَ.] = *He obeyed* (K, TA) the زَعِمَ [i. e. chief, lord, or prince]. (TA.) = *It (an affair) was, or became, possible*. (K.) — *It (milk) began to become good, or pleasant; [or fit to be drunk,] as also زَعِمَ*, (K.) inf. n. زَعِمَ. (TA.) — ازعمت said of a young she-camel, or of one full-grown, *She was thought to have fat in her hump*. (IKh, TA.) [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.] — Also, (K,) or زَعِمْتُ (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأرض) *It put forth the first of its plants, or herbage*. (IAar, K, TA.)

5. تَزَعَمَ i. q. تَكْذَبَ [q. v.]: (S, K:) [it seems here to mean *He spoke falsely; and to be trans.; for*] a poet says,

\* أَيُّهَا الزَّاعِمُ مَا تَزَعَمَا \*

[app. meaning *O thou asserter of that which thou hast spoken falsely*]. (TA.) [This hemistich is there cited as an ex. of تَزَعَمَ as expl. in the K; and I find no other explanation of this verb.]]

6. تَزَاعَمَا *They two competed in discoursing of a thing, and differed respecting it*: accord. to Z, it means *they talked of, or related, زَعِمَات, i. e. [mere assertions, or] stories in which no confidence was to be placed*. (TA.) Sh says that التَزَاعُمُ is mostly used in relation to a thing respecting which there is doubt. (TA.) = One says also, تَزَاعَمَ الْقَوْمُ, meaning *The people, or party, became responsible, one for another: and hence, they leagued together, and aided one another, against such a thing*. (TA.)

زَعِمَ [originally an inf. n. of زَعَمَ, like زَعِمَ and زَعِمَ,] is a word used by the vulgar as meaning *كِبَرُ* [i. e. *Pride*; and, as often used in the present day, *pretension*: because implying false, or vain, assertion]. (TA.)

زَعِمَ and زَعَامَةٌ *Responsibility, answerableness, amenableness, or suretiship*; substs. from زَعِمَ بِهِ (Msb:) or the latter is an inf. n. (S, K.)

زَعِمَ, applied to roasted meat, (K, TA.) *Dripping with its gravy; or succulent, and dripping with its juice or fat*; (TA;) *having much grease, or gravy; quickly flowing [therewith] over the fire*. (K.)

زَعِمَةٌ [inf. n. of un. of زَعِمَ; *An assertion; &c.*: pl. زَعِمَات]. One says, هَذَا وَلَا زَعِمَتِكَ زَعِمَاتُكَ [meaning *This I think, and I think not to be true thine assertion and thine assertions*]; أَتَوْهُمْ being understood after لَا: these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA.) [In the CK, erroneously, زَعِمَتِكَ and

زَعِمَاتُكَ.] They said also, زَعِمَةٌ صَادِقَةٌ لَا تَبْنُكَ [i. e. *It is a true assertion: I will assuredly come to thee*]; using the nom. case: though they said, زَعِمْتُ صَادِقَةً لَا أَفْعَلَنَّ [i. e. *I swear "a true oath: I will assuredly do" such a thing*]; using the accus. case. (Ks, TA.) And one says, تَحَادَّثَا بِالزَّعِمَاتِ, meaning *They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed*. (Z, TA.)

زُعْبِي (with dham, TA) *Mendacious: and veracious*: (K:) thus bearing two contr. significations. (TA.)

زُعْمُومُ: see the next paragraph.

زُعُومُ, a fem. epithet, (S, K, &c.,) applied to a she-camel, and to a sheep or goat, *Of which one doubts whether there be in her fat or not*, (S, K,) and which is therefore felt with the hands, in order that one may know if she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (Aq, TA:) or, as some say, of which men assert that there is in her marrow. (TA.) And, as a fem. epithet, *Having little fat: and having much fat*: thus bearing two contr. senses: as also مَزْعُومَةٌ [app. in both senses]: (M, K:) and مَزْعُومَةٌ also signifies *having little fat; of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat?"* applied to a she-camel. (TA.) = Also *Impotent in speech*; (K:) and so زُعْمُومُ. (S, K.)

زَعِمَ *Responsible, answerable, amenable, surety, or guarantee*. (S, Msb, K.) Hence, in the *Kur* [xii. 72], وَأَنَا بِهِ زَعِيمٌ [And I am responsible for it]. (TA.) — Also *The chief, lord, master, or prince, of a people*; (Msb, K;) or [in the CK "and"] their spokesman: (K:) their chief is thus called because he speaks for them; like as he is called قَبِيلٌ and مَقُولٌ (Ham p. 705:) pl. زُعَمَاء. (K.) = Also *Described*; syn. مَوْصُوفٌ. (Har p. 204.)

زَعَامَةٌ: see زَعِمَ. — Also *High, or elevated, rank or condition or state; or nobility*. (K.) And *Chiefdom, lordship, mastery, or principedom*: (IAar, S, K:) [accord. to the Msb, an inf. n. in this sense:] thus expl. by IAar as occurring in the following verse of Lebeed: (TA:)

\* تَلْبِيزُ عَدَائِدِ الْأَشْرَاكِ شَفْعًا \* وَوِثْرًا وَالزَّعَامَةُ لِلْغَلَامِ \*

(S and TA in the present art. and in art. عَدَد) [The portions of inheritance of the sharers fly away, two together and singly; but the chiefdom is for the boy]: by his saying وَوِثْرًا شَفْعًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزعامة as used in this verse. (TA.) [See also عَدِيدَةٌ.] — *A weapon, or weapons*; syn. سِلَاحٌ. (S, K.) So, accord. to J, in the verso of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — *A coat of mail*: (K:) or *coats of mail*: and thus it is

expl. by IAAr as used in the verse of Lebeed. (TA.) — The chief's share of spoil. (K.) — And The best and most of the property of an inheritance and the like: (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) — Also, and زَعَامَةٌ, An animal of the ox-kind; [probably meaning one of the wild species;] syn. بَقَرَةٌ. (K.)

زَعَامَةٌ: see the next preceding sentence.

زَعَمَ A thing, or an affair, in which no confidence is to be placed; (S, K;) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. مَزَاعِمُ.] One says, فِي قَوْلِهِ مَزَاعِمُ (S, TA) i. e. [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And هَذَا أَمْرٌ فِيهِ مَزَاعِمُ This is an affair that is not right; (TA:) [wherein are things] respecting which there is dispute. (K, TA.) And زَعَمَ غَيْرُ He said that which was not good, or right, or just; and asserted what was impossible. (Msb.) — Also A thing that is, or is to be, coveted, or eagerly desired; syn. مَطْمَعٌ. (S, TA.) See two exs. near the end of the first paragraph.

زَعَمَ: see its fem., with ة, voce زَعُومٌ.

أَمْرٌ مَزَعِمٌ A thing, or an affair, that makes one to covet, or desire eagerly. (TA.)

مَزَعُومٌ: see its fem., with ة, voce زَعُومٌ.

مَزَعَامَةٌ A serpent. (K.)

هُوَ مَزَاعِمٌ No confidence is to be placed in him, or it. (So in the TA. [But I incline to think it a mistranscription for فِيهِ مَزَاعِمُ. See مَزَعَمَ.]

## زغب

1. زَغَبٌ, aor. َ, (Msb, K,) inf. n. زَغَبٌ; (Msb;) and زَغَبٌ, (JK, S, A, K,) inf. n. تَزَغَبٌ; (S;) and زَغَابٌ; (K;) It, or he, was, or became, downy; or had upon it, or him, what is termed زَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Msb,) meaning [as above, or] its زَغَبٌ [or down] grew forth: (A:) or its feathers were small: and, said of a boy, or a young child, his زَغَبٌ [or downy hair] grew forth: (Msb:) and زَغَبٌ is also said of a young bird [in the same sense as the verbs above: (see art. زَغَبُ:) or] as meaning its feathers came forth. (S.) — [Hence,] بَحْرٌ يَزْغَبُ † A sea, or great river, that becomes [foaming, or] in a state of commotion, and full. (JK.)

2: see the preceding paragraph: — and that here following.

4. ازغَب, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like أَكْثَرٌ, but accord. to others of the leading lexicologists it seems to be [ازغَبٌ,] like اِخْتَرٌ; as also ازغَابٌ; It produced what resembled زَغَبٌ [or down], at the knots of the shoots, whence the bunches of grapes

would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — A'Obeid, in applying to the truffles termed بَنَاتٌ أَوْبَرٌ the epithet مَزْغَبَةٌ, [written in art. وِبَر in copies of the K † مَزْغَبَةٌ, and in the T and S and M † مَزْغَبَةٌ, but in the present art. in the TA it seems to be indicated that it is probably † مَزْغَبَةٌ,] signifying having زَغَبٌ [i. e. down], assigns to it a verb [which may be أَزْغَبَتْ or زَغَبَتْ or أَزْغَبَتْ, meaning They had, or produced, a kind of downy substance]. (TA.)

8. ازدغَب مَا عَلَى الْخَوَانِ He took away, or swept away, [or devoured,] the whole of what was on the table of food: like ازدغف. (TA.) [See also 8 in art. زغب.]

9: see 4, in two places.

11: see 1: — and see also 4.

Q. Q. 4. اِزْغَبَ: see 1; and see also art. زغب.

زَغَبٌ [Down:] or the yellow [down resembling] small hairs upon the feathers of the young bird: (S:) or small and soft hair and feathers: or each of these when first coming forth: (A, K:) i. e. (TA) the small and soft hair when it first appears, of a young child, (Msb, TA,) and of a colt [or foal]; (JK, TA;) and likewise of an old man, when his hair becomes thin and weak; (Msb;) and the feathers when they first appear, (Msb, TA,) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Msb:) n. un. with ة: (TA:) and what remains upon the head of an old man when his hair has become thin. (K.) — [Hence,] أَخَذَهُ بِزَغَبِهِ † He took it at its commencement, or in its first and fresh state. (JK, K.) And أَخَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. He took him by the down of his neck;] meaning † he overtook him. (JK.)

زَغَبٌ: see أَزْغَبَ, in three places.

أَزْغَبَ: see زَغَبٌ.

زَغَابَةٌ and زَغَابِيٌ The smallest of زَغَبٌ [or down]: (JK, K:) or something less in quantity than زَغَبٌ: or something smaller than زَغَبٌ. (TA.) One says, مَا أَصْبَتْ مِنْهُ زَغَابَةٌ (JK, A, K, TA) i. e. † [I obtained not from him, or it,] as much as what is termed زَغَابَةٌ: (L, TA:) or † the least thing: (A:) or † anything. (K.)

زَغَابِيٌ: see the next preceding paragraph.

أَزْغَبَ [Downy:] having upon it, or him, what is termed زَغَبٌ; as also زَغَبٌ: fem. of the former زَغَابَةٌ; and pl. زَغَبٌ. (TA.) You say فَرَخٌ أَزْغَبٌ [A downy young bird]: (A:) and فَرَاخٌ زَغَبٌ [downy young birds]. (S.) And رَجُلٌ زَغَبٌ [A downy man]: (JK:) or رَجُلٌ زَغَبٌ [a man having downy hair]. (Msb, TA.) And رَقَبَةٌ زَغَابَةٌ [A downy neck]. (JK, A, Msb.) And أَزْغَبَ قَتَاً (AHn, A, TA) † [A species of cucumber] having upon it what resembles the زَغَبٌ [or down] of fur, which falls off by degrees

when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — Also † A species of fig, (AHn, K,) larger than the وَحْشِيٌّ [or wild], upon which is زَغَبٌ [or down]: when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) — Applied to a horse, Black and white; or white in the hind legs as high as the thighs; syn. أَبْلَقٌ. (K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also زَغَبٌ. (JK, K, TA.) [In some of the copies of the K, for مِنَ الْجِبَالِ, we find الْجَبَالِ: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] الزَّغْبَاءُ is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.)

مَزْغَبَةٌ, or مَزْغَبَةٌ, or مَزْغَبَةٌ: see 4.

## زغب

Q. 1. زَغَبٌ It (a garment, or piece of cloth,) had what is termed زَغَبٌ, or زَغَبٌ, &c., i. e. زَغَبٌ [or nap]. (O, K.)

زَغَبٌ, (O and TA, and so in a copy of the K,) or زَغَبٌ, or زَغَبٌ, (as in two different copies of the K,) and زَغَبٌ, (O and TA, and so accord. to a copy of the K,) or زَغَبٌ, (accord. to another copy of the K,) of a garment, or piece of cloth, i. q. زَغَبٌ [i. e. The nap: see زَغَبٌ, in art. زغب]. (O, K.) [Hence, app., supposing زَغَبٌ to be a dial. var., having the signification expl. above,] أَخَذَ الشَّيْءَ بِزَغَبِهِ He took the thing altogether, (O, K, TA,) leaving nothing of it; as also بِزَغَبِهِ, and بِزَوْبِهِ. (O, TA.)

## زغرد

Q. 1. زَغْرَدَةٌ The braying that is reiterated (L, K) in the fauces, or throat, (L,) or in the جَوْفٌ [meaning chest], (K,) of the camel: (L, K:) an inf. n., of which the verb is زَغَرَدَ: you say, زَغَرَدَ الْبَعِيرُ. (TK.) — Hence the زَغْرَدَةُ of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغَرَدَتْ, more commonly in the present day زَغَرَطَتْ, meaning She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy: which sounds, or cries, are termed زَغَارِيدٌ, and now more commonly زَغَارِيطٌ.]

زَغَارِيدٌ: see above.

## زغل

1. زَغَلَهُ, aor. َ, (K,) inf. n. زَغْلٌ, (TA,) He, or it, poured it out, or forth, with an impetus, or with force. (K. [See also 4.]) And He, or it, spirted it forth; (K;) as also ازغله. (TA.) You say, أَزْغَلْتُ الشَّرَابَ I spirted forth the wine, or beverage. (JK.) And زَغَلَتِ الْمَزَادَةُ مِنْ عَزْلَانِهَا The leathern water-bag poured [or spirted] forth

**زُعْلُولٌ** *Light, or active, (Kr, JK, S, K,) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the "Muṣunnaf" of A'Obeyd, with غ only. (TA in art. زعل).*—Also *A young infant: (JK, S, K:) pl. زُعَالِيلُ. (TA.) One says صَبِيَّةٌ زُعَالِيلٌ Little children. (TA.) And كَيْفَ زُعْلُولُكَ How is thy*

1. رَفَّتْهَا النَّسَاءُ, (S,) or رَفَّتْهَا, (K,) or رَفَّ الْعُرُوسُ, (Mṣb,) aor. 2, (Mṣb, K,) inf. n. رَفَّ (S, Mṣb, K) and رَفَّافٌ, (S, K,) or the latter is a simple subst.; (Mṣb;) and رَافَتْهَا, (K,) or رَافَتْهَا, (S,) or رَافَتْهَا النَّسَاءُ; (Mṣb;) and رَافَتْهَا, (K,) or رَافَتْهَا, (S,) [or رَافَتْهَا النَّسَاءُ;] all signify the same; (S, Mṣb,\* K;) i. e. *He*, [or *I*,] or *the women*, sent [or conducted] the bride [with festive parade or pageantry, and generally with music,] to her husband: (Mṣb, K:) accord. to Er-Rāghib, رَفَّ الْعُرُوسُ is a metaphorical phrase, from رَفَّ الْعَامِرُ; because she is conducted with joyous alacrity. (TA.) = رَفَّ, aor. 2, inf. n. رَفَّ (S, K) and رَفَّ and رَفَّافٌ, (K,) or رَفَّافٌ is a simple subst., (Mṣb,) said of an ostrich, (S, K,) and of a camel, (S,) &c., (K,) *He hastened, or was quick*; (S, K;) as also رَافَّ: (IAṣr, K:) accord. to Lḥ, said of a man and of others; and رَافَّ, he says, is the more unusual of the two: (TA:) or رَفَّ, aor. 2, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. رَفَّافٌ, it means *he hastened, or was quick, so that a [sound such as is termed] رَفَّافٌ was heard to be produced by his wings*: (Mṣb:) or رَفَّ and رَافَّافٌ are like دَمِيمٌ [which signifies the going a gentle pace; or a pace above that which is termed الْعَتَقُ, and above that which is termed التَّزِيدُ]: (K,\* TA: [in the CK, التَّزِيدُ is put for الدَّمِيمُ:]) or the first running of the ostrich: (K:) or رَفَّافٌ has this last meaning: (TA:) or signifies the going quickly and with short steps: (Lḥ, TA:) or the going quickly, with short steps, and quietly. (TA.) You say, رَفَّ الْقَوْمُ فِي مَشْيِهِمْ *The people, or party, hastened, or were quick, in their walking, or marching, or going along*: and hence, in the Kur [xxxvii. 92], فَاقْبَلُوا إِلَيْهِ يَرْفُونَ, (S,) i. e. [And they advanced towards him] hastening, or going quickly. (Fr, TA. [But there are other readings, for which see Bḍ.]) [Hence also,] one says رَفَّ رَأْيُهُ, meaning: *He was, or became, light of intellect, lightwitted, or irresolute*. (S, Z, TA.) [See also art. رَأَى] — رَفَّ, inf. n. رَفَّافٌ (O, K) and رَفَّ, (K,) said of a bird, (O, K,) in his flight,

R. Q. 1. زَفَرْتُ, [inf. n. زَفْرَةٌ,] said of a man, *He walked in a comely manner.* (TA.) — زَفَرْتُ also signifies *The running vehemently.* (K.) — And *A certain manner, or rate, of going, of camels,* said to be *beyond, or above, what is termed الخَبَبُ.* (TA.) — Said of a bird: see 1, latter part. — And زَفَرْتُ said of the wind: see, again, 1, latter part. The inf. n. signifies *The wind's putting in motion the dry herbage, and making a sound therein:* (K, TA:) you say, of the dry herbage, زَفَرْتُمُ الرِّيحَ [*The wind put it in motion, &c.*]. (TA.) — The inf. n. signifies also *The noising, or noise-making, of a procession, or company of men riding or walking along.* (IDrd, K.) — And *The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ السَّهْمُ, in art. در.]* (TA.) — It is related in a trad., that the Prophet said to a woman, مَا لَكَ تَزْفَرِينَ, (O, K, TA, in some copies of the K تَزْفَرِينَ,) with ḍamm to the first letter; (K;) to which she replied “The fever, may God not bless it;” and he said “Reville not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron:” (O, TA:) the meaning is, [*What aileth thee*] *that thou art made to tremble, or quake?* (تَزْعَدِينَ: O, K, TA: in some copies of the K تَزْعَدِينَ) [see also مَزْعُوفٌ:] or it is with fet-h to the ت, (O, K, TA,) i. e. تَزْفَرِينَ [for تَزْعَدِينَ, from تَزَعَّتْ], (O,) meaning, *that thou tremblest, or quakest?* (O, K:) or it is with kesr to the [latter] ز,

[تَرْفُوفِينَ] meaning, *that thou moanest*, as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تَرْفُوفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.)

R. Q. 1. تَرْفُوفَت: see the next preceding paragraph, last sentence.

زَفْ Small feathers of the ostrich, (S, K,) and (S, in the K "or") of a bird (S, K) of any kind: (K:) or *small feathers, like down, beneath the thickest feathers*: (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زَفَاف: see زَفَاف]. One says *أَلَيْسَ مِنْ زَفِ النَّعَامِ زَفًى* [More soft than the small feathers of the ostrich]. (TA.)

زَفَةٌ A time; one time; syn. مَرَّة: (K:) one says, *زَفَةً وَجِئْتُه*, or *زَفَتَيْنِ*, I came to him once, or twice. (TA.) A single act of زَفِيف [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.]

زَفَةٌ A company, or congregated body, of men. (O, K.) Hence the saying of the Prophet to Bilal, on the occasion of the marriage of Fátimih, *أَدْخِلِ النَّاسَ عَلَيَّ زَفَةً زَفَةً*, meaning *Bring thou in the people to me company after company*. (O, TA.)

زَفَفٌ, in a male ostrich, The quality of having abundant and dense زَفٍ, i. e. small feathers. (S, K.)

زَفُوفٌ: see زَفُوفٌ. — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA:) meaning [Quick: or] good in pace, and quick. (Ham p. 750.) And الزَفُوفُ is the name of a certain horse that belonged to Noamán Ibn-El-Mundhir. (O.) — Also A twanging bow. (TA.)

زَفِيفٌ (S, K) and زَفِيفٌ (Ibn-'Abbád, K,) or زَفِيفٌ, without ي, (L, TA,) Quick, (Ibn-'Abbád, S, L, K,) like زَفِيفٌ, (S,) and light. (L, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c.) or a simple subst. (Msb.) [See 1, in several places.]

زَفَانٌ: } see the next preceding paragraph.  
زَفَانِي: }

زَفَرٌ and زَفَرٌ [the latter of which is omitted in the CK] A wind that blows violently, with continuance; as also زَفَرَةٌ, (K, TA,) or زَفَرَةٌ: (CK:) or زَفَرَةٌ and زَفَرٌ a wind making a moaning (حَنِين), and sounding among the trees: (S:) or زَفَرٌ a quick, or swift, wind: or زَفَرَةٌ and زَفَرَةٌ a violent wind, having a زَفَرَةٌ, i. e. sounding: the pl. of زَفَرٌ is زَفَرَاتٌ. (TA.) — Also, (i. e. the first and second words,) Light [in motion or action]. (Ibn-'Abbád, K.) — And The ostrich; (K:) so called because of his lightness of pace; or because of his زَفَرَةٌ, meaning his moving [or flapping] of his wings when running; (TA:) and so زَفُوفٌ. (K.)

زَفَرٌ, and with ة: see the next preceding paragraph, in five places.

زَفَرٌ pl. of زَفَرٌ. — It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَاتُ زَفَافٍ [i. e., supposing زَفَافٍ to be pl. of زَفٍ, agreeably with analogy, *Having small, downy, feathers*]. (TA.)

زَفٍ act. part. n. of زَفٍ in the phrase زَفِ زَوَافٍ fem. with ة: pl. of the latter زَوَافٍ. Hence, زَحَفَتْ زَوَافُهَا, a phrase mentioned by Lh, meaning *اللَّوَاتِي زَفَفْنَهَا* [i. e. *The women who conducted her to her husband walked along gently*]. (TA.)

أَزَفٌ A male ostrich having abundant and dense زَفٍ, i. e. small feathers. (S, K.) — See also زَفِيفٌ.

مَحَفَةٌ A [vehicle of the kind called] مَحَفَةٌ in which, or upon which, the bride is sent [or conducted] to her husband. (Kh, S, K.)

زَفٍ pass. part. n. of زَفٍ in a sense not mentioned, and perhaps not used. Hence, بَاتَ مَزُوفًا, a phrase meaning *بَاتَ تَزَفُوفُهُ الرِّيحُ* [i. e. *He passed the night made to tremble, or quake, by the wind*]. (TA.)

## زفت

2. زَفَتْ He smeared a receptacle [such as a wine-skin and a wine-jar] with زَفَتْ. (Msb.)

زَفَتْ [Pitch: or tar: or a sort of pitch: or crude pitch:] i. q. قَار: (A, Mgh, K:) or قَبِر: (Msb.) or قَطْرَان: (A, Msb.) or it is like قَبِر: (S:) it is not the قَبِر with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which mine-skins are seasoned; for the قَبِر of ships dries upon them, whereas the زَفَتْ of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-tree; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زَفَتْ; such as is prepared by cooking, and art, قَطْرَان. (TK.) [See also كَفَر: and see De Sacy's "Abd-allatif," p. 273.] — Also, (K, TA,) i. e. زَفَتْ, (TA,) [not مَزَقَتْ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] A certain medicine; (K, TA;) a thing that comes forth from the earth, [app. a sort of bitumen, perhaps another name for قَفَر يَهُودِي bitumen Judaicum, or Jews' pitch,] that is an ingredient in medicines: not the زَفَتْ commonly known. (TA.)

مَزَقَتْ Smeared with زَفَتْ (S, A, Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. q. مَقَبَر. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say *جَرَّةٌ مَزَقَتْ* A jar smeared with زَفَتْ.

(S.) And it is said in a trad., نَبَى عَنِ الْمَزَقَتِ [He forbade the use of that skin, or vessel, which is smeared with زَفَتْ, for the beverage called نَبِيد]. (TA.)

## زفر

1. زَفَرٌ, aor. زَفَرَ, (S, K,) inf. n. زَفِيرٌ (S, A, K) and زَفَرٌ (K) and زَفِيرٌ (M, [like زَفِيرٌ, app. an inf. n., or perhaps a simple subst.]) He drew in his breath to the utmost, by reason of distress: (S:) it originally signifies *he drew back his breath vehemently, so that his ribs became swollen out*: (Er-Rághib:) زَفِيرٌ is the beginning of the cry of the ass, (Lth, S, A, Er-Rághib,) and of the like, (Lth,) and is generally used in this sense; (Er-Rághib;) and شَبَقٌ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lth, S:) or the verb signifies *he sent forth his breath, after prolonging it*: (M, K:) or *he sent forth his breath with a prolonged sound*: [i. e., *he sighed, or uttered a long sigh, or sighed vehemently; or he groaned*:] or *he filled his chest, by reason of grief, and then sent forth his breath*: (TA:) or *he breathed, raising his voice, like one moaning, or in grief*. (Har p. 20.) — [Hence,] زَفَرَتِ النَّارُ + The fire made a sound to be heard from its burning, or its fierce burning: (K:) and this [sounding] is termed زَفِيرٌ. (TA.) [See also حَذَرٌ; where زَفَرٌ, its inf. n., is expl., on the authority of AZ, as signifying The flaming, or blazing, of fire.] And الْبَحْرُ يَزْفِرُ بِمُوجِهِ [The sea makes a roaring by its tumultuousness]. (A, TA.) — زَفَرَتِ الْأَرْضُ + The land put forth its plants, or herbage. (TA.) — زَفَرٌ, aor. زَفَرَ, (S, A, K,) inf. n. زَفَرٌ; (S, K;) and زَفَرٌ; (S, K;) He carried, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفِرُونَ عَنْهُ الْأَثْقَالُ [They bear, or carry, or take off from him, and carry, his burdens]. (A.) — He drew, (K, TA,) and carried, (TA,) water. (K, TA.)

2: see the next paragraph.

5. زَفَرٌ occurs in the Saheeh of El-Bukháree as meaning تَخَبَّطَ [q. v.]: but El-Jelál says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) — [Freytag explains it as meaning *He ate fat food, breaking the fast*; like زَفَرٌ; (which latter generally means, in the present day, *he rendered greasy*;) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.]

8: see 1, near the end of the paragraph.

زَفَرٌ A load, or burden, syn. حِمْلٌ, (S, A, K,) on the back, (K,) or on the head, that is heavy, and in consequence of which the bearer breathes vehemently, or groans (يَزْفِرُ): (A:) pl. زَفَرَاتٌ. (S, A.) — A [water-skin of the kind called] قَرْنَةٌ (S, K:) a skin in which a pastor carries his water: pl. as above. (TA.) — The apparatus of a traveller, (K,) comprising the water-skin &c. (TA.)



— *A lamb*; syn. *حَمَلٌ*: so in the Bāri'. (K.) This signification and that of *حَمَلٌ* are both correct. (TA.)

*زَفَرٌ* *A prop of a tree.* (K, TA.) — [In modern Arabic, it means *Grease, greasy food, or flesh-meat*: app. from the Pers. *زَفَر* or *زَفَر*, signifying "filth:" and hence, *obscenity*. Hence also the vulgar epithet *زَفِر* (app. for *زَفَر*), meaning *Greasy*: and *foul*, or *filthy*: and *obscene*. See 5.]

*زَفَرٌ* *A sea, (K,) that makes a roaring, (يزفر,) by reason of its tumultuousness.* (TA.) — *A river containing much water, (K,) so that it resembles a sea.* (TA.) — *A large gift, (K,) as likened to a sea.* (TA.) — *A liberal man; likened to a sea that makes a roaring, (يزفر,) by reason of its tumultuousness; (A;) as also زافرة.* (TA.) — *One who carries loads, or burdens; meaning, who has strength to carry water-skins.* (K.) [See also *زافرة*.] — *One who has power to bear responsibilities.* (Sh, S.\*) — Hence, *† A lord, master, chief, or the like*: (S:) or, for the same reason, *a great lord, or the like*: (TA;) as also *زافرة*. (K, TA.) — *† A courageous man.* (K, TA.) — *† A lion.* (K.) — See also *زافرة*, in three places: — and *زفير*.

*زَفَرَةٌ* *A drawing-in of the breath to the utmost, by reason of distress*: (S:) [or *a drawing-back of the breath vehemently, so that the ribs become swollen out*: (see 1:)] or *an emission of the breath after prolonging it*; as also *زَفَرَةٌ* and *مَزْدَقَرٌ* and *مَزْدَقَرٌ*, (K, TA,) or *مَزْدَقَرٌ*, (as in a copy of the K,) and *مَزْدَقَرَةٌ*: (CK, but omitted in the TA and in my MS. copy of the K:) [or *an emission of the breath with a prolonged sound*; i. e., *a sigh, or a long or vehement sigh*; or *a groan*: or *an emission of the breath after filling the chest with it by reason of grief*: (see, again, 1:)] pl. *زَفَرَاتٌ*, because it is a subst., not an epithet; but sometimes, by poetic license, *زَفَرَاتٌ*. (S.) El-Jandee says,

\* خَبِطَ عَلَى زَفَرَةٍ قَمَرٍ وَلَمْ يَرْجِعْ عَلَى دِقَّةٍ وَلَا هَضْبٍ \*

meaning *As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [and did not become restored to slenderness nor lankness of the belly.]* (S.) And another says,

\* فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا \*

[*And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress; or from its sighs, &c.*] (S.) — Also, *† all the words above mentioned, [A man] breathing [in the manner above described]*; syn. *مُتَنَفِّسٌ*; [unless this be a mistranscription for *مُتَنَفِّسٌ* meaning the place of (such) breathing; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of *مَزْدَقَرٌ*, below.] (K, TA.) — Also *زَفَرَةٌ* (K, TA) and *زَفَرَةٌ* (S, K, TA [but not the other words mentioned above, as is implied in the CK,]) The middle (S, K) of a thing, (K,) or of a horse:

(S:) or the chest, or belly: pl. of the former, *زَفَرَاتٌ*. (TA.) One says, *إِنَّهُ لَعَظِيمُ الزَّفَرَةِ* *Verily he is great in the middle*: (S, TA:) or *in the chest, or belly.* (TA.) — One says also, of a camel, or other beast, *مَا أَشَدَّ زَفَرَتَهُ*, meaning *How strong is the knitting together of his joints!* (TA.)

*زَفَرَةٌ*: see *زَفَرَةٌ*, in four places.

*زَفِيرٌ* *A calamity; a misfortune*; (S, K;) as also *زَفَرٌ*. (TA.)

*زَافِرٌ* One who [carries or] helps to carry loads, or burdens: (TA:) and *زَوَافِرٌ* [pl. of *زافرة*] female slaves that carry water-skins (S) or [other] loads, or burdens. (TA.) — See also the next paragraph.

*زَافِرَةٌ*: see what next precedes. — Also *† A bulky camel*; (K;) and so *زَفَرٌ*: (Sgh, K:) because he carries loads, or burdens. (TA.) — *† The كَاهِل [or withers, or upper portion of the back, next the neck,] with what is next to it.* (TA.) [Because loads are borne upon it.] — *† The side, or angle, (رُكْنٌ,) of a building, (K,) upon which it [mainly] rests, or is supported*: pl. *زَوَافِرٌ*. (TA.) [Hence the expression] *لِمَجْدِهِمْ زَوَافِرٌ*

*† Their glory has props that strengthen it.* (A, K,\*) — *† A man's aiders, or assistants,* (S, TA,) and his kinsfolk, or tribe, syn. *عَشِيرَةٌ*, (S, A, K,) as also *زَوَافِرٌ*; because they bear his burdens: (A:) his aiders, or assistants, and particular friends. (TA.) You say, *هُمُ زَافِرَتُهُمُ عِنْدَ السُّلْطَانِ* (S.)

*† They are the persons who undertake and perform their business with the Sultán.* (S.) And *عِنْدَ السُّلْطَانِ*, *زَافِرَتُهُمُ*, also, *هُوَ زَافِرٌ قَوْمِهِ*; *He is the chief of his people, and the bearer of their burdens, with the Sultán.* (A.) See also *زَفَرٌ*, in two places. — *† A company, or congregated body,* (K,) of men; (TA;) as also *زَفَرٌ*. (K, TA.) — *† An army; or a collected portion thereof; or a troop of horse*; syn. *كَتِيْبَةٌ*, as also *زَفَرٌ*. (K.) — *† [A rib: pl. زَوَافِرٌ.] You say فَرَسٌ شَدِيدٌ زَوَافِرٌ* *A horse having strong ribs.* (A.) — *† A bow*: (K:) pl. *زَوَافِرٌ*: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] — *† The part of an arrow exclusive of the feathers*: (S, K:) or the part exclusive of two thirds, next the head: ('Eesà Ibn-'Omar, S, K:) or the part from a little below the head to the head: (ISh:) or about a third part of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] — *† أمُّ زَافِرَةٍ* *The بَيْرَة [or female of the بَيْر].* (T in art. أم.)

*أَزْفَرٌ* *A horse large in the sides*: (K:) or *in the ribs of the sides*: or *in the chest, or belly*: or *in the middle*: (TA:) pl. *زُفَرٌ*. (K.) — *الزَّفَرَاءُ*, used as a subst., *The pudendum*; like *المَعْطَاءُ*; syn. *السَّوْنَةُ*. (IAar, TA in art. معط.)

*مَزْدَقَرٌ*, or *مَزْدَقَرٌ*, and *مَزْدَقَرَةٌ*: see *زَفَرَةٌ*, in two places.

*مَزْدَقَرٌ* *A beast, (K,) or camel, (TA,) having his joints strongly knit together.* (K, TA.) You say

also, *هُوَ مَزْدَقَرٌ الْخَلْقِ* [He is strongly compacted in make]. (TA.)

*مَزْدَقَرٌ* The part of the breast (جَوْجُورٌ) of a horse from which the breathing termed *زَفِيرٌ* [see 1] proceeds. (AO, O, K.) — See also *زَفَرَةٌ*, in two places.

## زفل

*أَزْفَلٌ* [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] *Anger*; and *sharpness, or hastiness of temper.* (K.)

*أَزْفَلَةٌ* *A company, or collection, (S, K, TA,) of men, and of camels*: (TA:) and *أَزْفَلِيٌّ* is like *أَجْفَلِيٌّ*, (S,) syn. therewith, (K,) signifying *a collection, or an assemblage, of any things.* (TA.) One says, *جَاؤُوا بِأَزْفَلَتِهِمْ* (Fr, S, TA) and *بِأَجْفَلَتِهِمْ* (Fr, TA) *They came with their company.* (Fr, S, TA.) And *جَاؤُوا أَزْفَلَةً* and *أَجْفَلَةً* *They came in a company.* (Fr, S and K\* in art. جفل.)

*أَزْفَلِيٌّ*: see the next preceding paragraph.

*إِزْفَلَةٌ* i. q. *خَفَّةٌ* [Lightness, levity, &c.]: (Sb, S, K:) so in the saying, *أَخَذَتْهُ إِزْفَلَةٌ* [Lightness, or levity, &c., seized him, or affected him]. (Sb, S.)

## زفن

1. *زَفَنَهُ*, (TA, and Har p. 124,) aor. *زَفَنَ*, (TA,) inf. n. *زَفْنٌ*, (TA, Har,) in its primary acceptation, *He pushed, or thrust, or he pushed, or thrust, away, (TA, Har,) vehemently*: and *he struck [or kicked] with the leg, or hind leg.* (Har.) You say, *دَنَوْتُ مِنْهُ فَرَفَنِي* *I approached him, and he pushed me, or thrust me, from him.* (TA.) — And *هُوَ يَزْفِنُ الْمِطْيَ* *He drives, or urges on, the saddle-camel.* (TA.) And *الْبَرِيْعُ تَزْفِنُ السَّحَابِ* and *الْتَرَابِ* [The wind drives along the clouds and the dust]. (TA.) And *الْأَمْوَاجُ تَزْفِنُ السَّيْفَةِ* [The waves drive along the ship]. (TA.) And *الْمُخَضَّرُ يَزْفِنُ بِنَفْسِهِ*, i. e. [He who is at the point of death] *urges on his soul.* (TA.) — And *زَفْنٌ*, aor. *زَفَنَ*, (S, Mgh, Msh, K, in the CK,) inf. n. *زَفْنٌ* (S, Mgh, Msh) and *زَفَنَانٌ*, (TA,) *He danced*; (S, Mgh, Msh, K;) and *played, or sported.* (TA.) It is said in a trad. of Fāṭimeh, *كَانَتْ تَزْفِنُ لِلْحَسَنِ* *She used to dance to El-Hasan.* (TA.)

*زَفْنٌ*: see what next follows.

*زَفْنٌ* *A covering which they make over their flat house-tops to protect them from the heat and dew of the sea*; (K;) of the dial. of 'Omān; and *زَفْنٌ* is a dial. var. thereof. (TA.) — And *Straight and slender palm-branches stripped of their leaves [and cut to certain required lengths], conjoined, one to another, [side by side, by means of split pieces of such branches passing through holes punched in the former,] like the woven mat*: (K:) [of such are made chests for cooking utensils and provisions &c.]: of the dial. of Azd. (TA.)

زَفُون, applied to a she-camel, *i. q.* زَبُون [That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stifle-joint; or that is wont, or accustomed, to do so]: or lame; as also زَانَةٌ (K); as though she danced in her gait, in consequence of lameness. (TA.)

زَقَان *A dancer*: [whence] one says, الصُّوفِيَّةُ زَقَانَةٌ *The Sufees are dancers, providers of food with their جَفَنَات [or bowls, which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them].* (TA.)

زَانَةٌ: see زَفُون. — Also *A woman that suffices her man, or husband, in respect of the means of جماع*. (K.)

زَيْفَن (S, K) and زَيْفَنٌ (K) *Tall*; (K); and *strong*; (S, K); and some add, *light, or active*. (TA.) [In one copy of the S, I find it written زَيْفَن; which its measure in poetry shows to be wrong.]

زَيْرُون, applied to a she-camel, *Swift*, (K); and *light, or active*: IJ says that it is app. of the measure فَيَفْعُول, from الزَّيْن [as meaning “the act of dancing”]; or it may be a quadrilateral-radical word: IB says that دَيْدُون [which see in art. ددن] is similar to it. (TA.) — Also, applied to a bow, *That makes a sound, or sounds, in consequence of being put in motion*: and in this sense it is said by IJ to be of the measure فَيَفْعُول, from الزَّيْن. (TA.)

زَجَلٌ فِيهِ إِزْنَةٌ *A man in whom is motion, or commotion*: and زَجَلٌ إِزْنَةٌ *A man in a state of motion, or commotion*: mentioned by Sb, and expl. by Seer. (TA.)

## زق

1. زَقَّ فَرْخَهُ, said of a bird, aor. ٢, (S, M, Mṣb,) inf. n. زَقَّ; (M, Mṣb, K); and زَقَّقَهُ (IDrd, M,) inf. n. زَقَّقَهُ; (K); *It fed its young one* (S, M, K) *with its mouth [or bill]*; (S, M;\*) *it ejected food [from its bill] into the mouth of its young one*. (IDrd, TA.) — [Hence,] one says, مَا زَلْتُ أَزُقُّهُ *[I ceased not to instil into him, or to nourish him with, knowledge, or science].* (TA.) — زَقَّ بِسَلْبِهِ, mostly said of a bird, (M,) or زَقَّ بِذَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA); and زَقَّقَ (M, TA,) [or بِسَلْبِهِ] (TA,) inf. n. زَقَّقَهُ; (K); *He cast forth his excrement*; (M); *it (a bird) muted, or dunged*. (M, K, TA.)

2. زَقَى (M, TA,) inf. n. تَزَقَّى (S, TA,) *He stripped off a hide, or skin, by commencing from the head*, (S, M, TA,) *in order to make of it a رق* [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.)

R. Q. 1. زَقَّقَ, inf. n. زَقَّقَهُ: see 1, above, in two places. — [As inf. n. of the same verb,]

زَقَّقَهُ also signifies *A bird's uttering its cry, or voice, at dawn*: (Lth, K); or it is a word imitative of the cry, or voice, of the bird; (M, TA); and he who thus explains it does not restrict it by adding “at dawn.” (TA.) — Also [as an onomatopœia] *A weak laughing*. (Ibn-'Abbād, K.) — And *The being light, or active*, (K, and Har p. 375,) and *quick*. (Har ibid.) — Also a word of the dial. of Kelb, app. meaning *The being quick in speech*, (Ibn-'Abbād, K, TA,) and *making one part thereof to follow close upon another*. (Ibn-'Abbād, TA.) — And *The dancing a child*; (Lth, S, M, K); as also زَقَرَاتِي, [which is likewise an inf. n. of the same verb,] (Lth, M, K,) with kesr. (K.)

زُقِّ one of the names of Wine: (Moḥeṭṭ, K:\*) pl., as in the Moḥeṭṭ, زَقَقَةٌ; but accord. to the K, زَقَقَةٌ. (TA.)

زُقِّ [A skin for holding wine &c.:] any receptacle, consisting of a skin, that is used for wine and the like: or, as some say, not thus called unless it be stripped off from the part next the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M); or a skin for water or milk; syn. سَقَا: (S, K); or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K); or a receptacle, (ظَرْفٌ, Mṣb, and Har p. 335,) of skin, in which are put clarified butter and vinegar and wine: (Har ibid.): or, as some say, a ظَرْفٌ smeared with زَفْت (Mṣb): AHn says that it is such as is smeared with زَفْت or with قَبِير (TA): pl. (of pauc., S) أَزَقَاتِي (S, M, Mṣb, K) and أَزُقِّ, mentioned by El-Hejerec, (M,) and (of mult., S) زَقَاتِي (S, M, K) and زَقَان [in the CK erroneously written زَقَاتِي]. (S, M, Mṣb, K, TA.)

زَقَّةٌ *A certain small bird*; (K); *a certain aquatic bird, that remains still until it is almost seized, and then dives, and comes forth far off*: pl. زُقَاتِي. (M.)

زَقَاتِي: see زَقَاتِي.

زَقَاتِي *A سَبَّة [meaning street]:* (S, K); or [rather a by-street, or lane;] *a narrow طريق* [here meaning street], (M,) *less than a سَبَّة*, (M, Mgh, Mṣb,) *whether a thoroughfare or not*: (Mgh, Mṣb:) masc. (S, Mṣb) and fem.: (S, Mṣb, K); Akh says that the people of El-Hijáz make الطريق and الصَّرَاط (S, Mṣb) and السَّبِيل (S) and الكَلَاة (S, Mṣb) and الزَّقَاتِي (S, Mṣb), which is the market of El-Bagrah, (S,) fem.; and Tecmeem make them masc., (S, Mṣb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزَقَّة (S, M, Mgh, Mṣb, K) and [of mult.] زَقَاتُن (Sb, S, M, K.) occurring in a trad., means *He who has guided the erring and the blind to his way*. (TA.) — [Hence,] الزَّقَاتِي [The strait of Gibraltar;] the passage of the sea between Tanjeh and El-Jezeereh el-Khad-rà, in the west, (K, TA,) by El-Andalus; called زَقَاتِي سَبَّة. (TA.)

زَقَّ The maker of the [kind of skin called] زُقِّ.

(TA.) — Also, as in the copies of the Moḥeṭṭ and the A [and in the JK], or زَقَاتِي, like سَحَابٌ, accord. to the K, but the former is probably the right, (TA,) *One who drinks water* (Moḥeṭṭ, A, K) *at the table*, (Moḥeṭṭ, K,) *while having food in his mouth*. (Moḥeṭṭ, A, K.) [As shown in the A, it is an epithet applied to a greedy man.]

زَقَرَاتِي *Light, or active, in her walk*; (K, TA); applied to a woman. (TA.)

مَزَقَّقَ *A ram skinned from his head to his hind leg*; (Lh, TA); as also مَزَقَّقُو: (Lh, K, TA): contr. of مَزَجَّلَ (TA) and of مَزَجُول. (K, TA.) — And *A skin of which the hair is clipped, not cut off*. (K, TA.) — And hence, as being like such a skin, + *A head of which all the hair is cut off*. (K, TA.) And + *A man having all the hair of his head cut off*. (TA.) — مَزَقَّقَةٌ *A large she-camel*: (Ibn-'Abbād, K); or a she-camel whose skin is filled with fat after her fleshiness. (En-Nadr, TA.)

مَزَقَّقُو: see the next preceding paragraph.

مَزَقَّقَ Any work that is accomplished quickly. (K.)

## زقب

1. زَقَبَهُ فِي جُحْرِهِ, (JK, S, K,\*) and فِي الثَّوَةِ, (TA,) *He made him (a field-rat, S, TA) to enter [into his hole, and into the aperture in a wall].* (S, K, TA.) — See also 7.

2. زَقَبَ, (AZ, TA,) inf. n. تَزَقَّبَ, (AZ, K, TA,) *He (the bird called مُكَّة) sent forth his voice, or cry*. (AZ, K.)

7. اِنْزَقَبَ *He entered* (T, S, K) *into his hole*, (JK, S, K,) said of a field-rat; (JK, S); as also زَقَبَ (K); or into a thing; as also اِنْزَقَبَ: (T, TA); or *he entered into it and concealed himself*. (IKtt, TA in art. نَمَس.)

زَقَبٌ (K,) and طَرِيقٌ زَقَبٌ (Lh, S,) [in which the latter word may be either a substitute for the former or an epithet,] *A narrow road or way*: (Lh, S, K); pl. زُقَبٌ: (TA); and n. un. with ة; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبٌ زَقَبٌ occurs in a verse of Abou-Dhu-eyb cited voce مَطَارِبٌ; [the former word being with tenween for the sake of the measure;] or, as some relate it, زُقَبٌ: (S, TA); in this instance, زَقَب is a substitute for مَطَارِب: or, accord. to A'Obeyd, مَطَارِب signifies narrow roads or ways, and زَقَب signifies narrow: (TA); or طَرِيقٌ زَقَبٌ signifies an obscure narrow road or way. (JK.) — One says also, رَمَيْتُهُ مِنْ زَقَبٍ, meaning *I threw, or shot, at him, or it, from a near spot*. (JK, K.)

## زقم

1. زَقَمَ is syn. with لَقَمَ [The act of gobbling a thing; i. e. eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly; or swallowing it: (see also 5 and 8):] (AA, K, TA); or لَقَمَ شَدِيدٌ [vehement gobbling; &c.]: (TA); you say, زَقَمَهُ, aor. ٢, inf. n. زَقَمَ, meaning [He gobbled it; &c.]. (TK.) [And par-

ticularly] The eating what is termed الزقوم, as meaning a certain food in which are dates and fresh butter: (S:) [or so زقوم; for] you say, زقوم, inf. n. تَزْقُم, he ate الزقوم; as also زَقَمَهُ, inf. n. زَقَمَ. (TA.)

2: see above. = [Freytag explains it as signifying *He gave a person a thing to eat*; but without indicating his authority.]

4. اَزَقَمَهُ الشَّيْءَ. *He made him to swallow the thing.* (S, K.)

5. تَزْقُمُ is syn. with تَلْقُمُ [The swallowing a thing in a leisurely manner]: (S, K:) [or simply the swallowing a thing: for] you say, تَزْقُمُ اللَّقْمَةَ [He swallowed in a leisurely manner the goblet, or morsel, or mouthful: or simply] he swallowed the goblet. (TA. [See also 1 and 8.]) — Also The drinking milk much, or abundantly: and the subst. is زقم [app. زَقْمُ, as it is written without any syll. signs; meaning, I suppose, *A copious draught of milk*]. (TA.) Accord. to 11rd, one says, تَزْقُمُ فَلَانُ اللَّبَنَ, meaning *Such a one drank immoderately of the milk*; or *drank the milk immoderately*. (S, TA.)

8. اَزْدَقَمَهُ *He swallowed it.* (S, K. [See also 1 and 5.])

زَقَمَ: see 5.

زَقَمَةُ Plague, or pestilence; syn. طَاعُونٌ. (Th, K.) One says, رَمَاهُ اللَّهُ بِالزَقَمَةِ [God smote him, or may God smite him, with the plague, or pestilence]. (TK.)

زَقُومٌ Fresh butter with dates; (M, K;) in the dial. of Ifreekeeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — Also Any deadly food. (Th, TA.) — The food of the people of the fire [of Hell]. (1Sd, K.) A certain tree in Hell: (K:) [respecting which] I'Ab says that when the saying [in the Kur xlv. 43 and 44] إِنَّ شَجَرَةَ الزَّقُومِ طَعَامٌ [Verily the tree of الزقوم shall be the food of the sinner] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ طَلْعًا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — A certain tree having small leaves, stinking (ذِفْرَةٌ), and bitter, found in Tihameh: (Bd ubi suprâ:) AHn says, (S, TA, [but this passage is only in one of my two copies of the S,]) on the authority of an Arab of the desert, of Azd es-Sarâh, that the زقوم is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ذِفْرَةٌ [perhaps a mistranscription for ذِفْرَةٌ i. e. stinking]), and bitter, having knots in its stems, (S, TA,) many in number, and a small and very weak flower, which the bees eat, or lick, Bk. I.

for making honey; (S, TA;) its flower is white; and the heads of its leaves are very foul, or ugly: (S, TA:) [or] a certain plant in the desert (الْبَادِيَّةُ), having a flower resembling in form the jasmine. (K.) — Also A certain tree in Arcehâ [i. e. Jericho], of [the district called] the Ghour, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatulency, and phlegmatic disorders, and pains of the joints, and gout in the foot (نَقِيرَس), and sciatica, and the flatulency that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إهليلج [or myrobalan] called كَابِلِي, which the Benoo-Umeiyeh removed (from India, TA), and planted in Arcehâ; and when it had long remained, the soil of Arcehâ altered it from the natural character of the إهليلج. (K.)

### زكا

1. زَكَاهُ, (S, K,) aor. زَكَى, (K,) inf. n. زَكَّى, (S,) *He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so.* (ISK, S.) [The verb is doubly trans. in this sense:] you say, زَكَاهُ أَلْفًا *He paid him a thousand* (meaning a thousand dirhems, TA) *in ready money, quickly, or promptly.* (K, TA.) And زَكَاتُهُ حَقُّهُ, inf. n. as above, *I paid him his due*; as also زَكَاتُهُ حَقُّهُ, inf. n. نَكَى. (ISH, TA) — And زَكَاتُ النَّفَّةِ بَوَدَّهَا, (S, K,) aor. and inf. n. as above, (S,) *The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K:) or, in labour, cast forth her young one.* (T, TA.) And one says also, قَبَحَ زَكَاتُ بَهْ, and لَكَاتُ بَهْ, i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — And زَكَاهُ, aor. as above, (K,) and so the inf. n., (TA,) *He beat him, or struck him.* (K.) So in the phrase زَكَاهُ مِائَةَ سَوْطٍ [He beat him, or struck him, with a hundred stripes of the whip]. (TA.) — And زَكَاهُ جَارِيَتَهُ *He compressed his young woman, or female slave.* (K.) = زَكَاهُ زَكَا إِلَيْهِ *He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it.* (AZ, K.)

8. اَزْدَكَاهُ مِنْهُ حَقُّهُ *He took, or received, from him his due*; (K;) as also اِنْتَكَاهُ. (TA.)

زَكَاهُ: see what next follows, in two places.

مَلَى: زَكَاهُ (S, K) and زَكَاهُ (K,) and زَكَاهُ (S) and زَكَاهُ (TA,) and زَكَاهُ (S, K,) *A wealthy man, quick, or prompt, in paying:* (S, K;) [or rather this is the meaning when you

combine the two epithets. مَلَى and زَكَاهُ or زَكَاهُ: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, تَجِدُّهُ زَكَاهُ نَكَاهُ meaning *Thou wilt assuredly find him to be one who pays what he owes* (TA) without putting off. (K in art. نَكَاهُ.)

زَكَاهُ التَّغْدِ: see the next preceding paragraph.

مَرْكَأٌ A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwân,

وَنِعْمَ مَرْكَأٌ مَنْ ضَاوَتْ مَذَاهِبُهُ  
[And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.)

### زكر

1. زَكَرَ, (A, K,) aor. زَكَى, (TK,) inf. n. زَكَّرَ; (TA;) and زَكَرَ, (K,) inf. n. تَزَكَّرَ; (TA;) *He filled* (A, K) a vessel, (TA,) or a water-skin. (A.)

2: see 1: — and 5.

5. تَزَكَّرَ *It* (a child's belly) *became large,* (K,) or full, (S, A,) so that it was like a زُكْرَةٌ, (A,) and in good condition; (K;) as also زَكَرَ, inf. n. تَزَكَّرَ. (K.) — *It* (beverage, or wine,) *became collected* (K) *in a زُكْرَةٌ.* (TA.)

زُكْرَةٌ A certain small receptacle; (Mgh;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زُكْرٌ. (Mgh.)

### زكم

1. زَكَمَ, (K,) inf. n. زَكَمَ, (TA,) *He filled a water-skin:* (K, TA:) and زَكَبَ signifies the same as زَكَمَ, i. e. the act of filling: this is the primary meaning. (TA.) — See also 4. — زَكَمَ *He emitted his sperma genitale* (M, A, K) like the discharge of mucus from the nose of the مَزْكُوم. (A.) — *His mother brought him forth* [in an absolute sense (as in a saying here following), or], accord. to 1Aar, easily. (TA.) One says, لَعَنَ اللَّهُ أُمَّ زَكَمَتْ بِهِ, [May God curse a mother that brought him forth]. (TA.) = زَكَمَ *He* (a man, S) *was, or became, affected with زَكَامٌ*: (S, Mgh, K;) [it is app. from زَكَمَهُ; but is thought to be] from اَزَكَمَهُ, q. v.; [and therefore] anomalous. (Mgh.)

[2. زَكَمَهُ is said by Golius to be syn. with اَزَكَمَهُ. But the only mention of زَكَمَ that I find is in art. زكن in the S, where it is said that زَكَمَ and زَكَمَ signify شَبَّ عَلَيْهِ, and لَبَسَ.]

4. اَزَكَمَهُ *He* (God, S, Mgh) *caused him* (a man, S) *to be affected with زَكَامٌ*; (AZ, As, S, Mgh, K;) as also زَكَمَهُ. (K.)

زَكَمَ: see زَكَامٌ. = Also *Progeny*: so says

IAgr: or, accord. to Yaḡkoob, it is زُكْمَةٌ. (TA.) One says, هُوَ الْأَمْرُ زُكْمَةٌ سَوِيٌّ [or زُكْمَةٌ, i. e. *He is the basest, most ignoble, or meanest, of evil progeny; or*] meaning that he is not a good son. (TA.) — Also *The moaning, or hard breathing, (زُكْمَةٌ) with which the child comes forth; as also [زُكْمَةٌ and] زُكْمَةٌ.* (K, TA.)

زُكْمَةٌ: see زُكْمٌ. — Also † *The last of the children of his two parents.* (S, K, TA.) You say, هُوَ زُكْمَةُ أَبَوَيْهِ *He is the last of the children of his two parents.* (S, TA.) — See also زُكْمَةٌ, in two places. — Also † *Heavy, and coarse, rough, or rude.* (K, TA.)

زُكْمٌ (S, Mṣb, K) and زُكْمَةٌ (K), or زُكْمَةٌ, with damm, (Mṣb,) [*A coryza, or catarrhus ad nares; a rheum, in the most usual sense of the term, meaning a defluxion from the head, chiefly from the nose; commonly called a cold in the head; a defluxion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Mṣb:) from زَكَمَ meaning the act of "filling."* (TA.)

قُرْبَةٌ [pass. part. n. of زَكَمَ]. You say قُرْبَةٌ مَزْكُومَةٌ *A filled water-skin.* (TA.) — And, applied to a man, (AZ, Aṣ, S,) *Affected with زُكْمٌ:* (AZ, Aṣ, S, Mṣb, K:) [regularly formed from زَكَمَ or زَكَمَ; but thought to be] from أَزَكَمَ; (AZ, Aṣ, S, Mṣb;) [and therefore] anomalous. (Mṣb.)

## زكو

1. زَكَ, aor. يَزْكُو, (S, Mṣb, K, &c.) inf. n. زَكَاةٌ, (S,) or زَكُو, (Mṣb, [accord. to which the former seems to be a simple subst.]) or both, (K, TA,) the latter like عَلُو, as in the M, but accord. to [some of] the copies of the K زَكُو, (TA,) *It increased, or augmented; (S, Mṣb, K, TA;) it received increase and blessing from God; it throve by the blessing of God; (Er-Rāghib, TA;) and produced fruit; (TA in art. زَكَى;) and زَكَى, (K in that art.) aor. يَزْكِي, inf. n. زَكَاةٌ, (TA in that art.) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَ, aor. يَزْكُو; (TA;) and so † زَكَى; (Mṣb, K;) and † تَزْكِي: (K in art. زَكَى;) it is said of seed-produce, (S, Mṣb, Er-Rāghib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَاةٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, *It was, or became, pure:*] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الْأَرْضُ *The land throve, or yielded increase.* (Mṣb.) And زَكَ الْغُلَامُ [*The boy grew, or throve*], inf. n. زَكُو, and زَكَاةٌ, on the authority of Akh. (S.) And زَكَ عَمَلُهُ † [*His deed, or work, throve*]. (K in art. در.) It is said in a trad. of 'Alee, الْهَالُ تَنْقُصُ التَّفَقُّةَ وَالْعَمَلُ يَزْكُو عَلَى الْإِنْفَاقِ † [*Wealth, what one expends diminishes it, but knowledge increases by expending*]: زَكَاةٌ being*

thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَ, (S, K,) aor. يَزْكُو, inf. n. زَكُو, (S,) means *He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, K;) was in a state of abundance of the goods, conveniences, or comforts, of life.* (S.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also *He was, or became, good, or righteous; (Jel in xxiv. 21, Mṣb, K, TA;) and pure from sin.* (Jel ibid.) [Hence,] هَذَا الْأَمْرُ لَا يَزْكُو بِفُلَانٍ means *This thing, or affair, will not be suitable to such a one; will not befit him.* (S.)

2. زَكَهَ, inf. n. تَزْكِيَةٌ: see 4. — Also *He purified him, or it.* (Er-Rāghib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xc. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا [*Verily he prospereth who purifieth it; namely, his soul*]: sometimes it is God; as in [the saying in the Kur xxiv. 21,] وَلَكِنَّ اللَّهَ يَزْكِي [But God purifieth whom He willeth]: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104] خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ, وَتُزَكِّيهِمْ بِهَا [*Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them*]; where (J says in the S) they say that تَزْكِيهِمْ means the same as تُطَهِّرُهُمْ; and in the saying [in the Kur ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ [*Who reciteth to you our signs, and purifieth you*]. (Er-Rāghib, TA.) — [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زَكَى مَالَهُ, (S, Mgh, Mṣb,) inf. n. as above, (S, Mṣb,) *He gave the زَكَاةُ [or poor-rate] from his property.* (S, Mgh.) And زَكَهَ, (S,) or زَكَّاهُمْ, (Mgh,) *He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَاةُ [or poor-rate].* (S, Mgh.) — زَكَّيْتُهُ also signifies *I attributed to him زَكَاةُ, i. e. [purity, or] goodness, or righteousness.* (Mṣb.) [And hence, *I praised him.*] And زَكَى زَنْفَهُ, (S, Mgh,) inf. n. as above, (S,) *He praised himself.* (S, Mgh.) The doing this is forbidden in the Kur liii. 33. (Er-Rāghib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ *The pronouncing the witnesses to be veracious, and good, or righteous.* (Mgh.) = هُوَ يَخْصِي وَيَزْكِي *He plays, and says, "Is it even or odd [or rather odd or even]?"* (TA in art. خَسُو;) *he takes, or holds, something in his hand, and says, "Is it even or odd [or odd or even]?"* (TA in the present art.) [See زَكَ below.]

4. اَزَكَهُ *He (God) made it to increase, or augment; (S, Mṣb, K;) [made it to thrive; and put it into a good, or right, state, or condition:] namely, seed-produce, (S, Mṣb, TA,) and wealth, or cattle &c., and any other thing capable of increase; (TA;) as also † زَكَهَ, (Mṣb, K, TA,) inf. n. تَزْكِيَةٌ. (TA.) — Also *He put it into a bag, or some other receptacle; namely, property:**

thus expl. by Aboo-Moosà. (Nh, TA.) — See also 1, first sentence.

5. تَزَكَّى: see 1, first sentence. — Also *He became purified; or he purified himself:* (TA:) also pronounced اِزْكَى, aor. يَزْكِي. (Bd in xxxv. 19.) — And *He endeavoured to attain much piety; from اِتْرَكَهُ.* (Bd in lxxxvii. 14.) — And *He gave the poor-rate.* (S.)

زَكَ, (S, K, TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner خَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] i. q. الشَّعْغُ (S, K) مِنَ الْعَدَدِ (K) [or شَعْفٌ, as meaning *An even number; a number consisting of pairs; or a single pair*]: said to be so called because the pair are more, or more perfect, or better, (أَزْكِي,) than is the one. (TA.) You say خَا أَوْ زَكَ or خَا أَوْ زَكَ [Odd or even?]. (TA.) [See more voce خَا.]

زَكَاةٌ, or زَكُوَّةٌ, [accord. to El-Harceree, to be written with l when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلَوةٌ and حَيَوةٌ, (to which it is also applied,) in the best copies of the Kur-ān,] of the measure فَعْلَةٌ, [i. e., originally زَكُوَّةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies *Increase, or augmentation,* (IAth, Er-Rāghib, TA,) as also † زَكَةٌ [mentioned in the first paragraph as an inf. n.], (Mṣb,) *resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come.* (Er-Rāghib, TA.) — And *Purity.* (IAth, TA.) And [particularly] *The dryness of the earth or ground; which is its purity from defilement.* (TA.) — And *Purification:* a meaning which it is said to have in the saying in the Kur [xxiii. 4], وَأَتَذِينَ هُمْ لِلزَّكَاةِ فَاعْلُونَ, (IAth, Mgh, Er-Rāghib, TA,) i. e. *And who are acting in their religious service for God's purification of them; or for their purification of themselves: for لِلزَّكَاةِ is not here an objective complement of فَاعْلُونَ; the ل therein denoting the aim and the cause.* (Er-Rāghib, TA.) — Also, [as being a mode of purification of oneself,] *Good, or righteous, conduct:* and in this sense it has been expl. as used in the Kur xviii. 80: or as meaning *goodness, or righteousness:* (TA:) which † زَكَةٌ [also] signifies. (Mṣb.) And *Religious service;* as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكَاةً [*And the disposition to mercy, or compassion, from us, and religious service*]: (Er-Rāghib, TA:) or it here means *طَهْرَةٌ* [i. e. *purification, or purity*]: and [accord. to some, if we except the instances mentioned above in the



next two preceding sentences,] this is the only instance in the *Kur-án* in which it is used in any other sense than that which next follows. (Kull p. 199.) — And [The poor-rate,] the portion, or amount, of property, that is given therefrom, (M, IATH, Mgh, Mgb, K, Er-Rághib, TA,) as the due of God, (Er-Rághib, TA,) by its possessor, (M, K, TA,) to the poor, (M, Mgh, Er-Rághib, TA,) in order that he may purify it thereby: (M, IATH, K, TA:) [in the § it is merely said that “the زَكَاةُ of property is well known:” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Mgb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) زَكَاةُ الْعَطْرِ [The alms of the breaking of the fast, given at the end of Ramadán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صَاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' es-Sagheer, voce زَكَاةُ.) [The pl. is زَكَاةَاتُ.] — Also, [as being an attribution of purity or goodness or righteousness,] Praise. (IATH, TA.) — And The pure, or best, part of a thing: (K, TA:) on the authority of Abou-Alee. (TA.)

زَكَاةٌ an inf. n. of 1 [q. v.]. (§, K.) See also the next preceding paragraph, in two places. — Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.)

زَكَاةٌ i. q. زَكَاةٌ, (Akh, S,) which signifies Increasing [i. e. as act part n. of زَكَاةٌ, q. v.]: (Ham p. 722:) [and growing, or thriving]: applied in this sense to a boy. (Akh, S.) — غُلَامًا زَكِيًّا in the *Kur* xix. 10 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bd:) or purified by nature: or such as shall in the future become purified. (TA.) And نَفْسًا زَكِيَّةً in the *Kur* xviii. 73 means [A soul, or person,] pure from sins: some read زَكَاةٌ; but the former is more forcible: [or,] accord. to AA, the latter means that has never sinned: and the former, that has sinned and then been forgiven. (Bd.) [Or] رَجُلٌ زَكِيٌّ signifies A good, or righteous, man: and the pl. is أَزْكِيَّةٌ. (Mgb, K, TA.) And also A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life: pl. as above. (K, TA.) — And زَكَاةُ أَرْضٍ Good, fat land. (TA in art. زَكَاةُ.)

زَكَاةٌ [generally meaning Of, or relating to, the poor-rate] is the rel. n. of زَكَاةٌ; like as حَصَوِي is that of حَصَاةٌ; because the rel. n. re-

duces the word to its original form: زَكَاةٌ is vulgar and wrong. (Mgb.)

زَكَاةٌ, and its fem. زَكَاةٌ: see زَكَاةٌ, in three places.

أَزْكِي More, or most, profitable: (Bd in ii. 232:) or better, or best: (Jel ibid:) more, or most, pure: (Bd in xxiv. 28:) more, or most, lawful, (Bd and Jel in xviii. 18,) and good, or pleasant: or more, or most, abundant and cheap. (Bd ibid.) See also زَكَا as a noun.

### زكى

1. زَكَاةٌ, (K,) aor. يَزْكِي, inf. n. زَكَاةٌ, i. q. زَكَاةٌ, aor. يَزْكُو, as meaning It increased, or augmented; (Lh, ISd, K, TA;) and produced fruit: (TA:) and تَزْكِي signifies the same. (K.) = Also He thirsted. (Th, K.)

5: see above; and see art. زكو.

زَكَاةٌ: see art. زكو.

### زل

1. زَلَّتْ, [third pers. زَلَّ,] aor. تَزَلَّ, (§, K;) and تَزَلَّتْ, [third pers. likewise زَلَّ,] aor. تَزَلَّ; (Fr, S, K;) inf. n. زَلِيلٌ, (Lh, S, K,) which is of the former verb, (§,) and زَلَّ, (Lh, K,) also of the former verb, (Mgb,) and زُلُولٌ and زَلِيلٌ [or, accord. to the §, this is a simple subst.,] and مَزَلَّةٌ (Lh, K) and مَزَلَّةٌ, (K,) [all app. of the former verb,] and زَلَّ, (Fr, S, K,) which is of the latter verb; (Fr, S;) Thou slippedst (K) in mud, or in speech, (§, K,) or in judgment, or opinion, or in religion: (TA:) or you say, زَلَّ عَنْ مَكَانِهِ, aor. يَزَلُّ, inf. n. زَلَّ [i. e. as above]; and زَلَّ, aor. يَزَلُّ, inf. n. زَلَّ; the former verb of the class of ضَرَبَ; and the latter, of the class of تَعَبَّ; meaning he, or it, moved away, or aside, [or slipped,] from his, or its, place: and زَلَّ فِي مَنَاطِقِهِ, or فَعَلِهِ, aor. يَزَلُّ, like يَضْرِبُ, inf. n. زَلَّةٌ, he made a slip, or mistake, in his speech, or his action. (Mgb.) فَإِنْ زَلْتُمْ, in the *Kur* ii. 205, means But if ye turn away, or aside, from entering thereinto fully: (Jel:) this is the common reading: but some read زَلْتُمْ. (TA.) And you say, زَلَّ زَلَّةً He committed a slip in speech and the like. (TA.) Accord. to IATH, زَلِيلٌ signifies The passing of a body from one place to another: and — hence it is metaphorically used in like manner in relation to a benefit: one says, زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ, inf. n. زَلِيلٌ, meaning † A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one. (TA.) — زَلَّ, inf. n. زَلِيلٌ and زُلُولٌ, also signifies He (a man) passed along quickly: (ISh, K;) and زَلَّ, inf. n. زَلِيلٌ, he ran: and زَلِيلٌ, a light, or an agile, walking or pacing: (TA:) [and زَلَّ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (§,) namely, Abou-Mohammad El-Hadhlemee, (TA,) or Abou-Mohammad El-Fak'asee, (O.)

إِنَّ لَهَا فِي الْعَامِ ذِي الْقُوتِ

وَزَلَّ النَّبِيَّةُ وَالتَّصْفِيَّةُ

رَغِيَّةٌ مَوْتِي نَاصِحٌ شَفِيعٌ

(§ in the present art.,\* and in art. صَفَى,\* and art. فَتَقَ, but in this last with رَبِّ in the place of مَوْتِي, and TA,) [i. e. Verily they have, in the year of little rain, (thus الغُتُوق, as here used, is expl. in the § in art. فَتَقَ,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, (thus التَّصْفِيَّةُ, as here used, is expl. in the § in art. صَفَى,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate]: he is speaking of his camels: (§ in art. فَتَقَ:) he means that they pass along lightly [so I render تَزَلَّ] from place to place in search of herbage: and النَّبِيَّةُ means the place to which they purpose journeying. (§.) — [Hence,] زَلَّ عُمُرُهُ + His life went, or passed, [or glided,] away. (K, TA.) — زَلَّتِ الدَّرَاهِمُ, (S, Mgb, K,) aor. زَلَّتْ, (§, Mgb,) inf. n. زُلُولٌ, (§, K,) or زَلِيلٌ, (Mgb,) The dirhems, or pieces of money, poured out, or forth: (K:) or were, or became, deficient in weight. (§, Mgb, K.) — زَلَّ, inf. n. زَلَّ, (K,) said of a man, (TA,) [and app. of a wolf, (see أَزَلَّ,)] He was, or became, light [of flesh] in the hips, or haunches: (K:) or زَلَّ signifies a woman's having little flesh in the posteriors and thighs. (§.) — زَلَّ, aor. يَزَلُّ, accord. to analogy, as an intrans. v., from أَزَلَّتْ إِلَيْهِ meaning “I gave to him” of food &c., should signify He took, or received: and hence the saying of the lawyers, وَيَزَلُّ إِنْ عَلِمَ الرَّضَى And he shall take, or receive, of the food [if he have knowledge of permission, or consent]. (Mgb.) — دَقَّقَ زَلَّ i. q. دَقَّقَ [app. as meaning He, or it, was made, or rendered, thin, or slender]. (IAar, TA.)

2: see the next paragraph, near its end.

4. اَزَلَّةٌ, (K,) inf. n. اِزْزَالٌ, (TA,) He, or it, made him, or caused him, to slip in mud, (K, TA,) or in speech, or in judgment, or opinion, or in religion; (TA;) and اِزْزَلْتُهُ signifies the same. (§, MA, K, PS. [But respecting this latter, see what follows.]) It is said in the *Kur* [ii. 34], فَازَلَّهَا الشَّيْطَانُ عَنْهَا [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الْجَنَّةُ)]; and one reading is اِزْزَلَّهَا, i. e. removed them: or, as some say, it means caused them to commit a slip, or wrong action, in consequence of it [referring to the tree]: or, accord. to Th, caused them to slip in judgment. (TA.) And in the same, iii. 149, اَسْتَزَلَّتْهُمُ الشَّيْطَانُ The Devil made them, or caused them, to slip: (Jel:) or, as some say, sought to make them commit a slip, or wrong action. (TA.) — One says also, اَزَلَّ فُلَانًا إِلَى الْقَوْمِ He sent forward such a one to the people, or party. (TA.) — And اَزَلَّهُ عَنْ رَأْيِهِ He made him to turn from

his opinion. (MA.) — And as زَلِيل signifies the "passing" of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) **أَزَّلَ إِلَيْهِ نِعْمَةً** *He did to him a benefit*: (S, IAth, K:) whence, (TA,) it is said in a trad., **مَنْ أَزَّلَتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا** *He to whom a benefit is done [let him be grateful for it]*. (A'Obeid, S, \* Mgh, Msh.) And **أَزَّلْتُ لَهُ زَلَّةً** *I did to him a benefit*: one should not say **زَلَلْتُ** [thus written, app. for **زَلَّلْتُ**: but see **مَزَلْتُ**]. (TA.) And **أَزَّلْتُ إِلَيْهِ** [alone] *I gave to him*: or *I did to him a benefit*. (Msh.) And **أَزَّلْتُ** *I gave to him of the food and other things*. (IKht, TA.) And **أَزَّلَ إِلَيْهِ مِنْ حَقِّهِ شَيْئًا** *He gave to him somewhat of his due*. (S, K.) And **أَزَّلَ عَنْهُ نِعْمَةً** *He drew forth from him a benefit*. (TA.)

10: see 4, in two places.

R. Q. 1. **زَلَزَلَهُ**, (S, \* Msh, K, &c.) inf. n. **زَلَزَلَةٌ** and **زَلْزَالٌ** and **زَلْزَالٌ** and **زَلْزَالٌ**, (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Zj, S, Msh,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA,) *He put it, or him, into a state of motion, commotion, or agitation*: (Msh, K, TA:) or into a state of convulsion, or violent motion. (Zj, TA.) You say, **زَلَزَلَ اللَّهُ الْأَرْضَ** [i. e. *God made the earth to quake: or to quake violently*]: (S:) [or] *put the earth into a state of convulsion, or violent motion*. (Zj, TA.) And **جَاءَ بِالْإِبِلِ يَزْلُزِلُنَّ** *He came with, or brought, the camels, driving them with roughness, violence, or vehemence*. (TA.) Some say that **زَلَزَلَهُ** is from **الزَّلْزَلُ فِي الرَّأْيِ** [i. e. "the making a slip in judgment, or opinion"]: so when one says, **زَلَزَلَ الْقَوْمَ** the meaning is, *The people, or party, were turned away from the right course, and fear was cast into their hearts*. (TA.) It is said in a trad., **اللَّهُمَّ أَهْزِمِ الْأَحْزَابَ وَزَلْزِلْهُمْ** i. e. [O God, rout, defeat, or put to flight, the combined forces, and] *make their state of affairs to be unsound, or unsettled*. (TA.) Accord. to IAmB, **أَصَابَتْ الْقَوْمَ زَلَزَلَةٌ** means *An affrighting befell the people, or party*; from the saying in the Kur [ii. 210], **وَزَلْزَلُوا حَتَّى يَقُولَ الرُّسُولُ** i. e. *And they were affrighted [so that the Apostle said]*: (L, TA:) or *were vehemently agitated*. (Kah, Bd.) — **مَا زَلَزَلَتْ قَطْمًا أَبْرَدَ مِنْ** [or **ثَغْبًا**, as it is written in the explanation of this saying, the latter being app. the right reading], said by Aboo-Shembel, means *I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the pool left by a torrent in the shade of a mountain*. (Az, TA.)

R. Q. 2. **تَزَلَزَلَ** *It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion*. (Msh, TA.) You say, **تَزَلَزَلَتِ الْأَرْضُ**, (S, Msh, TA) *The earth [quaked: or quaked vio-*

*lently:] was, or became, in a state of motion, commotion, &c.*: (Msh:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And **تَزَلَزَلَتْ نَفْسُهُ** *His soul reciprocated in his chest at death*. (TA.)

**زَلٌّ** Slippery: (S:) a place in which one slips; (K;) and **زَلٌّ** signifies the same; (S, K;) and **زَلُولٌ** [likewise, i. e.] a place in which the foot slips. (TA.) You say **مَقَامُ زَلٍّ** and **زَلٌّ**, and **زَلٌّ** and **مَقَامَةُ زَلٍّ**, [A standing-place] in which one slips. (K.) And **زَلٌّ** and **زَلُولٌ** A slippery [sloping slide or rolling-place &c.]. (S.) [See also **مَزَلَّةٌ**.]

**زَلَّةٌ** A slip (S, Msh, \* K) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K:) as also **زَلِيلٌ**: (S: [but this latter is mentioned by Lh and in the K as an inf. n.]) a slip, or lapse; (K:) a fault, a wrong action, a mistake, or an error; (Msh, K;) or a sin, or crime; (K, \* TA:) a fall into sin or crime. (Msh in art. عشر.) One says, **زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً** *The man [made a foul slip; or] fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake*: whence the trad., **نَعُوذُ بِاللَّهِ مِنْ زَلَّةِ الْعَالَمِ** [We seek protection by God from the slip of the learned man]: and the well-known saying, **زَلَّةُ الْعَالَمِ زَلَّةُ الْعَالِمِ** [The slip of the learned man is the slip of the world at large]. (TA.) — A benefit, or good action; (Mgh, \* K;) as also **زَلَّةٌ**: (K:) a gift. (Msh.) — A feast, or repast, that is prepared for guests. (Lth, O, Msh.) One says, **إِتَّخَذَ فُلَانٌ زَلَّةً** [Such a one made, or prepared, a feast for guests]. (Lth, O, Msh.) Hence, (Lth, TA,) it is also a name for *Food that is carried from the table of one's friend or relation*: a word of the dial. of El-'Irāk: (Lth, Msh, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irāk (TA.) And **عُرْسٌ** [as meaning *A marriage-feast*]. (Ish, Az, Msh, K.) So in the saying, **كُنَّا فِي زَلَّةٍ فُلَانٍ** [We were at the marriage-feast of such a one]. (Ish, Az, Msh, TA.)

**زَلَّةٌ** see **زَلَّةٌ**. — Also *A straitened state of the breath* [unless **النَّفْسُ** be a mistranscription for **النَّفْسُ** the soul, which I think not improbable]. (K.)

**زَلَّةٌ** Stones: or smooth stones: (K:) pl. **زَلَلٌ**. (TA.)

**زَلٌّ** an inf. n. of 1, [q. v.] (Fr, S, Msh, K,) in two [or three] senses. (K.) — See also **زَلٌّ**, in four places. — Also *A deficiency*: so in the saying, **فِي مِيزَانِهِ زَلٌّ** [In its weight is a deficiency]. (Lh, K.)

**زَلَالٌ** A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his Hist. Animalium, l. v. 19; and he adds, on the authority of Dmr, that it is of the

length of a finger, generally marked with yellow spots; and swelling in water such as is termed **مَاءُ الزَّلَالِ**.] — Hence, [it is said to be] applied to water, as meaning *Cool, or cold*: (TA:) or, so applied, *sweet*: (S:) or *sweet, clear, or limpid, pure, easy in its descent, that slips into the throat*; as also **زَلَالٌ**: (TA:) or *quick in its descent and passage in the throat*, (K, \* TA,) *cool, or cold, sweet, clear, or limpid, easy in its descent*; as also **زَلِيلٌ** and **زَلُولٌ** and **زَلَالٌ**. (K.) — And *Clear*, as applied to anything. (TA.)

**زَلُولٌ** see **زَلٌّ**: — and see also **زَلَالٌ**.

**زَلِيلٌ** see **زَلَالٌ**. — Also [The kind of sweet food called] **فَالُودٌ** [q. v.]. (Sgh, K.)

**زَيْلٌ**, an arabicized word from the Pers. **زِيلُو**, (K in art. **زَلِي**, in the CK **زِيلُو**, ["a sort of woollen blanket,"] *A carpet*; syn. **بِسَاطٌ**: (K in the present art.) *a certain sort of بَسَاطٌ* [or carpets, said by Golius to be generally woollen and villous, but by Freytag to be woollen but not villous]: (Msh:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning *a coverlet of woollen, without a pile, neither striped nor painted*]: pl. **زَلَالِي**. (S, Msh, K.)

**زَيْلِي** see **زَلَّةٌ**.

**زَلْزَلٌ** (S, K) and **زَلْزَلٌ**, and MF adds **زَلْزَلٌ**, (TA,) *Household-goods; or utensils and furniture of a house or tent*; (S, K;) as also **زَلْزَلٌ**. (Sh, TA.)

**زَلْزَلٌ** Light, or agile; (TA;) as also **زَلْزَلٌ**: (IAth, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also **زَلْزَلٌ**.] — And *A skilful player on the drum*. (Fr, K.)

**زَلْزَلٌ** see **زَلْزَلٌ**.

**زَلَزَلَةٌ** see what next follows.

**زَلْزَالٌ** [Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake;] a subst. from R. Q. 1: (Zj, S, Msh:) or an inf. n. of R. Q. 1, as also **زَلْزَالٌ** and **زَلْزَالٌ** and **زَلْزَالَةٌ** [which last is often used as a simple subst., as such having for its pl. **زَلْزَالٌ**, and is expl. in Jel xxii. 1 as signifying a violent earthquake]. (K.)

**زَلْزُولٌ** Light, or active, (K, TA,) in spirit and body; (TA;) acute, sharp, or quick, in intellect; clever, or ingenious. (K, TA.) [See also **زَلْزُولٌ**.] — *Lightness, or activity*. (K.) — *Conflict, or fight, and evil condition*. (Sh, K.) One says, **تَرَكَّتِ الْقَوْمَ فِي زَلْزُولٍ وَعُغُولٍ** (Aq, Sh) i. e. [I left the people, or party,] in conflict, or fight, and evil condition. (Sh, TA.)

**زَلَالٌ** [a pl. of which the sing. is not mentioned,] *Difficulties*; (S, TA;) *trials, troubles, or afflictions*; (K, TA;) and *terrors, or causes of fear*. (TA.) [See also **زَلْزَالٌ**.]

**زَلَالٌ** see **زَلَالٌ**, in two places.

زَلٌّ *Deficient in weight*; applied to a dirhem, (S, Mṣb, K, TA,) and to a deenār: (TA:) pl. زَلَلٌ, (Mṣb,) or زَلَلٌ. (TA.) One says, مَنْ مِنْ دَنَائِرِكَ زَلٌّ وَمِنْهَا وَزَنٌ [Of thy deenārs are such as are deficient in weight, and of them are such as are of full weight]. (TA.)

زَلٌّ *Quick, or swift.* (IAṣr, K.) — See also زَلٌّ. — Also *Light [of flesh] in the hips, or haunches*: (AA, S, K:) and *having little flesh in the posteriors and thighs*; or *having small buttocks sticking together*; syn. أَرْسَحٌ; (M, TA;) in the copies of the K, erroneously, أَرْسَحٌ: (TA:) or it signifies one who is *more than أَرْسَحٌ*; (K,\* TA;) whose waist-wrapper will not retain its hold: (TA:) fem. زَلَّةٌ, (S, K,) applied to a woman; i. q. رَسَاةٌ: (S:) or *having no buttock*: pl. زَلٌّ. (TA.) The تَبَعُ الزَّلِّ means *The wolf that has little flesh in the rump and thighs*, (الذَّبُّ الذَّبُّ) begotten between the wolf and the she-hyena; (S, K; [the words الأَرْسَحُ, S, in the K أَرْسَحٌ, begotten between the wolf and the she-hyena; (S, K; [the words الأَرْسَحُ, S, in the K أَرْسَحٌ, here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الزَّلُّ) is inseparable: (S:) or, accord. to IAṣr, الزَّلُّ primarily signifies *the small in the buttock*: and as an epithet applied to the wolf, *the light, or active*; and it is said to be from زَلٌّ signifying “he ran.” (TA.) It is said in a prov., هُوَ أَرْسَحُ مِنَ التَّبَعِ [He is more quick of hearing than the سمع that is wan in the rump and thighs; or than the light, or active, سمع]. (S, TA.) — A قَوْسٌ زَلَّةٌ *A bow from which the arrow slips, by reason of the rapidity with which it goes forth.* (K.)

إِزْلَزْلٌ [said by Freytag to be written in the CK إِزْلَزْلٌ, but in my copy of that edition it is إِزْلَزْلٌ] is a word uttered on the occasion of the زَلَّةُ, (so in copies of the K,) or on the occasions of زَلَلٌ: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally أَزْلَزْلٌ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from الزَّلُّ [i. e. “straitness, distress,” &c.], and of the measure يُعْلَعِلُ. (TA.)

مَزَلَّةٌ: see the next paragraph. [Its primary signification is probably *A cause of slipping*: compare مَبْخَلَةٌ and مَجْبَنَةٌ &c.]

مَزَلَّةٌ and مَزَلَّةٌ, (S, Mṣb, K,) the former the more chaste, (Mṣb,) the latter mentioned by AA, (TA,) *A slippery place*; (S, Mṣb, K, TA;) such as a smooth rock, and the like; and such the صِرَاطُ is said to be. (TA.) [See also زَلٌّ.] — The former is also an inf. n. of 1 [q. v.]. (K.)

مَزَلٌّ *Onc who bestows many benefits* (K, TA) and gifts. (TA.)

## زلج

1. زَلَجَ, aor. زَلَجَ, inf. n. زَلَجٌ and زَلَجَانٌ and زَلَجٌ; and زَلَجَ; *He went a gentle pace*: and he walked, or ran, quickly: (L:) or زَلَجٌ signifies the being quick in going and in other things: and the going quickly: (TA:) and زَلَجَانٌ, the advancing, or preceding, (O, K, TA,) quickly, (O,) or in journeying: (TA: [see also زَلَجَانٌ:]) or, as some say, the going a gentle pace. (TA.) You say of a she-camel, زَلَجَتْ, aor. زَلَجَتْ, inf. n. زَلَجٌ, *She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness.* (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning *They descended quickly into the entrance of the gullet, by reason of vehemence of thirst.* (TA.) You say also, زَلَجَتْ رِجْلُهُ *His foot slipped*; as also زَلَجَتْ. (AZ, L and TA in art. زَلَجَ.) And مَرَّ يَزْلَجُ, inf. n. زَلَجٌ and زَلَجٌ, *He, or it, passed, going lightly upon the ground.* (S, K.) And, of an arrow, يَزْلَجُ عَلَى وَجْهِ الْأَرْضِ [app. *It goes along lightly upon the ground*]: and يَمْضِي مَضَاةً زَلَجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. زَلَجَ, inf. n. زَلَجٌ and زَلَجٌ, *The arrow fell upon the ground, and did not go straight to the animal at which it was shot.* (TA. [See also زَلَجَ.]) — زَلَجَ, aor. زَلَجَ, also signifies *He escaped from difficulties, troubles, or distresses.* (TA.) — And *He drank vehemently of anything.* (TA.) — See also 4.

2. زَلَجَ, inf. n. زَلَجٌ, *He uttered, and made current, his words, or speech*, (K, TA,) and an ode, or an oration. (TA.) — And زَلَجَ signifies also *The striving to retain life with a bare sufficiency of the means of subsistence*; زَلَجُ التَّوَلُّجِ being expl. by مَدَاغَةُ الْعَيْشِ بِالْبُلْغَةِ. (K.)

4. اَزْلَجَ السَّهْمُ *He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot.* (TA. [See also 4 in art. زَلَجَ.]) — اَزْلَجَ الْبَابُ *He closed, or made fast, the door with the مزْلَجَ* [q. v.]; (S,\* K;) as also زَلَجَهُ, (K,) inf. n. زَلَجٌ. (TA. [See, again, 4 in art. زَلَجَ.])

5. تَزَلَجَ *He, or it, slipped, or slid along or down*; syn. تَزَلَّجَ: (S, TA:) *his foot slipped.* (KL. [See also 5 in art. زَلَجَ.]) — One says of an arrow, يَتَزَلَّجُ عَنِ الْقَوْسِ [It slips from the bow]. (S and K, accord. to different copies.) — Also *He persevered, or persisted, in drinking the beverage called نَبِيذٌ*, (Lh, K, TA,) and wine; (Lh, TA;) like تَسَلَّجَ. (TA.)

7: see 1, first sentence: — and see also 5 and مزْلَجٌ, and مزْلَجٌ.

زَلَجَ, as an epithet applied to a place, (S, TA,) *Slippery*; syn. زَلَقٌ [and زَلَقٌ]; [like زَلَجَ]; as also زَلَجَ (S, K) and زَلَجَ. (TA.) — See also زَلَجَ. — [Explained by Freytag as meaning “Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum,” on the authority of Meyd, it is app. a mistranscription for زَلَجَ, q. v.; or it may be a dial. var. of the latter.]

زَلَجَ: see the next preceding paragraph.

زَلَجٌ *Smooth rocks*; (K;) because the feet slip from them. (TA.)

زَلَجِي, like جَمَزِي [in measure and meaning], and زَلَجِي, (K, TA,) and زَلُوجٌ, (TA,) applied to a she-camel, *Quick, or swift*, (K, TA,) in pace, or journeying: or, as some say, *that quickly finishes in being milked.* (TA.)

مَزْلَجٌ: see مزْلَجٌ.

زَلُوجٌ *Quick, or swift*; (K;) as also زَلُوجٌ, applied to anything. (Ham p. 704.) See also زَلُوجِي. [And see زَلُوجٌ.] — An arrow, such as is called قَدْحٌ, *that slips* (يَتَزَلَّجُ) quickly from the hand, (K, TA,) or from the bow. (TA.) See also زَلُوجٌ. — Applied to a well, i. q. زَلُوجٌ [q. v.]. (TA in art. زَلَجَ.) — عَقْبَةُ زَلُوجٌ *A far-extending, long [stage of a journey]*; (Lh, K;) as also زَلُوجٌ. (Lh, K in art. زَلَجَ, and TA. [In the CK, in this art. and in art. زَلَجَ, عَقْبَةُ: in my MS. copy of the K, in this art., عَقْبَةُ; but in art. زَلَجَ, عَقْبَةُ, which is the right reading. See also زَلُوجٌ.]) So in the saying, سَرْنَا عَقْبَةَ زَلُوجًا [We journeyed a far-extending, long stage]. (Lh, TA.)

زَلَجِي: see زَلَجَ: — and its fem., with ة: see زَلَجِي.

زَلَجٌ: see زَلُوجٌ. — Also An arrow that slips (يَتَزَلَّجُ or يَنْزَلُجُ [see 5]) from the bow; (S, K;) and so زَلُوجٌ [q. v.]: (K:) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned مَقْرُوسٌ. (AHayth, TA: [see also زَلَجَ.]) and زَلَجٌ, as though an inf. n. used as an epithet, an arrow that falls upon the ground, and does not go straight to the animal at which it is shot. (TA.) — Also *Escaping from difficulties, troubles, or distresses.* (K.) — And *Drinking vehemently* (K) of anything. (TA.)

مَزْلَجٌ, written in Freytag's Lex. مَزْلَجٌ, there expl. as meaning *Quickly, or swiftly, passing*; on the authority of the Deewān el-Hudhaleeyeen.]

مَزْلَجٌ *Small in quantity or number*: (K:) a mean, paltry, small, or little, gift: (S, TA:) one that is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable,

or contemptible. (K. [See also **زَلَجَ**].) — Love (حَبَّ [in the CK, erroneously, **حَبَّ**]) that is not pure, or not genuine. (K.) — *Having little taste.* (Ham p. 404.) — *Small in body.* (Ham ibid.) — And hence, (Ham ibid.) A man (K) deficient, or defective, (K, Ham,) in manliness, or manly virtue or moral goodness, (Ham,) and weak: (TA:) or defective in make: and deficient in prudence, or discretion, and precaution, or sound judgment, or firmness of mind or of judgment: (TA:) and niggardly. (K.) — One who is consociated with a people, not being of them: (S, K, TA:) or, as some say, i. q. **دَعَى** [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (TA.) — Also Life striven to be retained (**مُدَافَع**) with a bare sufficiency of the means of subsistence. (TA.)

**مَزْلَج** (S, K) and **زَلَج** (K) [A kind of latch, or sliding bolt; like **مَزْلَق** and **مَزْلَق**;] a [thing like the] **مَغْلَق**, except that it is opened with the hand, whereas the **مَغْلَق** is not to be opened save with the key: (S, K:) a wooden thing by means of which one closes or makes fast [a door]: (Ham p. 764; in explanation of the former word:) so called because of the quickness with which it slips (**لِسْرَعَةِ أَنْزِلَاجِهِ**): but ISh describes the kind of **مَزْلَج** used by the people of El-Basrah as having a crooked iron key, which slips into a hole in the door, by means of which the door is locked: pl. **مَزْلَاج**. (TA.) — Also the former word, applied to a woman, *Having little flesh in her posteriors, or posteriors and thighs; or having small buttocks, sticking together; syn. رَسَاةٌ.* (S, K.)

## زَلَجَ

1. **زَلَجَتْ رِجْلُهُ**, aor. = , inf. n. **زَلُوجٌ**, *His foot slipped; (AZ, A, L, TA;) like زَلَجَتْ; (AZ, L, TA;) as also زَلَجَتْ.* (A.) — [Hence,] one says of water, **زَلَجَ عَنِ الصَّخْرَةِ** [It slipped, or slid down, from the rock]. (A, TA.) And of an arrow, **زَلَجَ عَلَى وَجْهِ الْأَرْضِ ثُمَّ يَمْضِي** [It slides along upon the ground; then penetrates]. (A, TA. [See also **زَلَجَ**].) And **زَلَجَ فِي مَشْيِهِ** [He hastened, or was quick, in his going, or gait. (A, TA.) [See also **زَلَخَانُ**.] And **زَلَجَ** [Speech slipped from his mouth]. (A.) — **زَلَجَهُ بِالرُّمَحِ**, aor. = , (K,) inf. n. **زَلَجٌ**, (TA,) i. q. **زَجَّهُ** [He pierced him, or thrust him, with the pointed iron foot of the spear]; (K;) as also **زَجَّهُ**. (TA.) — And **زَلَجَ رَأْسَهُ**, inf. n. **زَلَجٌ**, *He broke his head so as to slit, or cleave, the skin; syn. شَجَّهُ.* (Kr, TA.) — **زَلَجَ**, aor. = , (K,) inf. n. **زَلَجٌ**, (TA,) *He was, or became, fat.* (K.) **زَلَجَتْ** is said of camels, meaning *They were, or became, fat.* (TA.)

2. **زَلَجَهُ**, inf. n. **زَلُوجٌ**, *He made it, or rendered it, smooth.* (K.) — [And app. *He, or it, made*

*him to slip: see its pass. part. n., below.*] — See also a verse cited voce **زَلَجَتْ**.

4. **اَزَلَجَ قَدَمَهُ** *He, or it, made his foot to slip.* (A, TA.) — [Hence,] **اَزَلَجَ السَّهْمَ** [He made the arrow to slide along upon the ground: see 1, third sentence]. (A, TA. [See also 4 in art. **زَلَجَ**].) — **اَزَلَجَ الْبَابَ** *He closed, or made fast, the door with the مَزْلَج [q. v.].* (A, TA.) You say, [so in my copy of the A, but app. it should be “you do not say,”] **أَزَلَجْتُ الْبَابَ** when you require, for opening it, a key. (A. [See, again, 4 in art. **زَلَجَ**].)

5. **تَزَلَجَ** [He, or it, slipped, or slid along or down]: see 1, first sentence: and see **زَلَجَتْ**. [See also 5 in art. **زَلَجَ**.]

**زَلَجٌ** *A slippery place, from which the feet slip because of its moistness (S, K) or its smoothness; (K;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also زَلَجٌ. (K.)* And one says also **مَزَلَّةٌ زَلَجٌ** [using the latter word as a corroborative]. (TA.) — It is also an inf. n. used as an epithet; (TA;) meaning † *Slippery*; (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA;) like **زَلَجٌ**; (S, TA;) as also **زَلَجٌ**. (A, TA. [In this sense, **زَلَجٌ** is said in the A to be tropical: app. because it is an inf. n. used as an epithet.]) It is also applied to a well (**رَكِيَّةٌ**), meaning *Smooth and slippery at its top [or mouth], so that he who stands upon it slips into it; (TA;) and so زَلُوجٌ, (S, TA,) and زَلُوجٌ. (TA.)* — Also *The limit, or extreme limit, to which an arrow is shot: (S, K;) a rájiz says,*

• مِنْ مَائَةِ زَلَجٍ بِمِزَجٍ غَالٍ •

[app. meaning *From a hundred fathoms, a limit, or an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and غَالٌ being used by poetic license for غَالٍ*: (S:) or, accord. to ADk, **زَلَجٌ** here signifies the furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance: or, accord. to Lth, the raising the hand, or arm, in shooting an arrow to the furthest possible distance: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also **زَلَجَ**.]

**زَلَجَ**: see the next preceding paragraph, in two places.

**زَلَجَتْ**: see **زَلَجَتْ**, below.

**زَلَخَانٌ** and **زَلَخَانٌ** † *The advancing, or preceding, accord. to the K, in going, or gait, but accord. to the parent-lexicons, in haste, or quickly; as also زَلْجَانٌ [i. e. زَلْجَانٌ, which is an inf. n.; and in like manner زَلَخَانٌ and زَلَخَانٌ, accord. to the TK, are inf. ns., of which the verb is زَلَجَ, aor. = ; though it is more probably = ].* (TA.)

**زَلُوجٌ**: see **زَلَجَ**. — Also *A quick, or swift, she-camel.* (TA. [See also **زَلُوجٌ**].) — And **عَقَبَةُ زَلُوجٌ** [i. e. عَقَبَةٌ, see **زَلُوجٌ**.] *A long, far-extending [stage of a journey].* (TA.)

**زَلَجَ**: see the next paragraph.

**زَلَجَةٌ** *A sloping slide (زُحْلُوفَةٌ, S, K) down which children slide.* (S. [In one copy of the S, † **يَزَلَجُ** and in two other copies, **يَزَلَجُ**: and in one of these, عَلَيْهَا is put in the place of مِنْهَا الصَّبِيَّانَ.] — Also † *A pain that attacks in the back, (A, K,) which consequently becomes hard, or rigid, and rough, (K,) depriving one of the power of motion (A, K) by reason of its violence: (A:) and some pronounce the word زَلَجَةٌ, without teshdeed to the J; and some, erroneously, with ج: (TA:) or it is a disease that attacks in the back and the side: (ISd, TA:) [and † **زَلَجٌ** appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse:*

• وَصِرْتُ مِنْ بَعْدِ الْقَوَامِ أَبْرَحًا •  
• وَزَلَجٌ † الدَّمْرُ بِظَهْرِي زَلَجًا •

[app. meaning, *And I have become, after goodness of stature, or symmetry, or justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion.* (S, TA.)

**عَنْقٌ زَلَجٌ** † *A vehement [pace of the kind termed]* عَنْقٌ [q. v.]. (TA.)

**زَالِجٌ** † *An arrow that slides along (يَزَلِجُ) upon the ground, and then penetrates.* (A, TA. [See also **زَالِجٌ**].)

**مَزْلَجٌ**, applied to a man, † *Mean, ungenerous, or sordid; [as though] repelled, and made to slip, from generosity: — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, mean, paltry, scanty, or deficient.* (A, TA. [See also **مَزْلَجٌ**].)

**مَزْلَاجٌ** [A kind of latch, or sliding bolt; also called **مَزْلَق**, q. v., and **مَزْلَق**;] a thing with which doors are made fast without its being [itself] made fast [or locked]. (A, TA.)

## زَلَجَ

Q. 4. **اَزْلَجَبَ**, (K,) inf. n. **اَزْلَجَابٌ**, (S in art. **زَجَبَ**), said of a torrent, *It was, or became, copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another.* (S, K.) Accord. to the S, and AHei, the J is augmentative; [as it is said with equal reason to be in **اَزْلَجَبَ**]; but accord. to the K, it is radical, and therefore this is its proper place, not art. **زَجَبَ**. (TA.) — Also i. q. **اَزْلَجَبَ**, [q. v.,] said of hair. (TA in art. **زَلَجَبَ**.) — And **اَزْلَجَبَ السَّحَابُ** *The clouds were, or became, dense, or thick.* (K.)

**مَزْلَجَبٌ** *A torrent that is copious, and impelled in its several parts, or portions, by the impetus of*



one part, or portion, acting upon another, (§ in art. زعب, and K, and TA,) having much rubbish or many small particles or fragments [borne on its surface]. (TA.) [See also زاعب.] — Also a dial. var. of مزعّب, [q. v.,] applied to a young bird. (TA.)

## زلعب

Q. 4. اَزْلَعَبَ, said of a young bird, *Its feathers came forth*: (§ in art. زعب, and K:) or *its feathers began to come forth*, (Lth, TA,) before their becoming black. (TA.) Also said of plumage, *It began to come forth*. (Lth, TA.) And said of hair, (§ in art. زعب, and K,) as also اَزْلَعَبَ, (TA,) *It grew forth after having been shaven*: (§, K:) *it began to grow forth, soft*: and said of the hair of an old man, i. q. اَزْغَابَ [it was, or became, downy]. (TA.) Accord. to the §, and Al-Hai and IKt and others, it belongs to art. زعب, like as اَزْلَعَبَ is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.)

## زلف

1. زَلَفَ: see 2: = and see also 8, in three places.
2. زَلَفَهُ, (O, TA,) inf. n. تَزْلِفُ, (O,) *He did it previously, or beforehand*; namely, a thing; (IAqr, O, TA;) as, for instance, an evil action; (O, TA;) and so زَلَفَهُ; (IAqr, TA;) syn. اُسْلَفَهُ, (O, TA,) and قَدَّمَهُ. (IAqr, O, TA.) — زَلَفَ, inf. n. as above, *He disquieted, or agitated, the people, step by step*: (Ibn-'Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.) — زَلَفَ فِي, (inf. n. as above, K,) *He added, or exaggerated, in his discourse, or narration*; (IDrd, O, K;) as also ذَرَفَ. (IDrd, O.)
4. اَزْلَفَهُ *He made, brought, or drew, him, or it, (namely, a thing, TA,) near*. (§, Mgh, O, Msh, TA.) Hence, in the Kur [xxvi. 90 and l. 30], وَأَزْلَفَتْ أَلْجَنَّةَ لِلْمُتَّقِينَ *And Paradise shall be brought near to the pious*: meaning, accord. to Zj, that their entrance thereto shall become near, and their view thereof. (TA.) اَزْلَفَ also signifies the same as اَزْلَفَهُ (agreeably with analogy); as is shown by what here follows: it is said in a trad. of Mohammad El-Bákir, إِذَا تَزْدَلَفَ بِكَ إِلَى حِمَامِكَ [i. e. *There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term*]. (O, TA.) And اَزْلَفَهُ means *He, or it, brought him near to destruction*. (TA.) — Also *He collected it together*; (Msh, TA;) namely, a thing. (Msh.) Hence, in the Kur [xxvi. 64], وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ, [And we collected there the others]. (TA.)

5: see the next paragraph.

8. اَزْدَلَفَ, (Mgh, Msh,) originally اَزْدَلَفَ, (Msh,) or اَزْدَلَفُوا, and تَزْلَفُوا, (§, O, L, K,) *He, or they, approached, or drew near*: (Mgh, O, L, Msh, TA: in the K, تَزْلَفُوا is erroneously put for تَقَرَّبُوا: TA:) or (O, accord. to the K “and”) *advanced*; or *went forward, or before*: (§, O, K:) اِلَيْهِ [to

him, or it], (Mgh, K,) and مِنْهُ [which means the same, as after دَنَا &c.]: (TA, and Har p. 452:) [and زَلَفَ and زَلَفُوا, inf. n. app. زَلَفَ and زَلَفَ, signify the same: for] you say also, اِنْ يَزَلَفَ اِلَيْهِ *He drew near to him, or it*: and اِنْ يَزْلَفُ اِلَيْهِ *We advanced, or went forward, to him, or it*: (TA:) and زَلَفَ signifies the act of *advancing, or going forward*, (A'Obeyd, §, TA,) from place to place; as also زَلَفَ. (TA.) One says, اَزْدَلَفَ السَّهْمُ اِلَى كَذَا *The arrow approached, or drew near, to such a thing*. (Msh.) And it is said in a trad., فَاِذَا زَالَتِ الشَّمْسُ فَارْزُلِفْ اِلَى اللَّهِ فِيهِ بَرَكَتَيْنِ meaning تَقَرَّبَ [i. e., *When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two reh'ahs*]. (TA.) = See also 4, in two places.

زَلَفَ: see زَلَفَهُ.

زَلَفَ: see its accus. case voce زَلَفَهُ, near the end of the paragraph.

زَلَفَ *A meadow*; syn. رَوْضَةٌ; (TS, K;) and so زَلَفَهُ: (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا فَيَغْسِلُ الْأَرْضَ حَتَّى يَتَرَكَهَا كَالرَّوْضَةِ [Then God will send rain, and it will wash the earth so that it will leave it like the meadow]: but in this instance, several other meanings are assigned to it: see زَلَفَهُ below. (TA.)

زَلَفَ: see زَلَفَهُ, in two places: = and see also زَلَفَهُ, in five places.

زَلَفَ: see its accus. case voce زَلَفَهُ, near the end of the paragraph.

زَلَفَهُ i. q. قُرْبَةٌ [i. e. *Nearness, with respect to rank, degree, or station*]; (§, Mgh, O, Msh, K;) as also زَلَفِي, (§, Mgh, O, Msh,) and زَلَفَ. (IDrd, O, K.) [It would seem that it means also *Nearness with respect to place or situation*: for SM immediately adds,] hence, in the Kur [lxvii. 27], فَلَمَّا رَأَوْهُ زُلْفَةً, [as though meaning *But when they shall see it in a state of nearness*: but] Zj says that the meaning is, *but when they shall see it (i. e. the punishment) near (قَرِيبًا)*: and several authors say that زَلَفَهُ is sometimes used in the sense of قَرِيب, as is stated in the 'Ináyeh. (TA.) And *Station, rank, grade, or degree*; as also زَلَفِي, (§, O, K, TA,) and زَلَفَ, (TS, K,) and زَلَفَ: (K, TA:) pl. of the first زَلَفَ: (§, TA:) or (K) زَلَفِي is a quasi-inf. n.; (§, K;) and such it is in the saying in the Kur [xxxiv. 36], وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقَرُّبِكُمْ عِنْدَنَا زَلْفِي, as though meaning اَزْدَلَفَا [i. e. *And neither your riches nor your children are what will bring you near to us in advancement*: but here it may be well rendered, *in station*]: (§:) accord. to Ibn-'Arafah, زَلْفِي signifies the *bringing very near*: (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زَلَفَهُ is very strange, and unknown; the correct pl. of this last word being زَلَفَ. (MF, TA.) — Also *A portion* (§, K) of the first part

(§) of the night, (§, K,) whether small or large: so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زُلْفَاتُ and زُلْفَاتُ (§, K) and زُلْفَاتُ and زُلْفَاتُ: or زُلْفَ signifies the *hours, or periods*, (سَاعَاتُ,) of the night, commencing from the daytime, and the *hours, or periods*, of the daytime, commencing from the night: (K:) and its sing. is زُلْفَةٌ. (TA.) وَزُلْفًا مِنَ اللَّيْلِ, in the Kur [xi. 116], means *And at sunset and night-fall* (the مَغْرِبُ and the عِشَاءُ): (Zj, TA:) some read زُلْفًا, with two dammehs; which may be a sing., like حُلْمٌ; or a pl. of زُلْفَةٌ, like as بَسْرٌ is of بَسْرَةٌ, with damm to the س in each: [but this is not a parallel instance; for بَسْرٌ is a coll. gen. n. of which بَسْرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ:] and some read زُلْفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دُرَّة; (K, TA;) or pl. of زُلْفِي, like as قُرْبٌ is of قَرِيب, and غُرْبٌ of غَرِيب: (TA:) and some read زُلْفِي, in which the alif [written ي] is a denotative of the fem. gender. (K, TA.) = See also the next paragraph.

زُلْفَةٌ *A full [reservoir of water such as is called]* مَضْنَعَةٌ (§, K:) pl. [or rather coll. gen. n.] زُلْفَاتُ: (§:) so, accord. to Sh, in the trad. mentioned voce زُلْفَ: (TA:) or زُلْفَ signifies *full watering-troughs*, (K,) as pl. [or coll. gen. n.] of زُلْفَةٌ: (TA:) or *a full watering-trough*. (K.) Also *A [bowl such as is called]* صُحْفَةٌ (K;) and so زُلْفَةٌ; (Ibn-'Abbád, K;) of which the pl. is زُلْفَ: (TA:) or *a full صُحْفَةٌ*; and its pl. [or coll. gen. n.] is زُلْفَ. (Lth, TA.) Also *A green [vessel of the kind called]* اِجَانَةٌ (K:) so says AO: pl. [or coll. gen. n.] زُلْفَاتُ; and زُلْفَاتُ likewise signifies *green* أَجَاجِين [app. as an anomalous pl. of زُلْفَةٌ or of زُلْفَ, like as مَسَابُهُ is of مَسْبَةٌ]; both, also, mentioned on the authority of AO. (TA.) — Also *A mother-of-pearl-shell, or an oyster-shell*; syn. صَدْفَةٌ (K:) Kt says that زُلْفَةُ in the trad. mentioned above voce زُلْفَ has been expl. as meaning *the مَحَارَةُ*, i. e. *the صَدْفَةُ*; but he adds, I know not this explanation, unless a pool of water be called مَحَارَةُ because the water returns (يَحُورُ) to it and collects in it. (TA.) — Also *A smooth rock*: (K:) so, too, said to mean in the same trad.: and some read الزُلْفَةُ. (TA.) And *Rugged ground*. (K.) And *Swept ground*. (K.) And *An even part of a soft mountain*. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) زُلْفَ. (K.) — See also زُلْفَ. — Also *A mirror*: (O, K:) [in the CK, الزُّرَّةُ is put in the place of الزُّرَّةُ:] [like زُلْفَةُ:] mentioned by IB on the authority of Aboo-'Amr Ez-Záhid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the *face thereof*; (K;) as is said by IAqr. (TA.)

زُلْفِي: see زُلْفَهُ, in four places.

عُقْبَةُ زُلُوفٍ [A stage of a journey] far-extend-

ing: (O, K:) so says IF. (O.) [In the CK, عَقَبَةٌ is erroneously put for زَقَبَةٌ.]

زَيْفٌ *Advancing; or going forward, or before.* (O, K.) [It is said in the TA that *الْمُتَقَدِّمُ* as the explanation of *الزَيْفُ* is erroneously put in the copies of the K for *التَّقْدِمُ*: but this assertion is app. itself erroneous.] See زَلْفَةٌ, near the end of the paragraph.

[زَيْفٌ expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning *Parvo naso præditus ejusque recto ac parvo mucrone*, is a mistake for أَذْفٌ, thus written in my copy of the KL.]

[زَلْفَةٌ and أَزْلَفِي expl. by Freytag as meaning *Copia parva, catus hominum parvus*, as on the authority of El-Meydānee, are app. mistakes for أَزْلَفَةٌ and أَزْلَفِي.]

زَلْفَةٌ *Any town (قَرْيَةٌ) that is between the desert and the cultivated land:* pl. مَزَالِفُ. (S, K:) the latter is *syn. with* بَرَائِجِلُ, signifying the towns (بِلَاد) that are between the cultivated land and the desert; (S;) or, between the desert and the بحر [i. e. sea or great river]; such as El-Ambār and El-Kādisceyeh. (M, TA.) — [The pl.] مَزَالِفُ also signifies *Places of ascent; or steps, or stairs, by which one ascends:* (K:) because they bring one near to the place to which he ascends. (TA.) — For the pl. مَزَالِفُ, see also زَلْفَةٌ.

### زق

1. زَقَى, aor. زَقَى, (K,) inf. n. زَقَى; (TA;) and زَقَى, aor. زَقَى, (K,) inf. n. زَقَى; (TA;) *He slipped;* *syn. with* زَلَّ; (K, TA;) for which زَلَّ is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And زَقَتْ رِجْلُهُ, (S,) or الْقَدَمُ, (Mṣb,) aor. زَقَتْ, inf. n. زَقَتْ, (S, Mṣb,) *His foot, (S,) or the foot, (Mṣb,) slipped, (S,) or did not remain firm, or fixed, in its place.* (Mṣb.) The former is also said of an arrow, [app. as meaning *It slid along the ground,*] like زَقَى [q. v.]. (JK in art.)

زَقَى, aor. زَقَى, (K,) inf. n. زَقَى; (TA;) *He removed him from his place.* (K, TA.) Hence the reading of Abou-Jaṣfar and Nāfi', [in the Kur lxviii. 51,] وَأَنْ يَزُقُوا كَفَرُوا لَيْزُقُونَكَ بِأَبْصَارِهِمْ meaning [And verily they who have disbelieved almost] smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee. (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) — زَقَى رَأْسَهُ, (S, K,) aor. زَقَى, inf. n. زَقَى, (S,) *He shaved his head;* as also زَقَعَهُ; and زَقَعَهُ, (S, K,) inf. n. زَقَعَهُ; (S:) IB says that, accord. to 'Alee Ibn-Hamzeh, it is only زَقَعَهُ, with ب; and that الزَّقِيُّ means the

plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head قَدْ زَقَعَهُ, [whether with or without teshdeed is not shown,] and اَزَقَهُ. (TA.)

2. زَقَى, [inf. n. تَزَقَّى,] *He made a place slippery, (K, TA,) so that it became like the مَزْلَقَةُ; and thus too though there be no water therein.* (TA.) — Accord. to the O and K, [the inf. n.] تَزَقَّى also signifies *The anointing the body with oils and the like, so that it becomes like the مَزْلَقَةُ; to which is added in the O, and though it be without water: but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the anointing the body with oils and the like; as in the L and the Tekmileh.* (TA.) — See also 4. — And see 1, last sentence. — زَقَى الْحَدِيدَةَ *He made the iron thing to be always sharp.* (K.) — زَقَعَهُ بَصَرَهُ, inf. n. as above, *He looked sharply, or intently, at him, or it.* (Ez-Zejjājee, TA.) — See also 2, last sentence, in art. دَلَسَ.

4. اَزَقَهُ *He made him to slip; as also* زَقَعَهُ. (K.) All the readers except those of El-Medeneh read, [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيَزُقُونَكَ بِأَبْصَارِهِمْ meaning [And verily those who have disbelieved] almost make thee to fall by their looking hard at thee, with vehement hatred: so accord. to El-'Otbee: or the meaning is, † [almost] smite thee with their [evil] eyes: (TA:) [it is also said that] اَزَقَى فَلَانًا بِبَصَرِهِ means † he looked at such a one with the look of a person affected with displeasure, or anger: (K:) or so اَزَقَهُ بَصَرَهُ إِلَى فَلَانٍ فَارَزَقَهُ بَصَرَهُ (Jm, TA:) and in this sense, also, is expl. the saying in the Kur mentioned above. (TA.) One says also اَزَقَى رِجْلَهُ, (S,) or الْقَدَمُ, (Mṣb,) *He made his (another's) foot to slip, (S,) or he made the foot not to remain firm, or fixed, in its place; and so* زَقَعَهَا. (Mṣb.) — اَزَقَتْ, said of a camel, (S, K, TA,) and of a mare, (TA,) *She cast her young one; syn. with* اَسْقَطَتْ; (S, TA;) or اُجْبِضَتْ [q. v.]: (K:) or she (a mare) cast forth her young one completely formed: or, as some say, [her foetus] not completely formed: (JK:) and you say also, اَزَقَتْ بَجِينَهَا, like اُتْلِفَتْ بِهِ [q. v.]: (Abu-l-'Abbās, TA in art. مَلَسَ:) or اَزَقَتْ وَلَدَهَا is said of a female [of any kind], and means *she cast forth her young one before it was completely formed.* (Mgh.) — See also 1, last sentence.

5. تَزَقَّى *He, or it, slipped, or slid, along; (KL;) like* تَزَجَّ. (S and TA in art. زَجَجَ. [See also 1.]) One says *تَزَقَّى الْغُدَّةُ بَيْنَ الْجِلْدِ وَاللَّحْمِ*, meaning [The ganglion slipped about between the skin and the flesh]. (M in art. دَيْسَ.) — [Also *It was, or became, smooth, or slippery: a signification indicated in the M, in art. مَلَسَ, where it is coupled with* اَسْوَى.] — *He anointed his body with oils and the like.* (JK.) — *He ornamented, or adorned, himself;* (Abou-Turāb, K, TA;) as also تَزَقَّى: (Abou-Turāb, TA:) and *led an easy, and a soft, or delicate, life, so that his colour, and the exterior of his skin, had a shining, or glistening.* (K, TA.)

زَقَى: see the next paragraph.

زَقَى, (S,) or زَقَى [alone], (K,) which is originally an inf. n., (S,) and زَقَى and زَقَى (K) and زَقَى and زَقَى and زَقَى, (S, K, TA, [the last two erroneously written in the CK مَزَقَى and مَزَقَى,]) all signify the same; (K;) *A slippery place; a place on which the foot does not remain firm, or fixed.* (S, TA.) Hence, in the Kur [xviii. 38], فَتَصْبِحُ صَعِيدًا زَقَا, i. e., [So that it shall become] smooth ground, with nothing in it, or with no plants in it: or, accord. to Akh, such that the feet shall not stand firmly upon it. (TA.) A poet says, (TA,) namely, Moḥammad Ibn-Besheer, (Ham p. 551,)

• قَدَرُ لِرِجْلِكَ قَبْلَ الْخَطِّ مَوْعِبًا •  
• فَمَنْ عَلَا زَقَا عَنْ غَيْرِ زَلْبَا •

[Appoint for thy foot, before the stepping, its place upon which it shall fall, or, as in the Ham p. 522, simply its place, (مَوْعِبًا,)] for he who goes upon a slippery place, in consequence of inadvertence, slips. (TA.) — زَقَى also signifies *The rump of a horse or similar beast.* (S, K, TA.)

زَقَى: see the next preceding paragraph. — Applied to a man, *Quickly angry* (O, K) *at what is said.* (O) — And, (T, S, K,) as also زَمَلَى (T, S, and K in art. زَمَلَى) and زَمَلَى and زَمَلَى, (S, and K in art. زَمَلَى,) applied to a man, (T, S,) *Qui semen emittit quum verba mulieri facit, sine congressu:* (T, TA:) or *qui semen emittit ante initum.* (S, K.)

زَلْفَةٌ *A smooth rock;* (K;) as also زَلْفَةٌ. (K in art. زَلَفَ.) — And, (AZ, K,) as also the latter word, (AZ, TA,) *A mirror.* (AZ, K. [In the CK, الْمِرَاةُ is erroneously put for الْمِرَاةُ.])

زَلْفَةٌ *A quick, or swift, she-camel;* (AZ, K;) as also زَلْفَةٌ. (AZ, TA.) — And زَلْفَةٌ *عَقَبَةٌ* [and زَلْفَةٌ and زَلْفَةٌ, in the CK, erroneously, عَقَبَةٌ,] *A far-extending [stage of a journey].* (K, TA.)

زَلْفٌ *i. q. بَقِطٌ* [meaning *A young one, or foetus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest.*] (S, K.)

زَلْفَةٌ: see زَلْفَةٌ.

زَلْفِي *The smooth peach;* (S, K;) called in Pers. شَيْفَتِه زَنْگِ. (S.)

زَقَى: see زَمَلَى and زَمَلَى and زَمَلَى.

زَيْفٌ *A wind swift in its passage.* (Kr, TA.)

الزَّالِقُ *the name of a shield belonging to the Prophet; meaning That from which the weapon slips off, so that it does not wound the bearer.* (TA.)

أَزَقَى (K in art. دَلَسَ) *Hairless and glistening in body.* (TK in that art.)

مَزَقَى: see زَقَى.

هو على زلق. [Hence,] one says, *هو على مزلقة* [He is on the slippery way of false religion or the like]. (MF voce جادة, q. v.)

مزلق i. q. مزلاج, (K,) a dial. var. of the latter word, [q. v.,] meaning *The thing by means of which a door is closed, or made fast, and which is opened without a key.* (S, K.) — Also A mare [or other female (see 4)] that often casts her young; (S, K;) i. e., that usually does so; and applied in this sense to a camel. (TA.)

## زلقم

Q. 1. زلقم *He swallowed a gobbet, or morsel, or mouthful.* (TA.) — [The inf. n.] زلقمة signifies [also], accord. to IB, *The being wide, broad, or ample.* (TA.)

زلقم *The sea;* from زلقمة meaning as expl. above; as also قلزم. (IKh, TA.)

زلقوم i. q. حلقوم [The windpipe]. (IDrd, S in art. زلم, L, and K.) — Also *خروطوم* [i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAqr, [the proboscis] of an elephant. (TA.)

## زلم

1. زلم, (aor. 2, inf. n. زلم, TK,) *He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8].* (ISh, K.) — † *He made his gift little, or small, in quantity or amount;* (S, K;) [as though he cut off something from it:] in [some of the copies of] the S, [but not so in mine,] زلم. (TA.) — *He filled* (S, K) a watering-trough, or tank, (S,) or a vessel; (K;) as also زلم, inf. n. زلم. (AHn, K.)

2. زلم السهم, (S, K,\*) inf. n. زلم, (K,) *He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good:* (S:) [he shaped it well:] or he made it even and supple. (K.) And زلم is said of anything as meaning *Its edges were pared off.* (TA.) [Hence,] زلم الرعي *He made the mill-stones round, and took from its edges.* (K.) Dhu-r-Rummeh says,

كَارَحًا رَقْدَ زَلَمَتِهَا الْمَنَافِرُ

[Like the mill-stones of Rakd (a mountain so called) which the picks have rounded by taking from their edges:] he likens the foot of the camel to a mill-stone from the edges of which the معاول have taken, (S, TA,) and which they have made even. (TA.) And زلمت الحجر signifies *I cut the stone, and prepared it properly for a mill-stone.* (TA.) — See also 1, in two places. — † *He made his food, or nutriment, bad,* [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.)

8. ازلزم *He cut off one's head.* (ISh, K.) And *He extirpated one's nose.* (K.)

هو العبد زلما, whence the phrase زلما: see زلما.

زلما and زلم *An arrow without a head and* Bk. I.

without feathers: pl. ازلما: (S, Mgh, Msh, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote "Command" and "Prohibition;" (Mgh, Msh;) or upon some of which was written "My Lord hath commanded me;" and upon some, "My Lord hath forbidden me;" (Har p. 465;) or they were three arrows; upon one of which was written "My Lord hath commanded me;" and upon another, "My Lord hath forbidden me;" and the third was blank; (Bd in v. 4;) and they put them in a receptacle, (Mgh, Msh,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Msh,) he put his hand into that receptacle, (Mgh, Msh,) and took forth an arrow; (Msh;) and if the arrow upon which was "Command" [or "My Lord hath commanded me" (Har ubi supra)] came forth, he went to accomplish his purpose; but if that upon which was "Prohibition" [or "My Lord hath forbidden me" (Har)] came forth, he refrained; (Mgh, Msh;) and if the blank came forth, they shuffled them a second time: (Bd ubi supra:) or, as some say, the ازلما were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi supra:) or, accord. to Az, the ازلما [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written "He hath commanded" and "He hath forbidden," and "Do thou" and "Do thou not;" they had been well shaped (زلمت) and made even, and placed in the Kaqbeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, "Take thou forth for me a زلم;" and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaqbeh, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them. (TA.) Some say that the ازلما are The arrows of the game called الميسر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the ازلما is forbidden in the Kur v. 4. (TA.) — Hence, ازلما البقرة: The legs of the [wild] ox or cow: likened to the arrows called ازلما because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زلم) signifies also † A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA.)\* — Also, both words, (K,) the latter on the authority of Kr, (TA,) A cloven hoof: (K:) accord.

to some, peculiarly of the ox-kind: (TA:) or the [projecting] thing that is behind it: (S, K:) pl. as above. (K,\* TA.) — And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus:] one of the [animals called] وبار [pl. of وبار]: pl. as above. (AA, S, K.)

زلما: see the next preceding paragraph, throughout.

زلما and زلما and زلما and زلما, [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زلم,) † *He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lh, K:) it is as though one said, هو العبد مزلوما, i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (في النكرة) [i. e. في النكرة] or (في النكرة): (Lh: so in different copies of the S:) and in like manner one says of the female slave (هي الأمة زلما &c.): (Lh, S, K:) As said, هو العبد زلما, using the nom. case, without tenween; but IAqr said, هو العبد زلما, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selâm El-Basree: (TA:) and accord. to Lh, one says, هذا العبد زلما يا فتى, (so in some copies of the S,) or زلما, (so in other copies of the S, and in the TA,) with damm, (TA,) meaning † *This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly.* (TA.)*

زلما: see the next preceding paragraph.

زلما [A kind of wattle]: زلما العنز means the زلما of the she-goat: (K:) or, accord. to Kh, زلما signifies a certain appertenance of goats; a thing hanging from their حلق [here meaning throats, externally,] like the [kind of ear-ring called] قُرط; the animal having two of such things: if an appertenance of the ear, it is called زلما, [q. v.,] with ن. (S, TA.) See also ازلما. — See also زلما.

زلما: see زلما.

مزلم: see زلم.

زلما: see زلما, in art. زلم.

ازلما (K) and مزلم (A'Obeyd, K,) as also [ازلما and مزلم] [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] زلما or زلما being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زلما: (K:) [see also زلما: or] ازلما, fem. as above, is applied to a goat, as meaning having what are termed زلما [dual of زلما expl. above]. (S.) — الأزلما الجذع signifies The mountain-goat; (K:) agreeably with the original meaning; (TA;) and so المزلم: (K: 157

[in the CK, و is erroneously omitted between the words *الْوَعْلُ* and *الصَّغِيرُ الْجَنَّةُ* and *الزَّلْمَةُ* signifies *The female mountain-goat*. (Kr, K.) — And also, i. e. *الازلم الجذع*, (K,) because it is [as though it were] always *جَذَع*, not becoming old, (TA,) † *Time*, or *fortune*, (S, K,) that is *hard*, or *rigorous*, (K,) in its course, (TA,) *abounding with trials* (K) and *deaths*: accord. to Yaakoob, so called because deaths hang upon it, and follow it. (TA.) They said, *الْأَزْلَمُ الْجَذَعُ* and *الْأَزْلَمُ الْجَذَعُ*, [q. v.] i. e. † *Time*, or *fortune*, [&c.,] *destroyed it*; relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. *جذع*.] — *الزَّلْمَةُ* also signifies *The female of the hawk kind*. (Kr, K.)

*مُزْمَرٌ*, applied to an arrow, (S, K, TA,) like *زَمِيرٌ*, (S, K,) *Cut* [or *pared*], (ISK, S,) and *made good in its proportion or conformation, and its workmanship*: (ISK, S, K:) [well shaped:] or *made even and supple*: (TA:) and in like manner the former, with *ة*, applied to a staff (*عَصَا*). (S.) — See also *أَزْلَمٌ*, in two places. — Also (i. e. *مُزْمَرٌ*) † *Short* [as though *cropped*] in the tail. (ISK, TA.) — † *Small in body*: (K:) [in the CK, و is erroneously omitted before the words explaining this meaning:] and so *مُزْمَرٌ*: (IAar, TA:) and the former, *rendered small in the body by being badly fed*: (TA:) or [simply] *badly fed*. (S.) — Applied to a man, (S, TA,) † *Light*, (TA,) or, like *مُقَدِّدٌ*, *made light*, (S,) in form, figure, or person: so says ISK: (S, TA:) or † *short, light, or active*, and *ظريف* [app. as meaning either *elegant in form, or clever*]; (M, K;) likened to a small arrow: (M:) and, with *ة*, applied to a woman as meaning † *not tall*; like *مُقَدِّدَةٌ*. (S.) — Applied to a horse, † *Of middling make*; *مُقَدِّدُ الْخَلْقِ* or *مُقَدِّدُ الْخَلْقِ* (so in different copies of the K:) thus expl. in the M. (TA.) — And † *Small* [or *scanted*]; applied to a gift. (TA.)

*زَلْمَةٌ*: see *مَزْلُومٌ*.

## لى

*زَلْمَةٌ* [expl. in art. *زل*, q. v.,] sing. of *زَلْمَاتٍ*. (K.)

## زم

1. *زَمَهُ*, (K,) aor. *زَمَ*, inf. n. *زَمَرٌ*, (TA,) *He tied, or bound, it*; *fastened it*; or *made it fast*. (K.) — *زَمَرُ الْبَعِيرِ*, (S, Mgh, Māb, K, &c.,) aor. and inf. n. as above, (Māb, TA,) *He attached*, (ISK,) or *put*, (Mgh,) or *tied, or fastened*, (Māb,) to the camel, (ISK, Mgh, Māb,) the *زَمَامُ* [q. v.], (ISK, Mgh,) or *his زَمَامُ*; (Māb;) *he put in the camel's نَبْرَة*, or *his زَمَامُ*, [each meaning a *nose-ring*,] or *his خَشَاشَة*, [or *خَشَاش*, a *wooden thing fixed in the bone of the nose*,] the *زَمَامُ*, and *tied it*, or *fastened it*, in order to restrain him thereby; (Har p. 320;) i. q. *خَطَبَهُ*. (S, K:) and *زَمَرٌ* *أَزَمَةً* (pl. of *زَمَامُ*) to the camels, (TA,) or *زَمَرُ الْجَمَالِ* [The camels had *أَزَمَةً* attached to them]; (S;) with *teshdeed* be-

cause relating to several objects. (S, TA.) — Hence, *زَمَرُ نَفْسِهِ* † *He restrained, or withheld, himself*. (Mgh.) And *زَمَتِ الْأَلْسِنَةُ* † *The tongues were restrained, or withheld*. (Har p. 329.) And *مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أَخْطِئَهَا وَأَزْمَهَا* † [I say not a saying until I qualify it to be used with cogency or efficiency]. (TA.) — Hence also, (Mgh,) *زَمَرُ التَّعَلُّلِ*, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) † *He attached a زَمَامُ* [q. v.] to the sandal; (S, Mgh, TA;) as also *النَّعْلُ أَزْمَرُ*. (Mgh, TA.) — [Hence likewise,] *زَمَرُ بَأْنِفِهِ*, said of a camel, † *He raised* [his nose, and consequently] *his head, by reason of a pain in it*. (K.) And the same phrase, (S, K,) said of a man, (TA,) † *He elevated his nose, from pride*; (K;) or *he magnified, or exalted, himself*; or *was proud*; (S, K;) as also *أَزْدَمَرُ*; (K;) and *زَامَرُ*, inf. n. *مُزَامَةٌ*. (TA.) — And *زَمَرُ بَرَأْسِهِ* † *He raised his head*; (K, TA;) inf. n. as above: (TA:) [and so *زَمَرُ رَأْسِهِ*: for] you say, *أَخَذَ الذِّئْبُ سَخْلَةً* [and so *زَمَرُ رَأْسِهِ*: for] you say, *فَذَهَبَ بِهَا زَامًا* † *رَأْسَهُ* i. e. † [The wolf took a new-born lamb or kid, and went away with it] *raising* [his head], (S, TA,) or *زَمًا* i. e. *raising with it his head*: (TA:) and you say of the wolf, *أَزْدَمَهَا* and *زَامَهَا*, both meaning the same, (S, K,) i. e. *He took it, namely, the new-born lamb or kid, raising his head, or its head*, (accord. to different copies of the K,) *with it*. (TA.) — *زَمَرُ الْقَرْبَةِ*, (K,) inf. n. as above, (TA,) † *He filled the water-skin*. (K, TA.) — *زَمَتِ الْقَرْبَةُ*, [aor., accord. to rule, - ,] inf. n. *زَمُومٌ*; *The water-skin became full*: thus the verb is intrans. as well as trans. (K, TA.) — And *زَمَرُ* said of a camel's tush, † *It rose*. (TA.) — And † *He went forward, or onward*; or *before, or ahead*; (S, K, TA;) as some say, (TA,) in *journeying*: (S, K, TA:) in this sense, the inf. n. is *زَمَرٌ*. (TA.) — Also, (inf. n. *زَمَرٌ*, A'Obeid, TA,) *He spoke, or talked*. (A'Obeid, K, TA.) — One says also of the sparrow, *يَزْمَرُ بِصَوْتٍ لَهُ ضَعِيفٌ* [app. *يَزْمَرُ*, as it is intrans., meaning *The sparrow chirps with a feeble voice peculiar to it*]: and thus do large hornets. (TA.)

2: see 1, second sentence, in two places.

3: see 1. — You say also, *خَرَجْتُ مَعَهُ أَزَامَةً*, and *أَخَازِمُهُ*, i. e. *أَعَارِضُهُ* [meaning † *I went forth with him taking a different way from his until we both met in one place*: see *خَازِمَةٌ*]. (TA.)

4: see 1, in the former half of the paragraph.

7. *انْزَمَرُ* *It was, or became, tied, or bound*; *fastened*; or *made fast*. (K.)

8: see 1, in the latter half of the paragraph, in two places. — One says also, *إِنَّمَا*, meaning † *He stretched forth the thing to him*. (TA.)

R. Q. 1. *زَمَزَمَةٌ* [as inf. n. of *زَمَرٌ*, and also as a simple subst.,] *A distant sounding or sound, such as is confused and continued*. (K.) You say, of a thing, *زَمَزَمَ*, meaning *It made a distant sound, confused and continued*: and *زَمَزَمَةٌ*

*I heard a distant sound, confused and continued*. (TK.) — *The sounding, or sound, of thunder*: (AZ, S:) or *the consecutive reiteration of the sound of thunder*; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, *الرَّعْدُ يَزْمَزُمُ* *The thunder sounds with consecutive reiteration*. (TK.) Accord. to AHn, the *زَمَزَمَةُ* of thunder is [The sounding thereof] when it is not loud and clear. (TA.) — *The speaking, or speech, of the Magians, on the occasion of their eating*, (S, IAth,) *with a low voice*: (IAth:) or *the gibbering, or uttering gibberish or jargon, one to another, of the Persians, or other foreigners*, (*تَرَاتُيْنُ الْعُلُوجِ*), *over their eating, while they are* [in a manner] *speechless, not making use of tongue nor of lip* [so as to articulate]; *it being a sound which they roll in their noses and their fauces, but such that they understand one another*: (K:) or *زَمَزَمَ*, said of a Magian, means *He affected, or constrained himself, to speak, on the occasion of eating, while closing his mouth*: whence the saying, *وَأَنْبُوهُمُ عَنِ الزَّمَزَمَةِ* [And forbid ye them from the affecting, &c.]. (Mgh.) — *The crying* [or *roaring*], or the *cry* [or *roar*], of the lion. (K.) You say of him, *زَمَزَمَ* [He cried, or roared]. (TA.) — It is also [The uttering, or utterance, of a sound, or of the voice,] *from the chest, when it is not clear*. (TA.) — Also *The crying* [or *whinnying* or *neighing*], or the *cry* [or *neigh*], of the horse: [see *مَزْمَرٌ*:] so in the saying, *حَوْلَ الصَّلْبَانِ الزَّمَزَمَةُ* [Around the صَلْبَانِ (a kind of plant, or herbage,) is whinnying or neighing]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صَلْبَانِ is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صَلْبَانِ is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (*تَرْزَمِرٌ*, and *تَحْمِيمٌ*), around it: (TA:) some relate it otherwise, saying *حَوْلَ الصَّلْبَانِ الزَّمَزَمَةُ* [around the crosses], pl. of صَلْبَابٍ; and *الزَّمَزَمَةُ* [they say] means *the crying, or cry, of the worshipper thereof*. (Meyd.) — *زَمَزَمَ* also signifies *He kept, guarded, or took care of, a thing*. (TA.) — And *زَمَزَمَتِ الْبَالُ*, inf. n. *زَمَزَمَةٌ*, *I collected together the cattle, or property, and drove back, or put back, the outer ones, or outer portions, of what had become scattered thereof*. (TA.)

R. Q. 2. *تَزْمَزَمَ*, said of a camel, *He brayed*; syn. *هَدَرَ*. (K.) [See also R. Q. 1, which has nearly the same meaning.] — *تَزْمَزَمَتْ بِهِ شَفَتَاهُ* *His lips moved with it*. (TA.)

*زَمَرٌ* [an inf. n. used in the sense of an act. part. n.]: see *زَامَرٌ*: — and see also 1, in the latter half of the paragraph.

*زَمَرٌ* is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] *وَجِبِي زَمَرٌ* means *My face is towards his house*. (K.) An Arab of the desert said, *وَجِبِي زَمَرٌ*, meaning *لا وَالَّذِي وَجِبِي زَمَرٌ*, meaning [No, by Him]



towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — One says also, دَارِي مِنْ دَارِهِ زَمَرٌ, (S, K, TA, in the CK) *My house is near to his house.* (S, K, TA.) — And أَمرُهُمْ زَمَرٌ + *Their affair, or case, is conformable to the just mean; like أمرٌ:* (S, K:) or *easy, not exceeding the due measure, bound, or limit.* (Lh, TA.)

زَمَامٌ *A thing with which one ties or binds, fastens, or makes fast:* (K:) meaning [the nose-rein of a camel; i. e.] the cord that is tied to the بَرَّة [or خَزَام, each meaning nose-ring of a camel], or to the خَشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Mghb, TA,) i. e. to the end of which, (S, TA,) is tied the مَقُود [or leading-rope]: (S, Mgh, Mghb, TA:) and (afterwards, Mghb) also applied to the مَقُود (S, Mghb, TA) itself: (Mghb:) pl. أَزْمَةٌ. (Mghb, K.) [See also خِطَامٌ.] It is said in a trad., لَا زَمَامَ وَلَا خَزَامَ, [There shall be no nose-rein nor nose-ring by which to lead a man in El-Islâm]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — [Hence,] زَمَامُ الْأَمْرِ + *That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered.* (TA.) And أَتَى فِي يَدِهِ زَمَامُ أَمْرِهِ + *[He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]:* and يُصَرِّفُ أَزْمَةَ الْأُمُورِ + *[He disposes as he pleases the various means of conducting the affairs].* (TA.) And هُوَ عَلَى زَمَامٍ مِنْ أَمْرِهِ + *He is on the point of accomplishing his affair.* (TA.) And النَّاقَةُ زَمَامُ الْإِبِلِ + *[The she-camel is the leader of the other camels]:* said when she goes before them. (TA.) And هُوَ زَمَامُ قَوْمِهِ + *[He is the leader of his people, or party]:* and هُمُ أَزْمَةُ قَوْمِهِمْ + *[They are the leaders of their people, or party].* (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — زَمَامُ الثَّغْلِ + *[The زَمَام of the sandal]* is the thing to which the شِيع is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِيع is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِيع is attached, or tied: the شِيع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached: for it appears that the term زَمَام is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِيع, or قَبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زَمَام of the camel: (Mgh:) it is

[said to be] the thong that lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك, lengthwise: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قَبَال, [which is expl. in the same manner as the شِيع, i. e., as] being between the middle toe and that next to it: (Har p. 539:) [and thus it is expl. by J and Mtr and F in another art.]: the قَبَال of the sandal is its زَمَام, (S, and Mgh and K in art. قَبَال,) i. e. its thong which is (Mgh in that art.) between the middle toe and that next to it. (S and Mgh and K in that art.)

زَمَرٌ or زَمَرٌ: see زَمَزَمٌ.

زَمَامٌ Tall herbs, (K,) rising above such as are termed نَعَاع. (TA.)

زَمَزَمٌ Copious, or abundant, water; as also زَمَزَامٌ: (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and زَمَزَمٌ, (IKh, TA,) and زَمَزَامٌ, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — Also, (accord. to some copies of the S and K,) or زَمَزَمٌ, (accord. to other copies of the same, and accord. to the Mgh,) imperfectly decl., because of the fem. gender and a proper name, (Mgh,) the name of The well of Mekkeh, (so in a copy of the S and in the Mgh,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaabeh; (K:) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also زَمَزَمٌ [i. e. زَمَزَمٌ or زَمَزَمٌ], (IAqr, TA,) and زَمَزَامٌ [or زَمَزَامٌ], and زَمَزَمٌ or زَمَزَمٌ, (accord. to different copies of the K,) the last (زَمَزَمٌ) on the authority of IAqr. (TA.) The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — زَمَزَمٌ [with or without tenween] is also the name of A celebrated well at El-Medeenah, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — زَمَزَمٌ or زَمَزَمٌ (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also A name of, or for, a she-camel, like عَيْطَل. (S.)

زَمَزِمٌ: see زَمَزِمَةٌ, in two places.

زَمَزِمٌ or زَمَزِمٌ: see زَمَزِمٌ, in two places.

زَمَزِمَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is زَمَزَامٌ. You say رَعَدَ ذُو زَمَزَامٍ and هَدَاهَدَ [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And زَمَزَامُ النَّارِ The sounds of the blazing of fire. (TA.)

زَمَزِمَةٌ A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any

collection; as also زَمَزِمٌ [i. e. زَمَزِمٌ]: (Ham p. 233:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (As, K:) as also زَمَزِمَةٌ; (As, TA:) neither of which words is formed by substitution from the other: (TA:) pl. زَمَزَامٌ [i. e. زَمَزَامٌ], (Ham ubi suprâ,) and [coll. gen. n.] زَمَزِمٌ, (S, TA,) occurring in the saying of a rájiz, (S,) Aboo-Mohammad El-Fak'asee, (TA.)

إِذَا تَدَانَى زَمَزِمٌ مِنْ زَمَزِمٍ \*  
[When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are no young ones, or little ones; and so زَمَزِمٌ: (K:) or, accord. to Esh-Sheybáneee, زَمَزِمٌ and زَمَزِمٌ signify large, big, or bulky, camels. (S.)

زَمَزِمٌ مَحَابٌ Clouds thundering, but not loudly and clearly. (AHn, TA.) [Accord. to one passage in the TA, زَمَزِمٌ seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] — See also زَمَزِمٌ.

زَمَزِمٌ The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA:) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK,] شَرُّهُمْ is put in the place of زَمَزِمٌ. (TA.) — See also زَمَزِمَةٌ.

زَمَزِمٌ: see زَمَزِمَةٌ, last sentence, in two places.

زَمَزِمٌ or زَمَزِمٌ: see زَمَزِمٌ, in two places.

زَامٌ [act. part. n. of زَمَر]. زَامَةٌ [meaning Attaching a زَمَام to her] occurs used by poetic license for زَامَةٌ, because of the concurrence of two quiescent letters; like اسَوَّادَتْ for اسَوَّادَتْ. (S.) — + مَغنِيفِي، or exalting, himself; or elevating his nose, from pride: (S, TA:) [and in like manner زَمَرٌ:] one says, زَامَتْهُ زَامَةٌ + I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زَمَزِمٌ. (S, TA.) — See also 1, in the latter half of the paragraph. — Also, accord. to El-Harbee, applied to a man, + Fear-ing, or afraid; syn. فَرَعَ. (TA.)

زَمَزِمٌ: see what next follows.

زَمَزِمٌ a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زَمَزِم:) and so زَمَزِمٌ: (IAqr, K\* and TA in art. زَمَزِم:) Ru-beh says,

تَسْمَعُ لِلْجِنِّ بِهِ زَمَزِمًا \*  
[Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.)

لَيَالِي الْهَقَاقِ One of the nights called الزَمَزِم [meaning the last three nights of the lunar month]. (K.) — And The decrecent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says



the two rings of the [shackle called] *زَمْل*: (M, O, K:) so termed because of its sound. (O.) — Also *A she-ostrich*. (Har p. 408.)

*زَمَر*; and its fem., with ة: see *زَمَار*.

*زَوْمَر*: see *زَوْمَرَة* — and see also *زَمِير*. — Also *Playing*; or a *player*. (O.)

*زَمْرَة* + *Shackled* [with a *زَمَارَة*]. (O, TA.)

*زَمَار* *A musical reed, or pipe*; (S, \*A, Mgh, \*K, \*TA:) what is called in Persian نای [now generally meaning a *flute*]; (marginal note in a copy of the KT;) as also *زَمَارَة*, (K,) [which latter, by many pronounced *زَمَارَة*, and generally so pronounced in Egypt, is applied to a double reed-pipe, figured and described in my work on the Modern Egyptians,] and *زَمُور* and *زَمُورَة*, (IAth,) the latter like *مُغْلُوق* and *مُغْرُود*: (TA:) pl. of the first, (S, A,) and of the last two, *زَمَامِير*. (S, \*A.) It is related in a trad., that Moḥammad, on hearing Abou-Moosà El-Ash'aree reciting, said to him, لَقَدْ أُعْطِيتَ زَمَارًا مِنْ زَمَامِيرِ آلِ دَاوُدَ, [Verily thou hast been gifted with a pipe like that of David himself]; likening the sweetness of his voice and melody to the sound of the *زَمَار*; (TA;) as though he had musical pipes in his throat: or *زَمَامِيرِ آلِ دَاوُدَ* is here the same as *زَمُورَاتِ دَاوُدَ*: (A:) for, — *زَمَامِيرِ دَاوُدَ* also signifies [The Psalms of David:] what David used to sing, or chant, (يَتَغَنَّى بِهِ, in the CK *يَتَغَنَّى بِهِ* of the Psalms: (K:) and to such is likened the utmost sweetness of voice in reciting: and آل is said to be here redundant or pleonastic; meaning the person: (TA:) or (so in the TA, but in the K “and”) *زَمَامِيرِ دَاوُدَ* signifies *kinds of prayer, or supplication*: it is pl. of *زَمَار* and of *زَمُور* or *زَمُورَة*. (So in different copies of the K.)

*زَمُور* and *زَمُورَة*: see *زَمَار*, in two places.

*زَمُورَة* † *Shrinking, and abject, or ignominious, in his own estimation*. (K, TA.) [See also its verb.]

## زمرد

*زَمْرَد*: see the next article.

## زمرد

*زَمْرَد* (T, S, Mgh, L, Mgh, K) and *زَمْرَدَة* (Az, TA,) and accord. to some *زَمْرَد*, with the unpointed د, (TA,) or, accord. to IKt, this is a mistranscription, and Aṣ says that it is correctly written with the pointed د, (Mgh,) [The emerald: accord. to some] *زَمْرَدَة*; (S, L, Mgh, K;) but El-Teyfashsee [rightly] says that the *زَمْرَد* is a different kind of stone: [see this word:] and Ibn-Sá'id El-Anṣáree says that the mine of the *زَمْرَد* is said to be near to that of the *زَمْرَد*: (TA:) several authors say that the *زَمْرَد* differs from the *زَمْرَد* in being more green: (MF, TA:) it is an arabicized word [from the Pers. *زَمْرَد*]: (S, L, Mgh, K:) [a coll. gen. n.:] n. un. with ة. (Mgh.)

## زمع

1. *زَمِعَ*, aor. زَمِعَ, inf. n. زَمْعٌ, *He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear*: (S, Mgh, \*K:) *he feared, or was afraid*: (K:) *he was impatient; or had not sufficient strength to bear what befell him, and found not patience*: (L:) *he became disquieted, disturbed, agitated, flurried, or in a state of commotion*. (Lh.) — *زَمِعَتْ*, aor. زَمِعَتْ, (TA,) inf. n. زَمْعَانٌ, (Lth, K, TA,) *The hare was light, or active, and quick, or swift*: (Lth, K, TA:) and *ازمعت* it ran, (S, TA,) and was light, or active. (TA.) And *زَمِعَ*, aor. زَمِعَ, inf. n. زَمْعَانٌ, *He went slowly*. (ISK, S, K.) Thus the verb has two contr. significations. (K.) And *He went with short steps*; as also *تَرَمِعَ*. (TA.)

2: see the next paragraph.

4. *أَزَمَعْتُ عَلَى الْأَمْرِ*, and *أَزَمَعْتُ الْأَمْرَ*: (S, K:) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like *أَزَمَعْتُ بِهِ*; (S;) and *أَجَمَعْتُ عَلَيْهِ* and *أَجَمَعْتُهُ*; (TA;) *I determined, resolved, or decided, upon the affair*: (Fr, S, K:) *my determination, resolution, or decision, became fixed upon the affair*, (Lth or Kh, S, TA,) *to execute it, or perform it, of necessity*: (Lth, TA:) or *I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair*: syn. *ثَبَّتْ عَلَيْهِ*. (K:) and *زَمَعْتُ*, (Ibn-'Abbád, K, [in the CK written without teshdeed,]) followed by *عَلَى* before the object, inf. n. *تَزْمِيعٌ*, (TA,) signifies the same: (Ibn-'Abbád, K:) *ازمع* may be formed by transposition from *عزم*, or the ز may be a substitute for ج. (IF.) You say, *ازمع المسير* [and *على المسير*] *He determined, resolved, or decided, upon going, journeying, or departing*. (Mgh.) — See also 1. — *ازمعت الجبلَة* + [The grape-vine, or its branch,] *became large in its زَمْعَة*, i. e. knot, or gem, [see *زَمْع*], (ISH, K, TA,) and its fruit-stalk was near to coming forth. (ISH, TA.) — And *الزَمْعُ* *The herbage made its first appearance in a scattered state*: (S:) or *was not all of it equal, or uniform, but consisted of scattered portions*, (K, TA,) at its first appearance, (TA,) one part surpassing another. (K, TA.)

5: see 1, last sentence.

*زَمْع*; see *زَمَاع*. — Also pl. [or rather coll. gen. n.] of *زَمْعَة*, which [is the n. un. of the former, and] signifies *A certain excrescence behind the cloven hoof*: (AZ, S, Mgh, \*K:) or *a thing like the nails of sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed (زَمْعَتَانِ)*, as though they were formed of pieces of horn: (Lth, K:) or *a certain excrescence projecting above the hoof of the sheep or goat*: (TA:) or the *pendent hairs in the hinder part of the hind leg, or hind foot, of the sheep or goat, and of the*

*gazelle, and of the hare*: (K:) [the pl. of *زَمْعَة* is *زَمْعَات* (occurring in the S and K in the present art., and in the K in art. زود, &c.), and] the pl. of *زَمْع* is *زَمَاع*: (AZ, S, K:) see *زَمُوع*. — Hence, as being compared to the *زَمْع* of the cloven hoof, (L,) *زَمْع* also signifies *the lower, or baser, or the lowest, or basest, or the refuse, of mankind*: (S, L, K:) pl. *أَزْمَاع*. (L.) One says, *هُوَ مِنْ زَمْعِهِمْ*, meaning *He is of the last of them*; (S, L;) and of their followers. (L.) — Also, i. e. *زَمْع* *The hairs behind the fetlock [-joint]*; (K;) and so *زَمْعَات* [pl. of the n. un. *زَمْعَة*]. (TA.) — Also *Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth*: (ISH, K, TA:) accord. to Et-Táifee, (L in art. كَمِيع,) [the n. un.] *زَمْعَة* signifies the *knot, or gem, in the place whence the raceme of grapes grows forth*: (L ubi suprâ, and TA:) or, as some say, the *berry when it is like the head of a young ant*; and the pl. is *زَمْعَات* and [coll. gen. n.] *زَمْع*: (TA:) and *the gem of a leaf*: (L in art. كَمِيع:) and *زَمْعُ الْكُرْمِ* + *The leaves that cover what is within them of the raceme of the grape-vine*. (TA voce كَافُور.) — Also *An excrescence, or a redundance, (زَيَادَة) in the fingers or toes*: and the epithet [applied to him who has such] is *زَمْعٌ*. (K.) — And *Scattered portions of herbage, here and there; like portions of clouds in the sky*. (TA.)

*زَمْعَة*: see the next preceding paragraph, in four places.

*زَمَاع* *Penetrating energy, or sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it*; (L, K;) as also *زَمَاعٌ* and *زَمْعٌ*: (K:) and *courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it*: (K:) and *good judgment, with boldness to undertake affairs*, (K, TA,) *such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it*: (TA:) or *courage, and great boldness*: (S:) and *quickness, and hastiness*. (S, K.)

*زَمَاع*: see the next preceding paragraph.

*زَمُوع*: see *زَمِيع*. — Also *A hare that runs with short steps, as though it ran upon its زَمْعَات*, (Aṣ, T, S, K,) i. e. the *pendent hairs on the hinder parts of its hind legs*: (T, TA:) or *such as, when it approaches its habitation, goes upon its زَمْعَة*, (K, TA,) and *with short steps*, (TA,) in order that its foot-marks may not be traced: (K, TA:) and (K, TA, but in the CK “or”) *such as is quick, or swift, and brisk, or sprightly*. (K, TA.)

*زَمِيع* *A man sharp, vigorous, or effective, in determination, resolution, or decision*: (Mgh:) *a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it*: (Lth, K: [in the CK, *يَزْمِعُ* is a mistake





(K) *used for carrying* (Ṣ, Mgh, Mṣb, K) *the goods, or furniture and utensils, of a man* (Ṣ, Mgh, Mṣb) *travelling*, (Mgh, Mṣb,) *and his food*; (Ṣ, Mgh;) the ة denoting intensiveness: (Mṣb:) *or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller*: (Ḥar p. 130:) *from* زَمَلَ “*he bore, or carried,*” *a thing*: (Mgh, Mṣb:) pl. زَوَامِل. (TA.) [See also زَوْمَنَةٌ.] — Afterwards used to signify *The* عَدْل [properly *half-load*] *in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit* (ثمر [app. a mistranscription for تَمَر i. e. *dates*]), *and the like*. (Mgh.)

زَوْمَةٌ *Camels having their loads upon them:*  
(IAqr, M, K: \* [in the K, وَالْعَيْرِ should be الْعَيْرِ,  
or rather الْإِيلِ:)) and so لَطِيْمَةٌ: عَيْرٌ signifies  
“camels laden or not laden:” (IAqr, M: ) زَوَامِلُ  
may be either its pl. or pl. of زَامِلَةٌ [q. v.]. (TA.)  
— See also زُمْنَةٌ. — هُوَ أَبْنُ زَوْمَتَيْهَا means *He*  
*is a knower of it*; (IAqr, K: ) i. e., of the affair.  
(IAqr.) — And أَبْنُ زَوْمَةٍ, also, means *The son*  
*of the female slave*. (IAqr, K.)

**أَرْجَمَ** *A sound: (Aḡ, Ṣ:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (Ḳ:) it has no verb. (TA.) A poet says,*

\* تَضُبُّ ثَنَاتُ الْخَيْلِ فِي حَجَرَاتِهَا \*

\* وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَرْمَلًا \*

[*The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them*]: he means أَزْمَلًا but suppresses the ء, as is done in وَيَنْتَبِهْ [for وَيَنْتَبِهْ لِأُتْمِهِ]. (S.) أَزْمَالِ الْقِسِيِّ means *The sounds of the horns*: أَزْمَالِ being pl. of أَزْمَلٌ, with ي to give fulness to the sound of the vowel preceding it. (TA.) And أَزْمَنَةٌ signifies *The twanging sound of a bow*. (K, TA.) أَزْمَنَةٌ and تَرَكَ أَزْمَلًا and زَمَلَتْهُ *He left a family, or household*. (K.) And خَرَجَ فُلَانٌ وَخَلَّفَ أَزْمَنَهُ [*Such a one went forth, and left behind him his family, or his family and his cattle*]: and خَرَجَ بِأَزْمَلِهِ *He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property*. (AZ, TA.) — [Hence, app.,] أَخَذَهُ أَزْمَلَهُ [in one of my copies of the S, أَزْمَلَهُ,] *He took it altogether*; (S, K;) namely, a thing. (S.) And *He took it with its أثاث* [or utensils and furniture]; as also بِأَزْمَلِهِ and أَزْمَلَتِهِ (K) and زَمَلَتِهِ. (L, TA.) — And عِيَالَتٌ أَزْمَنَةٌ i. e. *Numerous [families or households]*. (S, K.)

أَخَذَهُ بِأُزْمَلِهِ: see the next preceding paragraph, last sentence but one.

**أُزْمَلَة** : see **أُزْمَل**, in four places.

**أُزْمُولَةٌ : see إِزْمُولٌ**

**إزميل** *A shoemaker's knife* (S, K, TA) *with which he cuts the leather.* (TA.) [In the TA, in art. ذرب, it is expl. as meaning *A shoemaker's*

إشقي *with which he sews*: but this I have not found elsewhere.] — Also *An iron* (K, TA) *like the new moon [in shape]*, (TA,) *that is put at the end of a spear, for the purpose of catching wild oxen.* (K, \*TA.) — And *The [implement called] مطرقة* [q. v.]. (K.) — Applied to a man, (K, TA,) † *A great, or vehement, eater*; likened to the [shoemaker's] knife: (TA:) or *strong*: and also *weak*; (K, TA;) *low, mean, or contemptible*: (TA: [like زَمَلٌ:]) thus having two contr. significations. (K.)

أَزْمُولَة (AA, S, K) and (S, K) some say (S) **أَزْمُولَة**, (S, K,) the latter accord. to Aṣ and Sb and Ez-Zubeydee, (TA,) and **أَزْمُول** (S, TA,) which is said by IJ to be quasi-coordinate to **جَزْدَحْل**, because the و in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, *Vociferous*: (AA, S, K, TA:) or the first, [or, app., any of the three,] applied to a mountain-goat, *such as, when he runs, leaps, or bears, on one side*: so accord. to AIIeyth: Fr explains the first or second as applied to a horse, meaning *that runs swiftly*: and in like manner to a mountain-goat. (TA.)

**مُزْمَلَةٌ** *A certain thing in which water is cooled:* of the dial. of El-*Irāk*: (كخ:) applied by the people of Baghdād to a green [jar such as is called] جَرَّةٌ or خَابِجَةٌ, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (تُرْمَلُ i. e. تُثَقَّفُ) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] بَرَادَاتٌ; then it is poured into this مُزْمَلَةٌ, and remains in it cool. (Har p. 548.)

**زَمِيلُ** : see **مَزْمُولُ**

مُزْمَلٌ, originally مُتَزَمِّلٌ, A man *wrapped with*  
[or in] *his garments*: occurring in the *Kur*  
lxiii. 1. (TA.)

**زملق**

Q. 1 زَمَلَقَ, inf. n. زَمْلَقَةٌ, *He did the act denoted by the epithet زَمَلَقٌ expl. in art. زَلَى, voce زَلَى. (TA.)* — زَمْلَقَةٌ in asses is like هَمْلَجَةٌ [i. e. *The going an easy and a quick pace*] in a horse. (TA.)

زَمَلْتُ and زَمَلْتُ and زَمَلْتُ are expl. in the S in art. زَلَى [q. v., voce زَلَى]: in the K, in the present art., agreeably with the opinion of Abou-'Obeyd. (TA.) [The first is said in the TA, voce زَمَلْتُ, to be syn. with عَذِيْبُوْط, q. v.] — The first is also applied to an ass, as meaning *Fat*; whose back is even by reason of the fat. (Lh, TA.)

**زَمْلُوقُ** A boy, or young man, light, or active,  
upon whom his pursuer can hardly lay hold by  
reason of his lightness in his running, and his  
going this way and that, quickly, and deceitfully.

or *guilefully*; as also زُمَانِي: thus expl. by Az, on the authority of one of the Arabs: also said to signify *light*, or *active*, and *inconstant*, *unsteady*, or *fickle*; and so زَمْنِي and زَمَانِي. (TA.)

زَمَلِقُ : see زَمَلِقُ : — and see also زُمَّلِقُ, in two places.

زُمْلُوْ : see زُمَّلِق : — and see also زُمَّلُوْ.

## زمان

1. **زَمَنَ**, aor. ٤, inf. n. **زَمْنٌ** (Mṣb, K) and **زَمَانَةٌ** (S, \* Mṣb, K) and **زُمْنَةٌ**, (K), *He (a man, S, Mṣb) had, or was affected with, a malady of long continuance, (Mṣb,) or what is termed زَمَانَةٌ, expl. below: (K:) he was, or became, afflicted [with what is so termed]: (S:) or he was, or became, crippled. (TK.)*

3. عَامَلَهُ مُزَامَنَةً (S, K) and زِمَانًا (Lh, TA) [*He bargained, or made an engagement, with him, to work, for a time*], (S, K,) from الزَّيْمُ (S,) is like مُشَاهَرَةً [and شَهْرًا] (S, K) from الشَّهْرُ. (S.)

4. *ازمن* [*He, or it, continued a long time ;*] *a long time passed over him, or it, (K,\* TA,) i. e. a thing. (TA.)* You say, *ازمن بالمكان* *He remained, staid, dwelt, or abode, a long time (زَمَانًا) in the place. (TA.)* — And [*hence,*] *ازمن عني* *ازمن عني* † *His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.)* = *ازمن فلانًا* *He (God) made such a one to be such as is termed زَمِن, i. e. affected with a protracted disease ; (Mab, TA;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease : or made him to be affected with what is termed [زَمَانَة, expl. below, as meaning] عَاهَة [ &c.]. (TA.)* It is said also of a disease [*as meaning It deprived him of the power to move &c.]. (TA in art. عَضِب.)*

زَمَن an inf. n. of زَمِن [q. v.]. (Mṣb, K.) — And a simple subst. [meaning *Continuance for a long time*,] from أَزَمَن in the first of the senses assigned to it above; and so زُمْنَةٌ, with dammi. (IAṣr, TA.) — Also, and زَمَانٌ (S, Mṣb, K, &c.) the former a contraction of the latter, (Mṣb.) *A time, whether little or much*; (S, Mṣb, K;) thus accord. to Er-Rāghib; (TA in art. دَهْر;) as being *a space capable of division*: (Mṣb:) and so says El-Munáwee: (TA:) *a time considered with respect to its beginning and its end*: (Er-Rāghib, MF voce أَمَد:) or i. q. عَصْر [as meaning *a space, or period, of time*]: (M, K:) [often meaning, without any addition to qualify it, *a long time*; as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَانٌ differs in some respects from آن and from أَمَد: Sh asserts it to be *syn. with دَهْر*; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دَهْر; and particularly as meaning *fortune, or fate*:] I Ath says that it is applied to the *whole of what is termed الدَّهْر* [as meaning *time*], and to a

portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is applied to any one of the four quarters of the year; (Msb, TA:) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الربيع, but vulgarly الخريف; called by the former name because the first rain is therein, giving growth to [the herbage called] الربيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشتاء; and commences when the sun enters Capricornus: the third [i. e. spring] is called الصيف, vulgarly called الربيع; and commences when the sun enters Aries: the fourth [i. e. summer] is called القيظ, vulgarly called الصيف; and commences when the sun enters Cancer: (Msb:)\*

\* The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated.

THE QUARTERS.		THE SIX SEASONS.	
OLDER NAMES.	LATER NAMES.		
Together called by some الربيع and الشتاء.	الخريف : الربيع Autumn.	Sept.	الخريف
		Oct.	
		Nov.	
		Dec.	الشتاء
Together called by some الصيف and القيظ.	الربيع : الصيف Spring.	Jan.	الربيع الأول
		Feb.	
		Mar.	ربيع الكلا
		Apr.	الصيف
Together called by some الصيف and القيظ.	الصيف : القيظ Summer.	May	القيظ
		June	
		July	الربيع الثاني
		Aug.	
		Sept.	ربيع التمار

THE MONTHS.		THE PERIODS OF RAIN.	
	Sept.		
11. ذُو الْقَعْدَةِ	Oct.	1. الْوَسْمِيُّ	الرَّبِيعُ
12. ذُو الْحِجَّةِ	Nov.		
1. الْمَحْرَمُ	Dec.		
2. صَفَرُ	Jan.	2. السَّوِيُّ	
3. شَهْرُ رَبِيعِ الْأَوَّلِ	Feb.		
4. شَهْرُ رَبِيعِ الْآخِرِ	Mar.		
5. جُمَادَى الْأُولَى	Apr.	3. الدَّفْنِيُّ	
6. جُمَادَى الْآخِرَةِ	May		
7. رَجَبُ	June		
8. شَعْبَانُ	July	4. الصَّيْفُ	
9. رَمَضَانُ	Aug.		
10. شَوَّالُ	Sept.		
			Mostly Dry

it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (الفلك الأتلس): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the "Dict. of the Technical Terms used in the Sciences of the Musalmans:")] the pl. (of زَمَنٌ, Mgh) is أزمان and أزمن and (that of زَمَانٌ, Msb) أزمنة. (S, Msb, K.) [The dim. of زَمَنٌ, i. e. زَمِينٌ, see below.] In the following trad., إذا تقارب الزمان لم تكذ رؤيا المؤمن تكذب [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كانت تأتيها أزمان خديجة, meaning [She used to come to us] in the life-time [lit. times] of Khadeejah. (TA.) And one says also, ما لقيته منذ زمان, meaning [I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say منذ زمن and منذ زمان, or منذ زمن and منذ زمان]. (Lh, K, TA.)

(For authorities, and further information, see the words here mentioned, and more particularly نوة and ربيع; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الربيع الأول and الربيع الثاني; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وسمي from the rains called الربيع: and for the Calendar of the Mansions of the Moon, see منازل القمر, in art. نزل.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Moḥammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called التسي, at the end of every three years, until they were forbidden to do so by the Kur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Moḥammad at the pilgrimage in the tenth year of the Flight.

زَمَنٌ (S, Mgh, Msb, K) and زَمِينٌ (K, TA,) applied to a man, (S, Msb, TA,) Having, or affected with, a malady of long continuance; (Mgh, Msb, TA;\*) as also مُزْمَنٌ; (Har p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زَمَانَةٌ [expl. below], i. e. عَاهَةٌ (K, TA:) or afflicted [with what is so termed]: (S:) pl. زَمِنُونَ (K, TA,) of the former, (TA,) and زَمِنِي (Msb, K, TA,) [likewise] of the former, (Msb,) or of the latter, as also زَمَنَةٌ. (TA.) — [Hence,] هُوَ فَاتِرٌ هُوَ فَاتِرٌ [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.)

زَمَنَةٌ: see زَمَنٌ, second sentence.

زَمَنَةٌ A space, or period, or a long space or period, of time. (TA.) See also زَمَنٌ, last sentence.

زَمَانٌ: see زَمَنٌ, third sentence, and again in two places in the latter part of the paragraph.

زَمِينٌ: see زَمَنٌ.

لَقِيْتُهُ ذَاتَ الزَّمِينِ, [dim. of زَمَنٌ]. You say, ذَاتَ الزَّمِينِ, meaning thereby تَرَخِي الوقت; (S, K;) [i. e. I met him some time ago;] like as one says ذَاتَ الْعَوْبِرِ, meaning تَبَيَّنَ الْأَعْوَامِ, ذَاتَ الْعَوْبِرِ [in a time consisting of some, or several, subdivisions]: (TA:) or ذَاتَ مَا لَقِيْتُهُ مَذْ, meaning [I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say مَذْ زَمَنٌ and مَذْ زَمَانٌ, or مَذْ زَمَنٌ and مَذْ زَمَانٌ]. (Lh, K, TA.)

زَمَانَةٌ an inf. n. of زَمَنٌ [q. v.]. (S, Msb, K.) — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. عَاهَةٌ (S,) or عَاهَةٌ (K,) in animals: (S:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زَمَنٌ and زَمِينٌ:)] or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Har p. 315.) And i. q. دَهْرٌ [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — Also Love. (K.)

سَاعَةٌ زَمَانِيَّةٌ A while; an indefinite short time; as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.]

مُزْمَنٌ: see زَمَنٌ.

مُزْمِنٌ Of long continuance; of long standing; over which a long time has past. (TA.) [You say مَزْمِنٌ ماءٌ Stale water.] And مُزْمِنٌ [Chronic cough]. (K voce مضطكاً.)

زمر

Q. 1: see the next paragraph.

Q. 4. **اَزْمَرَتْ** *They (the stars) shone, (S, K,) and were intensely bright. (TA.) — It (the eye) became red by reason of anger, (K,) on the occasion of some distressing event; (TA;) as also* **زَمهرَتْ**. (AZ, S, K.) — **اَزْمَرَتْ** *It (the face) grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look. (K.) — It (a day) became intensely cold. (K.)*

**زَمهرٌ** *Intense cold. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxxvi. 13, زَمهرٌ means Hurting cold: (Bd:) or [simply] cold: (Jel:) or, accord. to some, it there has the meaning next following. (Bd, Jel.) — The moon; (K;) in the dial of Teiyi. (TA.)*

**مُزْمِرٌ** *Laughing so as to show the teeth: (K:) from the likeness to the shining of stars. (TA.) — Angry: (K:) or violently angry. (S.)*

## زن

1: see 4, in five places. — **زَنَ عَصَبُهُ**, [aor., accord. to rule, -, or the sec. pers. may be **زَنَنْتَ**, and the aor. -, and the inf. n., in this case, **زَنْنَ**, which see below, but the TK makes its aor. to be -, and the inf. n. **زَنْ**,] *His sinews dried up. (K.) — **زَنَ قَدْرَهُ** means **حَقَنَ قَطْرَهُ** [which may be rendered *He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled*]. (TA. [See **زَيْنَ**].)*

4. **اَزَنَنْتُهُ** *I thought him to possess good or evil; as also **زَنَنْتُهُ**, aor. -, inf. n. **زَنْ**: or both mean *I imputed, or attributed, to him good or evil: (Msb:) or **فَلَانًا بِخَيْرٍ** or **بِشَرٍّ** he thought such a one to possess good or evil; like **اَزَنَهُ**; syn. **بِهَ طَنَهُ**:**

(K:) or, accord. to Lh, one says, **اَزَنَنْتُهُ بِمَالٍ** and **بِخَيْرٍ** *I thought him to possess [property and (as appears from what is said below on his authority) wealth]: but **زَنَنْتُهُ** is what the vulgar say, and is wrong. (TA.) And **اَزَنَنْتُهُ بِشَيْءٍ**, (S,) or **بَكْدًا**, (K,) and also **بَكْدًا زَنَنْتُهُ**, (Har p. 112,) [and accord. to Golius **اَزَنَنْتُهُ**, mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] *I suspected him of a thing, or of such a thing: (S, K, and Har ubi suprâ:) [but] Lh says, **لَا يَكُونُ الْاَزْنَانُ** [app. meaning that **اَزَنَ** is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And **بِلاَمْرٍ** *He suspected him of the thing, or affair; like **اُظَنَّهُ**. (S.) And **هُوَ يَزَنُ بَكْدًا** [He is suspected of such a thing]. (S.) Hassân says,***

\* **حَصَانٌ رَزَانٌ مَا تُزَنُ بِرَبِيَّةٍ** \*  
i. e. [Chaste, staid,] *she is not suspected of evil: [in which **تُرِنَ** may be from **زَنَتْ** or from **اَزَنَتْ**:] but some restrict themselves to the quadriliteral verb [ازن]. (Msb.)*

8: see 4.

Bk. I.

**اَبُو زَنْتَةٍ** *A suspicion: whence the saying, **اَبُو زَنْتَةٍ** **شَرُّ مِنْهُ اَخُو زَنْتَةٍ** *The ape, or baboon, or monkey, worse than he is the person who has conceived a suspicion: (A, TA:) [for] — **اَبُو زَنْتَةٍ**, (so in three copies of the S and in my MS. copy of the K,) or **اَبُو زَنْتَةٍ**, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be "with kear," which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies **الْقَرْدُ**. (S, K.)**

**اَبُو زَنْتَةٍ**: see what next precedes, in two places.

**زَنْنَ**, and **مَاءَ زَنْنَ**, [which suggests that **زَنْنَ** is an inf. n. used as an epithet,] *A water, and waters, small in quantity, and narrow: (K:) [for] **زَنْنَ** signifies *strait, or narrow; like **زَنْ** and **زَيْ** [which do not belong to this art.]: (TA:) or **زَنْنَ** means [a place of water] of which one knows not whether there be in it water or not. (K.)**

**زَنْ** *Short [or contracted] shade; like **زَنْ** [mentioned in art. **زَنَا**]. (K.)*

**زَنْ** *A fluid like mucus, that falls from the noses of camels: (K:) but the more approved word is **دُنَانِي**. (TA.)*

**زَنْ** *A man who suffices for himself, without any other. (K.)*

**زَنْ** *One who opines, or conjectures, much; i. q. **ظَنَّ**. (TA.)*

**زَيْنَ** *One suppressing his urine and his ordure: occurring in a trad.: or, as some say, it is **زَيْنَ**, [q. v.] with **بَ**. (TA. [But see 1, and see also what here follows.])*

**اَزَنَ** *One suppressing his urine [or his ordure]; syn. **حَاقِنَ**: such is one of the persons forbidden, in a trad., to act as **اِمَامٌ** to others. (TA in art. mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.]*

## زنا

1. **زَنَا فِي الْجَبَلِ**, (S, Msb, K,) aor. -, (Msb, K,) inf. n. **زَنْ** and **زُنُوْ**, (S, Msb, K,) *He ascended the mountain. (S, Msb, K.) — **زَنَا اِلَيْهِ**, (S, K,) aor. as above, (K,) inf. n. **زُنُوْ**, (S, K,) and **زَنْ**, (K,) *He (a man, S) had recourse to it (a thing, TA) for refuge, protection, preservation, concealment, covert, or lodging. (S, K.) — And **He approached it, or drew near to it; (K, TA;) namely, a thing. (TA.) [Hence,] **زَنَا الْخَمْسِينَ**, (S,) or **لِلْخَمْسِينَ**, inf. n. **زَنْ**, (TA,) *He drew near to the [age of] fifty [years]. (S, TA.) — **زَنَا** said of the shade, (S, K,) *It became short; (S;) it contracted, shrank, or drew together. (K.) — Said of a place, (TA in art. **زَنُوْ**,) *It was, or became, strait, or narrow; and **زَنَا**, without -, inf. n. **زَنْ**, is a dial. var. thereof in this sense. (ISd, K, TA, all in art. **زَنُوْ**. — Said of the urine, (S,*******

Msb, K,) aor. -, (S, TA,) or -, (Msb,) inf. n. **زُنُوْ**, (S, Msb, TA,) and **زَنْ**, (TA,) *It became retained, or suppressed. (S, Msb, K, TA.) — Also **He, or it, clave to the ground. (K.) — He hastened, or made haste. (K.) — And He was, or became, affected with a lively emotion, either of joy or of grief; syn. **طَرِبَ**. (K.) — See also 2, in two places: and see 4. — **زَنَا** is also expl. in the K as signifying **خَنَقَ** [He throttled, or strangled]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for **خَقَنَ** [a meaning assigned to this verb below: see 4]. (TA.)***

2. **زَنَا عَلَيْهِ**, inf. n. **تَزَنُّةٌ**, *He straitened, or oppressed, him; made strait, or close, to him; (S, K, TA;) as also **زَنَا عَلَيْهِ**. (TA.) The verb occurs without -, written **زَنَى**, by poetic license, in a saying of a rájiz cited in art. **شَدَخَ**, as an ex. of the word **شَادَخَ**. (S.) And **عَلَيْهِ الْحَبَارَةُ** **زَنُواْ** occurs in a trad. as meaning *They made the stones strait, or close, to him, or upon him. (TA.)**

4. **اَزَنَاهُ فِي الْجَبَلِ** *He made him to ascend the mountain. (Msb, K, TA.) — **اَزَنَاهُ** also signifies **اَزَنَاهُ اِلَى الْاَمْرِ**, (S, K, TA:) so in the saying, **اَزَنَاهُ اِلَى الْاَمْرِ**, [He constrained him to have recourse to, or to do, the thing]. (TA.) — **اَزَنَاهُ بَوْلُهُ** *He retained, or suppressed, his urine; (Msb, K,) as also **زَنَاهُ**; the latter verb being trans. as well as intrans. (Msb.)**

**زَنَا** *Straitness, or narrowness; syn. **ضَيْقٌ**. (S.) [So in my copies: perhaps a mistranscription for **ضَيْقٌ**, a meaning mentioned in the next sentence.] — **Strait, or narrow; syn. **ضَيْقٌ**: you say **مَكَانٌ ضَيْقٌ** [A strait, or narrow, place]: and **بُئْرٌ زَنَا** [A narrow well]: so in the Fáik. (TA.) — **Short** (S, K) and compact, or contracted: (K:) applied to a man: and to shade. (S.) — **Retaining, or suppressing, his urine; (S, Msb, K;) as also **زَانِيٌ**. (Msb.) So in a trad. in which it is said that a man is forbidden to pray when he is **زَنَا**; (S, TA;) or where it is said that the prayer of one who is **زَانِيٌ** will not be accepted: (Msb:) or the latter word in this case means one who is ascending a mountain; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) — Also, [app. because of its narrowness,] *A grave. (TA.)******

**زَنْبِيْ** *A small skin for water or milk. (K.) [See also **زَنْبِيْ** in art. **زَنُوْ**.]*

**زَانِيٌ**: see **زَنَا**, in two places.

**اَزَنَا** *More, or most, strait: so in the saying **كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا اِلَّا اَزَنَا** [He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.)*

## زبر

Q. 2. **تَزَبَّرَ عَلَيْنَا** *He behaved proudly, or haughtily, to us, (K, TA,) and frowned, or looked sternly, austere, or morosely. (TA.)*

الزنبور *The lion.* (K.)

زنبور *Small, or young, (K, TA,) and light, or active: applied to a boy. (TA.)* — See also زنبور.

زنبور *Large, or bulky; applied to a ship: (K:) you say سَفِينَةُ زَنْبُورَةٍ a large, or bulky, ship: (TA:) or زَنْبُورَةٍ signifies a sort of large, or bulky, ship. (S in art. زبر.)* — Also *Heavy; applied to a man. (K.)*

زنبور: see the next paragraph, in two places.

زنبور [The hornet, or hornets; a large sort of wasp;] a stinging kind of fly; (K;) a certain kind of flying thing that stings; (T, TA;) i. q. ذبّور, (S,) or ذبور; (TA;) and زنبورة signifies the same, (K,) [or app. is the n. un.,] and so does زنبار; (S, K,) a dial. var. mentioned by Isk: (S:) [being a coll. gen. n.,] زنبور is [sometimes] made of the fem. gender: the pl. is زَنْبَابِرُ: (S:) and الزَنْبَابِرُ sometimes means the flies of the meadows or gardens (ذباب الروض). (Ham p. 324.)

— Also *A young ass that is able to bear burdens. (K.)* — And *A large rat: pl. زَنْبَابِرُ, occurring in poetry [app. for زَنْبَابِرُ]. (TA.)* — Also, [as an epithet,] *Light, or active; clever, or ingenious; (K, TA;) mentioned by Abu-l-Jarrāh, from a man of the Benoo-Kilāb, and he adds that it means light, or active; (TA;) quick in reply; (K, TA;) and so زنبور. (K.)* — Also, and زنبور, *A certain tree, (K, TA,) of large size, (TA,) resembling the ذبّ [or plane-tree], (K, TA,) but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the عُسْر [q. v.], white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the غَبِيرَة [or fruit of the service-tree], and dyes the mouth like as does the mulberry: it is planted. (TA.)* — Also, the same three words, *A species of the تين [or fig], called by the people of the towns and villages the تين حُلَوَانِي; (IAqr, K, TA;) one of the strange trees of the desert: pl. زَنْبَابِرُ. (IAqr, TA.)*

زنبور: } see the next preceding paragraph.  
زنبورة: }

أَخَذَهُ بِزَنْبُورِهِ is like أَخَذَهُ بِزَنْبُورِهِ, (K, TA,) meaning *He took it altogether; mentioned in art. زبر. (TA.)*

أَرْضُ زَنْبُورٍ *A land abounding with زَنْبَابِرُ [or hornets, pl. of زنبور; the ن being rejected in its formation]: (S in art. زبر, and K:) similar to أَثَرُ مَعْقَرَةٍ and أَثَرُ مَعْقَرَةٍ, meaning ذَاتُ عَقَابٍ and ثَعَالِبٍ. (S.)*

#### زنج

زنج [mentioned in the S and Mṣb in art. زنجي] *Oil of jasmine: (S, K:) or this is called دَهْنُ الزَّيْتُونِي, and is of the dial. of El-'Irāk; (Az, TA;) [for] it is said that زَيْتُونِي signifies the jasmine*

[itself]: (Mṣb:) or, as some say, it is a certain flower, which is put into شَرَج [i. e. oil of sesame, or, as being likened thereto, because of its clearness, white oil before it becomes altered], and the like, and of which is [thus] made an [odoriferous] oil; like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, *Mogorium sambac* of Juss., Lam., Desfont.: — *Nyctanthes sambac* of Linn.; *nyctanthes undulata* in notis Amœn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) — and *Iris germanica* of Linn.; or *Iris sambac* of Forsk.: (Idem, no. 26:) — also the lily.] — Also The [musical reed, or pipe, called] زَمَارَة, (AA, T, TA,) or مَزْمَار. (Aboo-Malik, K.) — Wine: (IAqr, K, and T in art. امر:) or wine such as is termed قَنْدِيدٌ and قَنْدِيدٌ. (Iamb, TA in art. فنج.)

زَنْبَابِقُ *A certain herb, or leguminous plant, hot, burning, or biting, to the tongue, and that causes headache. (K.)*

#### زنب

زنبيل and زَنْبِيلُ dial. vars. of زَنْبِيلُ, mentioned in art. زبل [q. v.]: pl. زَنْبَابِيلُ. TA.)

#### زنج

الزَّيْنَجُ and الزَّيْنَجُ, (AA, S, Mṣb, K,) the latter being a dial. var. of the former, (Mṣb,) both of them chaste, (TA,) [but the latter is the more common,] and الزَّيْنَجَةُ (S, K) and الزَّيْنَجَةُ (K,) *A certain nation of the blacks; (S, Mṣb, K;) [the inhabitants of the country called by us "Zanguebar," including the "Zingis" of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation: [sometimes applied to the Negroes absolutely; for] some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt: (Mṣb:) the n. un. is زَنْجِيٌّ and زَنْجِيٌّ, (AA, A'Obeyd, Isk, S, K,) like as زَوْجِيٌّ is of زَوْج: (TA:) and زَنْجٌ occurs as a broken pl., meaning the divisions and subtribes [of that nation]: so says AAF, and so in the M. (TA.)*

زَنْجِيٌّ and زَنْجِيٌّ [of which the latter is the more common, A man, and a thing, of, or belonging to, or relating to, the زَنْجُ or زَنْجُ]: see the preceding paragraph.

الزَّيْنَجُ: }  
أَزْنَجُ: } see the first paragraph.  
الْمَزْنَجَةُ: }

#### زنجبيل

زَنْجَبِيلُ [Ginger; *amomum zinziber*;] a certain plant growing in the country of the Arabs, in the

land of 'Omān, (AHn, TA,) and in El-Yemen also; (TA;) well known: (S:) [or the root thereof;] a certain root, or roots, (accord. to different copies of the K,) creeping beneath the ground; (K, TA;) burning, or biting, to the tongue; (TA;) growing like the stalks of the papyrus, (K, TA,) and the رَأْسَن [mentioned below]: there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, are eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China: (TA:) it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty, (K, TA,) clearing to the phlegm, (TA,) sharpening to the intellect, (K, TA,) and exhilarating: (TA:) if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight. (K, TA.) — It is mentioned in the Kur, where it is said, كَانَ مَزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا [lxxvi. 17 and 18,] تَشِي سَلْسَبِيلًا [The admixture whereof shall be زَنْجَبِيلُ, a fountain therein named Selsebeel]: i. e. it shall have the flavour of زَنْجَبِيلُ [or ginger], which the Arabs esteem very pleasant: it may mean that زَنْجَبِيلُ is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also Wine [absolutely]. (S, ISd, K.) — زَنْجَبِيلُ الْكَلَابِ *A certain herb, or leguminous plant, the leaves of which are like [those of] the خَلَف [or salix Aegyptia], and the twigs are red: it clears the [discoloration of the face termed] كَلَف, and the [spots in the skin termed] نَمَش; and it kills dogs; (K;) wherefore it is named in relation to them. (TA.)* — زَنْجَبِيلُ الْعَجْرِ i. q. الْأَشْتَرغَان [a word of Persian origin, now applied by Arabs to A species of carline thistle]. (K.) [Accord. to Freytag, *Horminum*, or *salvia silvestris*: but this, I believe, is what is called in Pers. أَشْتَرغَان.] — زَنْجَبِيلُ الشَّامِ i. q. الرَّاسَن [Inula helenium, common inula, or elecampane]. (K.)

#### زنجر

Q. 1. زَنْجَرٌ, (Lth, K,) inf. n. زَنْجَرَةٌ, (S in art. زجر,) *He [fillipped, or] struck the thumb upon, or against, the middle finger with the fore finger: (S in art. زجر:) or he fillipped with the nail of his thumb and that of his fore finger: (Lth, A, K:\*) you say زَنْجَرُ لَهُ, meaning he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him, (Lth, A,\*) saying مَثَلُ هَذَا وَلَا مَثَلُ هَذَا, (Lth;) meaning thus, هَذَا مَثَلُ هَذَا. (A.) The subst., (S,) or the name of this [action], (Lth,) is زَنْجِيرٌ. (Lth, S.)*

زَنْجِيرٌ [A fillip, such as is described above]: see what immediately precedes. — *A nail-paring: as also زَنْقِيرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadriliteral-radical words. (TA.)* — A



whiteness [or white speck] seen on the nails of young persons; (AZ, K;) likewise called فَوْفُ and وَبَشُ; (AZ, TA;) as also زَنْجِيرَةٌ. (AZ, K.) — Accord. to IAAr, †this last signifies *What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man [presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says, مَا لَكَ عِنْدِي شَيْءٌ وَلَا ذَا I have not anything for thee: not even this:* (TA:) [i.e. it means anything; always used in a negative phrase.]

زَنْجِيرَةٌ: see the next preceding paragraph, in two places.

### زنجفر

زَنْجِفَرٌ A certain dye, [or pigment,] well known, (K,) of a red colour, with which one writes as well as dyes; [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of شَاوَنَج [a kind of stone, used medicinally, from the Persian شَادَنَة]: it is of two kinds, native and factitious: the native is [formed by] the transition of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.)

### زنج

1. زَنْجٌ, aor. زَجَّ, (S, K,) inf. n. زَنْجٌ, (S,) said of oil, (S, K,) and clarified butter, (JK, L,) and food, (L,) *It was, or became, altered [for the worse]* (S, K, TA) in odour; (TA;) [stinking, rancid,] bad, or corrupt; like سِنْجٌ. (JK.) — And, said of a lamb, or kid, *He raised his head in sucking, by reason of choking, or of dryness of the suuces.* (K.)

زَنْجٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) *Altered [for the worse]* (S, K, TA) in odour; (TA;) [stinking, rancid, bad, or corrupt; like سِنْجٌ: see 1.] — *إِبِلٌ زَنْجَةٌ* Camels having their bellies straitened, by reason of thirsting (Kr, K, TA) time after time. (Kr, TA.)

### زند

1. زَنْدٌ النَّارَ, nor. زَنْدٌ, *He produced fire [with a زند and زندَة].* (A, TA.) — [Hence,] زَنْدُوا نَارَ [They kindled the fire of war]. (A, TA.) — See also 2. — زَنْدٌ, aor. زَنْدَ, (K,) inf. n. زَنْدٌ, (TK,) *He (a man, TA) thirsted.* (K.) — زَنْدٌ, inf. n. زَنْدٌ, said of a she-camel, *Her womb came forth on her giving birth.* (L.)

2. زَنْدٌ, inf. n. تَزْنِدُ, *He made his زند to produce fire.* (K.) — *He lied.* (K.) — *He filled* (K, TA) a water-skin, or milk-skin; (TA;) as also زَنْدٌ, (K, TA,) inf. n. زَنْدٌ; and in like manner a watering-trough, and a vessel: and *he filled his water-skin, or milk-skin, so that it became like the زند, i.e. [hard, or firm, being] full.* (TA.) — [*He made, or rendered, narrow.* You say,] لِبُفْرَسٍ مَنُخَرٌ لَمْ يَزَنْدُ *The horse has a nostril which was not made narrow when he was created.*

(A, TA.) — [*He straitened, or scanted; made strait, or scanty:* see the pass. part n. Hence, app.,] زَنْدَ عَلَى أَهْلِهِ [*He straitened, or scanted; his family; made their circumstances, or subsistence, strait, or scanty, to them;*] *he was hard, severe, or rigorous, to his family.* (L.) — *He punished beyond his right.* (K, TA.) — *He charged with niggardliness:* (TA:) or *he, or it, made, or rendered, niggardly, mean, or sordid.* (KL.) — زَنْدَتِ النَّاقَةُ, inf. n. تَزْنِدُ, *The she-camel, having a [tumour of the kind called] قَرْنٌ in her vulva, had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight:* (ISh, TA:) or تَزْنِدُ [as inf. n. of زَنْدَتِ] signifies a she-camel's having the vulva perforated with small sharp-pointed pieces of wood, and then tied with [threads or strings of] hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ي. (S.) — See also the next paragraph.

4. زَادَ (K,) said of a man, (TA,) i. q. زَادَ [*He exceeded, &c.*] (K, TA.) — [Hence, app.,] مَا يَزْنِدُكَ أَحَدٌ عَلَيْهِ, as also مَا يَزْنِدُكَ, i. q. مَا يَزْنِدُكَ [meaning *No one is more sufficient for thee than he:* see art. زِيدَ:] (K:) or *no one exceeds him to thee in excellence.* (TA.) — *ازند في* [i.e. *He relapsed in his pain.*] (K.)

5. *He was, or became, straitened, or embarrassed, and contracted in his bosom:* (A:) *he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry;* (A, K;) and *was incensed.* (TA.) The saying of 'Adee,

إِذَا أَنْتَ فَاحَكْتَ الرِّجَالَ فَلَا تَلْعَ \*  
وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزْنِدْ \*

[When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.,] some relate with ي [in the last word, saying تَزْنِدُ: see art. زِيدَ]. (TA.)

زَنْدٌ [A piece of stick, or wood, for producing fire;] the upper one of the two pieces of stick, or wood, (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Mgh;) [or masc. and fem.: (see مِغَادَ, in art. وَقَدَ)] and زَنْدَةٌ is the appellation of the lower one thereof, (S, M, L, K,) in which is the notch, or hollow, (فَرْصَةٌ, M, L, or فَرْصُ, A in art. فَرْصُ,) or in which is a hole (ثَقْبٌ, S), [whence the fire is produced;] and this is fem.: (S, M:) one end of the زند is put into the فَرْصُ of the زَنْدَةٌ, and the زند is then [rapidly] twirled round, in producing fire: (A in art. فَرْصُ:) [the best kind of زند is made of عَفَارَ; and the best kind of زَنْدَةٌ, of مَرِخَ: (see these two words:)] the dual زَنْدَانِ is applied to the two together; (S, M, L;) [and so, very often, in the sing. زَنْدٌ:] one should not say زَنْدَتَانِ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is زَنْدَاتُ, (S, M,

Mgh, L, Mgh, K,) which is also syn. with زَنْدٌ, (Kr, L,) and زَنْوُدٌ (L) and [of pauc.] زَنْدٌ and زَنْادٌ, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. pl. زَنْادٍ. (L.) Hence one says, إِنَّهُ لَوَارِي الزَنْدِ, (TA,) or وَارِي الزَنْادِ, (A,) †[lit. *He is one whose زند produces fire, or whose زَنْاد produce fire,*] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And وَرَتْ زَنْادِي †[lit. *My زند have, or has, produced fire by thy means,*] (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And أَنَا مُقْتَدِحٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِي مِنْ عِنْدِكَ †[lit. *I am one who produces fire by means of thy زند, and all the good in my possession is from thee.*] (A.) [Hence also,] لَا يَزِيدُ بَنَاءِي زَنْدًا †[My weeping will not bring as a return for it so much as a زند; i.e. it will not avail aught]. (Ham p. 83.) And زَنْدَانِ لِي مُرَقَّةٌ: see art. رَقَعَ. And

زَنْدَانِ فِي وَعَاٍ †[Two pieces of stick, or wood, for producing fire, in a bag or the like]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And لَيْسَ فِي جَفِيرِهِ غَيْرُ زَنْدَيْنِ: see art. جَفِرَ. — Hence, (A,) †*Each of the two bones of the fore arm; [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زند next the thumb is called كُوعٌ, and that of the زند next the little finger is called كُرْسُوعٌ: the رَنْعُ [or wrist] is the place of junction of the زَنْدَانِ, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زندان as being likened to the زندان with which fire is produced. (A, Mgh.) And in some one or more of the dialects, الزَنْدَيْنِ مِنَ الزَنْدَيْنِ is *The سَاعِدُ ذِرَاعٍ* [q. v.]; and *الْأَسْفَلُ مِنَ الزَنْدَيْنِ*, the *ذِرَاعُ* [q. v.]. (L and TA in art. سَعَدَ.) [Also] *The part of the fore arm which is divested of flesh:* of the masc. gender: pl. زَنْوُدٌ. (Mgh.) And (L) *The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together زَنْدَانِ; (S, L, K;) the كُوعُ and the كُرْسُوعُ. (S, L.) — Also A certain thorny tree. (K.)**

زَنْدٌ دُرْجَةٌ (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.)

زَنْدَةٌ: see زَنْدٌ, in two places.

زَنْادٌ: see زَنْدٌ; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to A steel for striking fire: and has for its pl. أَزْنَدَةٌ.]

**مَزْنَد** [*Made, or rendered, narrow*]. You say **مَزْنَدُ ثَوْبٍ** *A garment, or piece of cloth, of little width.* (S, K.) And **مَزْنَدَةٌ مَزْنَدَةٌ** [*A leathern water-bag narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it.* (A, TA.) — *A small, scanty, gift.* (A, TA.) — *Narrow;* (S, K;) *niggardly;* (S, A, K;) *tenacious;* (TA;) *who will not confer a small benefit:* (A:) *low, ignoble, mean, or sordid:* (TA:) *charged with niggardliness, and held to be little:* (Ham p. 178:) and *i. q.* **دَعَى** [*i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.*]. (K.) And *A man quick in becoming angry.* (L.)

## زندق

**Q. 2. تَزَنَّدَقِي** [*He adopted, or held, or professed, the tenets of the زندیق*]; *he was, or became, a زندیق* (S, K, TA:) [*generally, he was, or became, a مُلْحَد [i. e. deviator from the right religion, or an impugner of religions], and without religion;* (KL;) *[a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see زَنْدَقَةُ:) and an asserter of the endlessness of time: see زَنْدَقِي.]*

**زَنْدَقِي** (Th, O, L, K, [in some of the copies of the K, and in my copy of the Mṣb, زندیق, which, as is said in the TA, is a mistake,]) and **زَنْدَقِيٌّ**, *A man very niggardly or avaricious.* (Th, O, L, K, Mṣb.)

**زَنْدَقَةُ** a subst. from the verb above mentioned; (S, K;) [*The adoption, or belief, or profession, of the tenets of the زندیق: generally, deviation from the right religion, or the impugning of religions, and the state of him who is without religion; disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Mṣb:) [and the assertion of the endlessness of time: see زَنْدَقِي.] — Also i. q. ضَيْقٌ [as meaning Niggardliness, or avarice: see زَنْدَقِي.]* (L, TA.)

**زَنْدَقِي**: see زَنْدَقِي.

**زَنْدَوَقِي** a dial. var. of **زَنْدَوَقِي** [q. v.]; (K;) like *as قَزَز* is of **قَضَد**. (TA.)

**زَنْدَقِي** *One who is of the ثَنَوِيَّة [or asserters of the doctrine of Dualism]: (S, O, K:) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K:) or one who does not believe in the world to come nor in the unity of the Creator: (T, Mṣb:) or one who conceals unbelief and makes an outward show of belief: (K:) an arabicized word, (S, Mṣb,) originally Pers., so they say, (Mṣb,) from **الزَنْد**, which is a book belonging to them [*i. e. the book of Zoroaster*]: (PṢ:) [or from the Pers. **زَنْدِيك**, meaning *magian, or fire-worshipper*: and this seems to be its primary meaning; as De Sacy says in his "Chrest. Ar.," 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian **زَنْدَه**, (Mgh, [thus in my copy, app. for **زَنْدَه**, in which the *e* may be, as it is in many*

other instances, an affix denoting some kind of relationship,]) or **زَنْد كَر**, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be **زَنْد كِيمَر**, which may be rendered *holder of the Zend*, but]) which is expl. as meaning *he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from زَنْ دِين, i. e. woman's religion: (O, K:) or the right explanation is this: that it is a term of relation to the زَنْد, which is the book of Mánée the Magian, who was in the time of Bahrám the son of Hurmuz the son of Sábóor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: **الزَنْد**, in their language, is "explanation;" and he meant that this was the explanation of the book of Zarádušt [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the "Mefáteeḥ el-'Uloom," **زَنْدَقِي** means *a follower of Mánée*, and also *a follower of Mezdek*, who (*i. e.* Mezdek) appeared in the days of Kúbádh, and asserted that possessions and women were in common, and put forth a book which he called **زند**, which is the book of the Magians, that was brought by Zarádušt, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] **زند**; which word, being arabicized, was converted into **زَنْدَقِي**: (Mgh:) Th says that **زَنْدَقِي** is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, Mṣb, TA,) which is *one who does not hold any religion, and who asserts his belief in the endlessness of time*, (Mṣb,) they say **مُلْحَد**, (Mgh, Mṣb, TA,) *i. e. [a deviator from the right religion, or] an impugner of religions*, (Mṣb,) and **دَهْرِي**: (Mgh, TA:) some say that it is from **الزَنْدَقَةُ**; because the **زَنْدَقِي** straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning *one who looks much into things, or affairs*: (Mṣb:) the pl. is **زَنْدَقَةُ** and **زَنْدَقِي**; (S, O, Mṣb, K;) the latter being the original pl., and the *ة* of the former being a substitute for the suppressed *ي* of the latter. (S, O.)*

## زهر

**1. زَهَرُو** *He filled it;* (K;) namely, a vessel, and a water-skin. (TA.) — See also what next follows.

**2. زَهَرُو**; (Mṣb;) or **زَهَرُو**, (K,) inf. n. **زَهَرُو**; (TA;) [but the former is more probably correct, as **زَهَرُو**, mentioned below, is its quasi-pass.; or perhaps each is correct:] *He put upon him a زَنْار [or waist-belt].* (Mṣb, K.) — **زَهَرُو عَيْنَهُ إِلَيَّ** *He looked hard at me: so in the "Nawádir:"* (TA: [see also the act. part. n., below:] or **زَهَرُو إِلَيَّ بَعْضَهُ** *He looked minutely at me:* and **زَهَرَتْ عَيْنُهُ** *his eye looked minutely.* (A.)

**5. تَزَنَّرَ** *He* (a Christian [or Jew or Sabian or Magian]) *bound a زَنْار [or waist-belt] upon his waist.* (A, Mṣb.) — **↑** *It* (a thing) *became slender, or narrow,* (A, K,) *so as to be like a زَنْار.* (A.)

**زَنْار** (S, A, Mṣb, K) and **زَنْارَةٌ** (A, K) and **زَنْبَر** (K) *The thing [meaning waist-belt] that is upon the waist of the Christian (S, A, Mṣb, K) and Magian; (K;) the thing which the دِمِّي [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) {accord. to the K, from تَزَنَّرَ "it became slender, or narrow:" but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζωνάριον, as observed by Golius, or ζωνάριον, as suggested by Freytag:} pl. **زَنْابِير**. (A, Mṣb.) — See also **زَنْبَر**.*

**زَنْار**: see **زَنْار**.

**زَنْبَر**, (T, TA,) or **زَنْبَرَةٌ**, as also **زَنْارَةٌ**, (TA,) sing. of **زَنْابِير**, (T, TA,) which signifies *Pebbles: (IAḡr:) or small pebbles.* (A'Oheyd, Kr, ISd, K.) — Also **زَنْبَر** and **زَنْار**, (Kr,) or **زَنْبَرَةٌ** and **زَنْارَةٌ**, (TA,) *Certain small flies* (Kr, K) *that are in حُشُوش [i. e. gardens, or privies].* (Kr, TA.)

**زَنْارَةٌ**: see **زَنْار**: — and see **زَنْبَر**, in two places.

**زَنْبَرَةٌ**: see **زَنْبَر**, in two places.

**مُزَنَّرَةٌ** *A woman tall, and large in body.* (K, TA.)

**فُلَانٌ مُزَنَّرٌ إِلَيَّ بَعْضَهُ** *+ Such a one is looking hard at me, and making the eye to project: so in the "Nawádir."* (T, TA. [See also the verb, 2.]

## زق

**1. زَنْقَهُ**, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. **زَقَّ**, (O, TA,) inf. n. **زَنْقِي**, (JK, TA,) *He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord:* (JK, O, K:) this ring is put to the head of the refractory mule; and is called **زَنْاقَةٌ** (JK, O, TA:) or *he put a زَنْاقٌ in the part under his lower jaw, in the skin:* (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called **زَنْاقٌ** [or **زَنْاقَةٌ**]: (O, TA:) in the K, **زَنْاقٌ**, like **غَوَابٌ**; but this is wrong: (TA:) what is in the nose, pierced, is called **عَرَان**. (O, TA.) — Also, (IDrd, K,) aor. **زَقَّ** and **زَقَّ**, (TA,) inf. n. as above, (KL,) *He bound his legs by means of the شَكَال [or زَنْاق, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse's.* (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also *He fitted a shoe to a horse's foot*; followed by an accus.] — And **زَنْقَى عَلَى عِيَالِهِ**, aor. **زَقَّ**; (IAḡr, O,) or **زَنْقَى**, aor. **زَقَّ**; (K;) and **زَنْقَى**; and **زَنْقَى**, (IAḡr, O, K,) inf. n. **زَنْقِي**; (IAḡr, O;) **↑** *He straitened his household,*

by reason of niggardliness or poverty. (IAqr, O, K.) And زَنْتٌ عَلَى فُلَانٍ, and أَزْنَتُ, I straitened such a one. (JK.)

2: see above, last sentence but one.

4: see 1, last two sentences.

زَنْتٌ The place of the زَنْتِ [or زَنْتِ]. (S, K.) — The thin part of an arrow-head: pl. زَنْتُونَ. (JK, Ibn-'Abbād, K.)

زَنْتِ: see زَنْتِ.

زَنْتٌ A narrow سَكَّة [or street]. (S.) — A narrow part of a valley. (JK, Ibn-'Abbād, O.) — A bend in a wall; or in a سَكَّة [or street]; (Lth, JK, O;) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render زَنْتٌ وَادٍ عُرْقُوبٌ, (see عُرْقُوبٌ)] in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lth, O.)

زَنْتِ: see 1, in two places. — Also i. q. شَكَّالٌ [i. e. Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet]. (TA.) — And The kind of ornament called مَخْنَقَةٌ [i. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like كِتَابٌ]); a certain ornament for women, (JK, Ibn-'Abbād, O,) of silver. (Ibn-'Abbād, O.)

زَنْتِ [in its primary acceptance is app. syn. with مَرْنُوقٌ in the first of the senses assigned to the latter below: — and hence,] † Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And زَنْتِ [which is app. its pl., or عَقُولٌ زَنْتِ] † Perfect understandings or intellects. (IAqr, O, K.)

زَنْتِ: see 1, in two places.

مَرْنُوقٌ Tied, or bound, with the زَنْتِ [q. v., or with the زَنْتِ]. (TA. [See also زَنْتِ].) — And † Suffering a suppression of the urine. (TA.) — المَرْنُوقُ is the name of A horse of 'Amir Ibn-'Eṭ-Tufayl: (S, K;) and of a horse of 'Attāb Ibn-'El-Warḥd. (TA.)

## زمر

2. تَزْمِيرٌ [inf. n. of زَمَرَ] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَنْتِ].) — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.)

4. زَنْتٌ زَنْتٌ! The trees had a زَنْتٌ (K, TA) [i. e. an excrescence] resembling the زَنْتِ of the

شاة [app. here meaning sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زَنْتِ]. (TA.)

زَنْتِ The [projecting] thing that is behind the cloven hoof; also called زَنْتِ (S, K;) of which it is a dial. var. (S.)

زَنْتِ A camel having a زَنْتِ, i. e. a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also زَنْتِ and مَرْنُوقٌ: fem. زَنْتِ and زَنْتِ and مَرْنُوقٌ: (S, K;) pl. of pauc. زَنْتِ and زَنْتِ. (Yāḳoot, TA.) [See also زَنْتِ] — A ewe that is held in high estimation; [not signifying having a زَنْتِ, as meaning "having a kind of wattle;" for [it is asserted that] the sheep has no زَنْتِ; that pertaining only to the goat. (S. [But see زَنْتِ].)]

زَنْتِ and زَنْتِ and زَنْتِ and هُوَ الْعَبْدُ زَنْتِ (S, K) i. q. زَنْتِ &c., (K,) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زَنْتِ] — زَنْتِ الْفُوقِ: see زَنْتِ.

زَنْتِ: see what next precedes. — زَنْتِ also signifies A certain tree, having no leaves, as though it were the زَنْتِ of the شاة [app. here meaning sheep as well as goat: see زَنْتِ]. (TA.)

زَنْتِ of the ear of a camel: see زَنْتِ: but accord. to El-Aḥmar, it is a mark made by cutting off a portion of the ear. (TA.) — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that] زَنْتِ الْأُذُنِ signifies two small things (هَتَانِ) next to the شَخْبَةُ [or lobule], opposite to the وَتْرَةُ [an evident mis-transcription for وَتْدَةُ i. e. tragus]. (K. [So in all the copies that I have seen.]) — Also [A kind of wattle, i. e.] a thing, (Māb,) or piece of flesh, (TA,) hanging from the حَلْقِ [here meaning throat, externally], (Māb, TA,) beneath each ear, (S and A and K in art. رَعَتْ, of the شاة [i. e., app., sheep as well as goat; though it is said in the S that "the sheep has no زَنْتِ; that pertaining only to the goat;" app. because it is uncommon in sheep]. (TA.) [See also زَنْتِ; and see رَعَتْ and رَعَتْ and رَعَتْ.] — To this is likened the زَنْتِ of a tree: see 4. (TA.) — And [as the زَنْتِ of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also † A mark, sign, or token. (TA.) — زَنْتِ الْفُوقِ: The two edges [or cusps] of the notch of an arrow, (Māb, K, TA,) between which is put the bow-string; (Māb, TA;) as also زَنْتِ الْفُوقِ; (K;) but the former is the more chaste: (TA;) also called شَرْخَا الْفُوقِ. (S in art. شَرْخ, and A and TA.) — See also أَدْنَا الْقَلْبِ, voce أَدْنُ. — أَدْنُ also signifies † A certain herb, or leguminous plant, (K, TA,) of which AḤn had heard mention made, but remembered not any description: it is said to grove in plain, or soft, tracts, and in the

form of the زَنْتِ of the ear; to have leaves; and to be one of the worst of plants. (TA.) — See also زَنْتِ.

زَنْتِ: see زَنْتِ.

زَنْمٌ A calamity, misfortune, or evil accident. (K.) — See also زَنْمِ.

زَنْمِ, applied to a goat, [and app. to a sheep also,] Having [two wattles, such as are termed] زَنْتَانِ [of which see the sing., زَنْتِ]; as also مَرْنُوقٌ. (TA.) — Also, and مَرْنُوقٌ, † One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) not being needed; as though he were a زَنْتِ among them: (S, TA;) and i. q. دَعِيَ [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Māb, TA;) conjoined [with them or him]: thus the former was expl. by I'Ab as used in the Kur ubi suprā: (Mbr, TA;) but Az says that the latter word has only the meaning assigned to it above, voce زَنْمِ, as an epithet applied to a camel. (TA.) And the former word, † Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شاة [i. e. sheep or goat] is known by its زَنْتِ: (S, TA: [in the latter of which is added, "because the cutting of the ear is a mark;" but by its زَنْتِ is here meant "its wattle;" for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimah as used in the Kur ubi suprā. (S.) And † The son of an adulteress or a fornicatress. (TA.) — Also A commissioned agent, a factor, or a deputy. (TA.) — الأَبْدُ الزَنْمِ The lion. (M and K in art. بَد, q. v.)

نَايٌ نَايٌ A نَاي [or flute], so called because invented by زَنْمِ, a skilful زَمَار [or player upon the musical reed] in the service of Er-Rashced and El-Moṭṭagim and El-Wāthik: vulgarly called زَنْمِ; said by Esh-Sherreeshee to be thus mis-called by the common people of the West. (TA.)

الأَزْمَرُ — زَنْمِ: (زَنْمِ): see زَنْمِ. — الأَزْمَرُ الجَدْعُ i. q. الجَدْعُ [q. v.]; (K, TA;) meaning † Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows.

الأَزْمَرِ A camel of those called الأَزْمَرِ; thus called in relation to [a sub-tribe (بَطْنِ) of] بَنُو يَرْبُوعَ or of بَنُو أَزْمَرِ named]. (IAqr, TA.)

تَزْمِيرٌ inf. n. of 2 [q. v.]. (TA.) — And also a subst. like تَنْبِيْثٌ and تَنْبِيْثٌ, signifying A certain mark of camels. (TA.)

زَنْمِ, and its fem. (with ة): see زَنْمِ. — See also زَنْمِ, in two places. — Also Small in body; like مَرْنُوقٌ. (IAqr, TA in art. زَمَرَ.) — Also The young ones of camels. (S, K.) — And A certain

stallion [-camel]; (S, K;) accord. to some, who read thus, in a verse of Zuheyr,

• مَعَانِهِ شَيْءٌ مِنْ إِبَالٍ مُزْتَبِرٍ •

[Sundry spoils consisting of the young camels the offspring of Muzennem]: (S:) thus A'Obeid read, instead of إِبَالٍ مُزْتَبِرٍ, in which the latter word is used for مُزْتَبِرَةٍ, [by poetic license,] because إِبَالٌ is of a measure common to masc. and fem. words. (EM p. 120.)

## زنو

1. زَنَا, [aor. يَزْنُو,] inf. n. زَنُو, *It was, or became, strait, or narrow*; a dial. var. of زَنَا; (ISd, K, TA;) said of a place. (TA.)

2. زَنَى عَلَيْهِ *He straitened, or oppressed, him; made strait, or close, to him*: (ISd, K;) it occurs thus, without *z*, by poetic license, for زَنَا, in a saying of a rájiz cited in art. شَدَخَ, as an ex. of the word شَادَخَ. (S in art. زَنَى) — زَنَى also signifies *He (a man) became lax in his joints*. (TA in art. زَنَى.)

زَنَا: see what next follows, and also art. زَنَا.

زَنَا: *Strait, or narrow*; (K;) as also زَنَا: (TA in art. زَنَا, from the Fáil; and in art. زَنَى) the former mentioned in this sense by IAar; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَنَى, in art. زَنَا.]

زَنَى rel. n. from زَنَى: see the next article.

## زنى

1. زَنَى, aor. يَزْنِي, inf. n. زَنَى [often written زَنَا] and زَنَا, (S, Mgh, Mṣb, K,) the latter an inf. n. of 3 (S, Mgh, Mṣb, K) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Mṣb,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Mṣb, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Mṣb, TA,) *He committed fornication or adultery*; (El-Munáwee, Er-Rághib, TA;) *بَهَا* with her: (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَا as meaning *he mounted*; for he says that,] in the proper language of the Arabs, الزَنَا signifies *the mounting upon a thing*; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] *syn.* with فَجَرَ: and in like manner one says of a woman زَنَتْ: (TA:) زَنَى, inf. n. زَنَى, also signifies the same: (TA:) and so does زَانَى, inf. n. مُزَانَاة and زَنَا: (K:) one says of a woman, زَنَانِي, inf. n. مُزَانَاة and زَنَا, meaning *تَبَاغَى* [i. e. *She commits fornication or adultery; or prostitutes herself*]. (S.) It is said in a prov., لَا حُصْنَأَ حُصْنَ وَلَا الزَّنَا: زَنَا [Her continence is not continence, nor the fornication, or adultery, that she commits, fornication, or adultery]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing

good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زَنَى.]

2. زَنَا, inf. n. زَنَى, (S, Mgh, Mṣb, TA,) *He said to him يَا زَانِي [O fornicator or adulterer]:* (S, TA:) or *he imputed to him الزَنَا* [i. e. *fornication or adultery*]; (Mgh, Mṣb, TA;) and so زَانَا, accord. to the copies of the K; but in the M, زَانَا, which, it is there said, has not been heard except in a trad. of the daughter of El-Hasan. (TA.) — See also 1. — And see 2 in art. زَنَى.

3. زَنَا, inf. n. مُزَانَاة and زَنَا, [He committed fornication or adultery with her.] (Mgh, Mṣb.) — See also 1, in two places. — And see 2.

4: see 2.

زَنَى, often written زَنَا: see the next paragraph, in two places.

زَنَى *A single act of the زَنَى* [i. e. *fornication or adultery*]: (Mṣb, TA:) and زَنَى is [used in the same sense, (though properly an inf. n., not of un.) as is shown by its being] dualized: they say زَنَانِي, (TA:) [but this is post-classical:] thus using the dual of زَنَى, the lawyers say, قَذَفَهُ بِزَنَيْنِ, [He reproached him with two acts of fornication or adultery]: (Mṣb, TA:) but [in this instance, and] in the saying شَهِدَ عَلَى زَنَانَيْنِ, [which is dual of زَنَى, properly an inf. n. like زَنَى] or زَنَيْنِ, [He testified, or gave decisive information, respecting two acts of fornication or adultery,] the right word is زَنَيْنِ. (Mgh.) One says also, هُوَ زَنَانِي, and sometimes زَنَانِي, (K,) but the former is the more chaste, (Az, TA,) meaning هُوَ زَنَانِي [i. e. *He is a son of fornication or adultery*]: (K:) or هُوَ وَلَدُ زَنَانِي, (Mgh, Mṣb,) and زَنَانِي, (Mgh,) with fet-h and with kesr, [meaning as above, or زَنَانِي, *He is, or was, born of fornication or adultery*,] *contr.* of وَلَدُ رَشْدَةٍ and وَلَدُ رَشْدَةٍ, (Mgh,) or *contr.* of زَنَانِي, [He is the offspring of fornication or adultery,] *contr.* of رَشْدَةٍ and رَشْدَةٍ: (S:) accord. to Fr, one says, زَنَانِي, [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say زَنَانِي and رَشْدَةٍ, with kesr, but زَنَانِي only with fet-h: (TA:) ISk says that زَنَانِي and رَشْدَةٍ are both with kesr and fet-h. (Mṣb.)

زَنَانِي [accord. to analogy signifies *A mode, or manner, of fornication or adultery*]. See the next preceding paragraph, in five places. — Also *The last of a man's children*; (K;) like as فَجْرَةٌ signifies the “last of a woman's children.” (TA.)

زَنَا [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَنَانِي

زَنَانِي [meaning *Of, or relating to, fornication or adultery*] is the rel. n. from زَنَى; (S, Mṣb;) the [radical] ي being changed into و because

three يs are deemed difficult of pronunciation: (Mṣb:) and the rel. n. from زَنَا [having the same meaning] is زَنَانِي. (S.)

زَنَانِي: see what next precedes.

زَنَانِي an appellation applied to *A female ape* (قِرْدَةٌ). (S.)

زَنَى act. part. n. of زَنَى: [signifying *Committing fornication or adultery*: and also *a fornicator or an adulterer*:] (Mṣb:) fem. زَانِيَةٌ: (Kur xxiv. 2 and 3:) pl. masc. زَنَانَةٌ, like قَضَاءُ pl. of قَاضٍ: (Mṣb:) [and pl. fem. زَوَانٍ. *يَا زَانِي* said to a woman is correct as being [for زَانِيَةٌ, *O fornicatress, or adulteress*,] apocopated. (Mgh.)

زَانِيَةٌ fem. of زَانٍ [q. v.] — Applied to a man, it has an intensive meaning [i. e. *One much addicted to fornication or adultery*]. (Mgh.)

## زهد

1. زَهَدَ فِيهِ, (S, A, Mgh, Mṣb, K,) and عَنَهُ, (S, Mgh, Mṣb,) aor. زَهَدَ; (S, K;) [the most usual form of the verb;] and زَهَدَ, aor. زَهَدَ; (S, Mṣb, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهَدَ, aor. زَهَدَ; (Th, K;) inf. n. زَهْدٌ and زَهَادَةٌ (S, Mgh, Mṣb, K) and زَهْدٌ; (Sb, TA;) *He abstained from it*; [meaning, from something that would gratify the passions or senses;] *relinquished it; forsook it; shunned, or avoided, it; did not desire it*; (S, A, Mgh, Mṣb, K;) *contr.* of رَغِبَ فِيهِ [i. e. of رَغِبَ فِيهِ, (S, K,) and i. q. رَغِبَ عَنَهُ, (A, Mgh,) and زَهَدَ, (Mgh,) and زَهَدَ: (Mṣb:) or *he abstained from it*, meaning a thing of the lawfulness of which he was sure, *so far as to take the least that was sufficient thereof, leaving the rest to God*: (MF:) or زَهَادَةٌ relates only to worldly things; and زَهْدٌ, to matters of religion: (Kh, Mṣb, K;) or both signify the *exercising oneself in the service of God, or in acts of devotion*; as also زَهْدٌ: (KL:) *he who makes a difference between زَهْدٌ فِيهِ and زَهْدٌ عَنَهُ errs.* (Mgh.) — زَهَادَةٌ and زَهْدٌ also signify [particularly *The being abstinent in respect of eating*;] the *eating little*. (A, TA.) — And زَهْدٌ and زَهْدٌ *He straitened his household, by reason of niggardliness or poverty*. (TA in art. زَنَى) — زَهْدٌ, aor. زَهَدَ, (K,) inf. n. زَهْدٌ, (TA,) *He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number; or he computed by conjecture its quantity or measure &c., or the quantity of its fruit*; as also زَهْدٌ, (K, TA,) inf. n. زَهْدٌ; and زَهْدٌ, inf. n. زَهْدٌ: all used in relation to palm-trees. (TA.) You say, زَهْدْتُ, aor. and inf. n. as above, *† I computed by conjecture the quantity of the fruit upon the palm-trees*. (Esh-Sheybānee, S, TA.) And زَهْدْتُ, *† I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle*. (JK.)



2. زَهْدُهُ [and عَنْهُ] *He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it*; (L, Mṣb;) i. q. عَنْهُ (L); trans. of زَهْدٍ فِيهِ: (Mṣb;) [i. e.] التَّزْهِيدُ فِي الشَّيْءِ: (S, K,\*) — and عَنْهُ is the contr. of التَّزْهِيبُ فِيهِ. (S, K,\*) —

And التَّزْهِيدُ is also † syn. with التَّبْخِيلُ. (K, TA. [In the CK, erroneously, التَّجْبِيلُ.]) One says, يَبْخُلُونَهُ and النَّاسُ يَزْهَدُونَهُ [Men, or the people, impute to him, or accuse him of, niggardliness, or stinginess]. (A, TA.) And 'Adee Ibn-Zeyd says,

• وَلَبَّخْلَةُ الْأُولَى لِمَنْ كَانَ بَاحِلًا •  
• أَعْقَى وَمَنْ يَبْخُلُ يَلْمَزُ وَيَزْهَدُ •

i. e. † [And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents; (app. because generosity is what they enjoin above all things;) and he who is niggardly is blamed, and] is charged with being a niggard, a low or mean or sordid man. (TA.) — See also 1.

4. ازهد, (JK, L,) inf. n. اِزْهَادٌ, (JK, S, L,) *He was, or became, one whose property was not desired, because of its littleness*; (JK, L;) *he possessed little property, (S,\*) (L,) which, because of its littleness, was not desired.* (L.) — See also 1. — ازهده: see 1, near the end.

5. زَهْدٌ *He manifested, or made a show of, [or abstinence, &c., generally meaning exercise in the service of God, or devotion]*: (KL:) [and] *he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion.* (S, Mṣb.) See also 1.

6. تَزَاهَدُوا † *They contemned, or despised, him, or it.* (K.) It is said in a trad., of wine-drinkers, تَزَاهَدُوا الْحَدَّ, i. e. they contemned the حَدَّ [or prescribed castigation]; held it in little, or mean, estimation; regarded it as a small thing. (TA.) [See also what next follows.]

8. اِزْدَهَدَ † *He reckoned it little.* (K.) You say, فَلَانٌ يَزْدَهْدُ عَطَاً فَلَانٌ † *Such a one reckons little the gift of such a one.* (ISk, S.) [See also what next precedes.]

زَهْدٌ † *A small quantity.* (A.) You say, خُذْ زَهْدًا † *Take thou the small quantity that is sufficient for thee*: (A:) or *as much as is sufficient for thee.* (JK, S.)

زَهْدٌ † *The poor-rate*; syn. زَكَاةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زَكَاةُ of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهْدَ † [What aileth thee that thou refusest the poor-rate?]. (A, TA.)

أَرْضٌ زَاهِدَةٌ † *Land that does not flow with water except in consequence of much rain*: (S:) or *land that flows with water in consequence of the least*

rain; (ISk, JK, and TA in art. حَشَدٌ;) as also حَشَادٌ; (ISk, TA in art. حَشَدٌ;) [contr. of أَرْضٌ رَغَابٌ: see also زَهِيدٌ.] And زَهَادُ التَّلَاحِ † *The small water-courses.* (L.)

زَهِيدٌ *Who eats little*; (T, K;) applied to a man; (T;) [and] so زَهِيدُ الْأَكْلِ: (S;) or زَهِيدٌ (A:) and so زَهِيدٌ or زَهِيدَةٌ, (as in different places in the T,) applied to a woman: contr. of [رَغِيْبٌ and] رَغِيْبَةٌ. (T.) You say, فَلَانٌ زَاهِدٌ, i. e. [Such a one is abstinent, &c., and] a small eater. (A.) — † Small in quantity or number: (S, Mṣb, K:) so applied to a gift. (S.) — † Contemptible, despicable, mean, or paltry. (TA.) — † A man who possesses, or does, little, or no, good. (A, TA.) — † A man (Lh, TA) narrow, or niggardly, in disposition; (Lh, K, TA;) as also زَاهِدٌ: (K;) fem. of the former with ة: (Lh, TA:) a low, ignoble, ungenerous, mean, or sordid, man; such that one does not desire what he possesses; as also زَاهِدٌ. (L.) — † He is content with little; contr. of رَغِيْبٌ الْعَيْنِ and هُوَ زَهِيدٌ الْعَيْنِ. (A, TA.) — † A narrow valley: (JK, K:) or a valley that takes, or receives, little water; (ISh, S, TA;) that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard: (ISh, TA:) contr. of رَغِيْبٌ. (TA in art. رَغَبٌ.)

[See also زَهَادٌ.] And زَهِيدُ الْأَرْضِ † *What is narrow, of land; and that from which much water does not come forth*: pl. زَهْدَانٌ. (L.)

زَهِيدٌ: see the next paragraph.

زَاهِدٌ act. part. n. of زَهْدٌ [i. e. Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous: and particularly abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee]: and زَهِيدٌ has a similar, but intensive, meaning [i. e. abstaining much, or very abstinent; &c.]: pl. of the former زَهَادٌ. (Mṣb, TA.) See also زَهِيدٌ, in three places.

مُزْهَدٌ *A man possessing little property*, (JK, S, A,) so that one does not desire it. (JK.) It is said in a trad., أَفْضَلُ النَّاسِ مُؤْمِنٌ مُزْهَدٌ, meaning [The most excellent of men is a believer] possessing little property. (S, A.)

## زهر

1. زَهَرٌ and زَهَرَتْ, (S, A, K, &c.) aor. ʿ, (Mṣb, K,) inf. n. زَهْوَرٌ, (S, K,) *It (a star, TA, and the moon, and a lamp, and the face, K) shone, or glistened*; (K, TA;) as also ازدهر: (K:) *it (fire, S, A, K, and the sun, A) gave light; shone; or shone brightly*: (S, A, K:) *it (a thing) was clear in colour, and gave light, or shone, or shone brightly*: (Mṣb:) and you say also, of the moon and of the sun, زَهَر [and زَهَرَتْ], aor. ʿ, inf. n. زَهْوَر [and زَهَرَتْ], aor. ʿ. (TA.) — زَهَرُ الزَّهْدِ †

*The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine.* (TA.) — زَهَرَتْ بِكَ نَارِي (S, A) [lit.] *My fire hath become strong and abundant by means of thee*: (S:) and زَهَرَتْ بِكَ زَنَادِي (T, K) [lit.] *my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee*: (K:) meaning, † my want hath been accomplished by means of thee: (T, TA:) like زَهَرَتْ زَهْرٌ, aor. ʿ, (Mṣb;) and زَهَر, aor. ʿ, (K,) inf. n. زَهْوَر: (TA;) and زَهَر; (K;) † *He, or it, was, or became, white*; (Mṣb, K;) and *beautiful*: (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:] or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) and زَهَرُ † *it (a plant) was, or became, beautiful*: (AHn, TA:) and زَهَر, aor. ʿ, † *the (a man) was, or became, white, or fair, in face.* (Mṣb.) — See also 4, in two places. — زَهَرَتْ الشَّمْسُ الْإِبِلَ *The sun altered the camels.* (K.)

4. ازهر *He made a fire, (S, K,) and a lamp, (A,) to give light, to shine, or to shine brightly.* (S, A, K.) — أَزْهَرْتَ زَنْدِي [lit., *Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire; meaning, † thou hast made me to accomplish my want*: see 1]. (A.) — ازهر (AHn, T, S, M, A, Mṣb, [and so in the CK and in my MS. copy of the K, but SM says that in all the copies of the K it is written اَزْهَرْتُ, like اَحْمَرْتُ]) *It (a plant, or herbage, S, K, &c., and a tree, TA) flowered, or blossomed*; (AHn, T, S, Mṣb, &c.) as also زَهَرْتُ, aor. ʿ, (Mṣb;) and ازهار. (AHn, K.) — أَزْهَرَتْ الْأَرْضُ, and زَهَرَتْ, *The land abounded with flowers.* (Zj, TA.)

8: see 1. — اِزْدَهَر بِهِ, (originally اِزْتَهَر, TA,) *He took care of it, (S, A, K,) and was mindful of it*: (A:) or (so in the TA, but in the K “and”) *he rejoiced in it*; (IAth, K;) *his face became shining by reason of it*: (IAth:) or *he was mindful of it*: or [اِزْدَهَر بِهِ] signifies *be thou vigorous, sedulous, earnest, energetic, or diligent, in it*; meaning, in the thing that I command thee to do; for [اِزْدَهَر بِهِ] means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from زَهْرَةٌ in the sense of “beauty, and brightness.” (TA.) It is said in a trad. that Moḥammad bequeathed to Aboo-Katādch the vessel from which he performed ablution, and said to him, اِزْدَهَرْ بِهَا فَإِنَّ لَهَا شَأْنًا, *Take thou care of this, and do not lose it, (S, TA,) but be mindful of it, [for it is a thing of importance:]* (TA:) or *rejoice thou in this; let thy face become shining by means of it*: (IAth:) or, accord. to Th, *take it up; or charge thyself with it*: and he says that this verb is Syriac: A'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.)

9 and 11: see 4.

زَهْرٌ, a pl., (K,) or [rather a coll. gen. n.] like

تَمَر (Məb,) of which the sing., (K,) or n. un., (Məb,) is زَهْرَة (Məb, K,) which latter signifies, as also زَهْرَة, A flower, or blossom, of a plant: (S, Məb, K:) or a yellow flower or blossom; (IAqr, K:) and white flowers are called نَوْر (IAqr:) or a flower or blossom that has become yellow: (IAqr, TA:) IKt says that the term زَهْرَة is not applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called بَرْعُوم (Məb:) pl. أَزْهَار, and pl. pl. أَزْهَائِر. (A,\* K.) One says, كَانَ زَهْرُ النَّجُومِ زَهْرُ النَّجُومِ [As though the flowers of the herbs were the shining of the stars]. (A.) — Also زَهْرَة (Th, K) and زَهْرَة (K,) or the former only, (TA,) A plant: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.)

زَهْر A mant. (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زَهْرِي [I accomplished what I wanted of him, or it]. (TA.)

زَهْرَة: see زَهْر, in two places. — زَهْرَة الدُّنْيَا (S, M, A, Məb, K,) and زَهْرَتِهَا (AHát, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the Kur obtaining among the people of the Hameyn, and the latter with that generally obtaining in El-Baḡrah, (AHát, TA,) [but the latter is disallowed in the Məb, and by MF.] The beauty and splendour of the present world or life; (M, A, K:) its goodness; (S, M, A, K:) its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts; (S, M;) its goods; (Məb;) its finery, (Məb, TA,) or beauty and splendour, and abundance of good things. (TA.)

زَهْرَة + Whiteness; (Yaḡkoob, S, K,) and beauty: (K:) whiteness, or fairness, characteristic of good birth: (S:) or bright whiteness: (TA:) or any shining colour. (AHn, R.)

زَهْرَة: see زَهْر, in two places: — and زَهْرَة.

الزَّهْرَة [The planet Venus;] a certain star, (S, Məb, K,) well known, (K,) white and brilliant, (TA,) in the third heaven. (K.) — الزَّهْر [the pl.]: see أَزْهَر, near the end of the paragraph.

زَهْر [Shining; &c. See 1.] — Applied to a زَنْد, or piece of stick, or wood, for producing fire, Emitting shining fire; making its fire to shine. (TA.) — Applied to a plant, + Beautiful: and to the complexion of a man, bright; shining: and i. q. أَزْهَر, q. v. (TA.) — أَحْمَرُ زَاهِر + Intensely red. (Lh, K.) — لَفْلَانٌ دَوْلَةٌ زَاهِرَةٌ [Such a one has a brilliant turn of fortune]. (A.)

يَمْشِي الزَّاهِرِيَّة He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K,\* TA:) occurring in the poetry of Abou-Sakhr El-Hudhalee, (TA.)

أَزْهَر Shining; giving light; bright. (S, K.) Hence, (TA,) الْأَزْهَر The moon. (S, K.) And الْأَزْهَرَان The sun and the moon. (ISk, S, A, K.)

— + White; (S, K;) and beautiful: (K:) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) as also زَاهِر. (TA.) — † A man white, or fair, in face: (Məb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) a man having a white, or fair, complexion, characteristic of good birth: (Sh, S:\*) or of a bright white or fair complexion, with a shining face: or mixed with redness: (TA:) and زَهْرَاءُ a woman white, or fair, in face: (Məb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) of a bright white or fair complexion intermixed with redness. (TA.) — † Bright, or shining, applied to an animal and to a plant. (AA.) — Applied also to water [app. as meaning Bright and clear]. (TA.) — And i. q. حَوَار [app. a mistranscription for حَوَارِي, i. e. White, or whitened, applied to flour]. (TA.) — † A wild bull: and زَهْرَاءُ a wild cow. (S, K.) — † A white lion. (K.) — A white ewer or jug, in which wine is made. (TA voce غَرَب.) — † Milk just drawn. (AA, K.) — الزَّهْرَاءُ is applied by Ru-beh to The white cloud (سَحَابَةٌ) lightning in the evening. (O, K.) — † A white and clear pearl. (TA.) — † Three nights of the beginning of the [lunar] month: (TA:) or so الزَّهْر. (Har p. 299.) — الزَّهْرَاوَان Friday. (O, K,\* TA.) — [The two chapters of the Kur-án entitled] البَقَرَة and آل عِمْرَان. (O, K.) — A camel parting his legs wide, cropping the trees. (K.)

مِزْهَر A certain musical instrument; (Məb;) the lute (عُود) upon which one plays: (S, K:) pl. مِزَاهِر. (Məb.) — One who makes the fire bright, and turns it over [to prevent its going out or becoming dull,] (يُقَلِّبُهَا, K and TA, in the CK يُوقِدُهَا) for [the purpose of attracting] guests. (K.)

مِزْهَر, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], Made to shine; from أَجَّهَ like مَجْنُونٌ from أَجَنَهُ: or, as some say, shining. (TA.)

### زهق

1. زَهَقَتْ نَفْسُهُ, and زَهَقَتْ (S, Mgh, Məb, K,) the latter preferred by IKoot and Hr, but the former by A'Obeid, (TA,) aor. َ, (S, Məb, K,\* ) inf. n. زَهَقُ (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the latter is زَهَقُ (Məb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهَقُ,] His soul went forth, passed forth, or departed: (S, Mgh, Məb, K, TA:) it perished: it died: (TA:) and انْزَهَقَتْ نَفْسُهُ انْزَهَقَاتُ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] وَتَزْهَقُ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زَهَقُ is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) — [Hence,] زَهَقَ الشَّيْءُ † The

thing perished, passed away, or came to nought; (Məb, K, TA:) became null, void, or of no effect. (K, TA.) And زَهَقَ الْبَاطِلُ † What was false, or vain, passed away, or came to nought, (S, Məb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to Katádeh, by الْبَاطِل is here meant the devil. (TA.) — And زَهَقَ السَّيْرُ (S, Məb, K, TA) and زَهَقَ (Məb) † The arrow passed beyond the butt, (S, Məb, K, TA,) and fell behind it: (TA:) or went swiftly: (Ham p. 23:) or the former has this meaning: and the latter is syn. with زَهَقَ [app. meaning it slid along the ground]. (JK.) — And زَهَقَ الْفَرَسُ, aor. َ, inf. n. زَهَقُ, † The horse preceded, went before, got before, outwent, or outstripped. (S,\* Məb.) And زَهَقَتْ الرَّاحِلَةُ, inf. n. زَهَقُ (ISk, S, K) and زَهَقَ (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) † The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen; (ISk, JK,\* S, K, TA;) and † انْزَهَقَتْ signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهَقُ and زَهَقُ, † Such a one preceded, went before, &c.; (K, TA;) or زَهَقَ † preceded us, went before us, &c., and preceded, &c., the horses, or horsemen; (TA;) and † انْزَهَقَ signifies the same. (K.) — زَهَقَ said of a bone, (S, K,) aor. َ, (K,) inf. n. زَهَقُ, Its marrow became compact and full; (S, K;) as also † ازَهَقَ. (L, K.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full. (TA.) — Also, said of marrow, It was, or became, compact and full. (S, K.)

2: see 2 in art. زرق: and see 4 below.

3. زَهَقَهُ زَاهِقُ الْحَقِّ الْبَاطِلِ (TA [there expl. by زَهَقَهُ, a mistranscription, app. for † ازَهَقَهُ, meaning † The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.])

4. ازَهَقَ نَفْسَهُ He (God) caused his soul to go forth, pass forth, or depart. (Mgh, Məb.) The phrase الْقَتْلُ إِزْهَاقٌ means † Slaughter is a cause of making the soul to come to nought, and to depart. (Mgh.) — [Hence,] ازَهَقَ الْبَاطِلُ † He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. — And ازَهَقَ السَّيْرُ (S, K) † He made the arrow to pass beyond the butt. (S, K, TA.) — And ازَهَقَتِ الدَّابَّةُ الشَّرْحَ † The beast shifted forward the saddle, and threw it upon its neck: (S, K:) and, or but, it is said to be with رَأَ: [i. e. one says also, or correctly, accord. to some, † ازَهَقَتْ:] a rájiz says,

\* أَخَافُ أَنْ تُزْهَقَهُ أَوْ يَنْزَرِقَ \*  
[† I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J.] cited to me by Abu-I-Ghouth, with زَاي. (S.) [Accord. to my copy of the KL, † تَزْهَقُ, inf. n. of زَهَقَ, signifies † The shifting backwards of a camel's saddle from his back: see 2 in art. زرق.] — And ازَهَقَ فِي السَّيْرِ

† *He was quick [as though urging himself forward] in pace, or journeying.* (K.) = *ازهقه* also signifies *He filled it*; (S, O, K;) namely, a vessel: (S, O:) but accord. to the L, *he overturned it*; i. e. a vessel. (TA.) = See also 1, near the end.

7: see 1, in three places. — One says also *انزهقت الدابة* † *The beast leaped, or leaped upwards, (S,) or went forward, or preceded, (O, K,) in consequence of beating, or taking fright. (S, O, K.)* And *The beast fell into a deep place, or from a mountain; or fell from a mountain and died*; syn. *تَرَدَّتْ*. (TA. [See the next paragraph.])

*زَهْقٌ* A low, or depressed, part of the ground. (S, O, K.) A hollow, or cavity, or deep hollow or cavity, in the ground; syn. *وَهْدَةٌ*. (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.])

*زَهْقٌ* † Light, and unsteady, or lightwitted; (S, K, TA:) applied to a man. (S.) = And A beast not exceeded in fatness. (TA.)

*زَهْقِي* † A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.)

*زَهَاءٌ مَائَةٌ* and *زَهَائِي مَائَةٌ* i. q. *زَهَاءٌ مَائَةٌ* (K, TA.) i. e. *They are of the number of a hundred.* (TA.)

*زَهْوَقٌ* † A thing passing away, or coming to nought; or that passes away, or comes to nought; as also *زَاهِقٌ*. (K, TA.) Hence, in the Kur [xvii. 83], *إِنَّ الْبَاطِلَ كَانَ زَهُوقًا*, i. e. † [Verily what is false, or vain,] is a thing that passes away, or comes to nought. (TA.) — † A deep well; (JK, S, K;) as also *زَاهِقَةٌ*; [in the TA *زَاهِقٌ*;] and in like manner both are applied to a place of destruction (*مُتَلَفَةٌ*); (JK;) and to a *مُتَلَفَةٌ* [app. meaning a desert in which people perish] as meaning *far-extending*. (Ham p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a *فَجٌّ* [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) — Also † Light, or active; syn. *خَفِيفٌ*. (JK.)

*زَاهِقٌ* Perishing, or dying. (Az, TA.) — See also *زَهُوقٌ*, in two places. — † An arrow passing beyond the butt, and falling behind it: (Mgh, TA:) whence the saying, in a trad., *إِنَّ حَابِيًا*, [expl. in art. *حَبْوٌ*]. (TA.) — † *Preceding, or outgoing.* You say, *زَاهِقًا*, † *He came before, or in advance of, the horses, or horsemen.* (JK.) And *رَاحِلَةٌ زَاهِقَةٌ* † A saddle-camel preceding, going before, getting before, outgoing, or outstripping, the horses, or horsemen. (S.) — † A man put to flight: (S, O, K:) pl. *زَهَقٌ*, (so in my copies of the S,) or *زَهْقٌ*, (so in the O,) or *زَهْقٌ* and *زَهْقٌ*, with *ḍamm* and with two *ḍammehs*. (K.) — † Water running vehemently: (JK, K, TA:) and † a canal (*خَلِيجٌ*) running swiftly. (TA.) = Applied to a beast (*دَابَّةٌ*), Fat, (JK, Az, S, K,) and marrowy: Bk. I.

(S, K:) or marrowy, but not fat in the utmost degree: or having thin, or little, marrow: (TA:) and dry, or tough, (K, TA,) by reason of leanness; so says *As*: (TA:) and, (K,) or as some say, (JK,) very lean; (JK, K, TA;) such that a foul odour is perceived arising from the meagreness of its flesh: (TA:) thus it bears two contr. meanings. (K.) — And, applied to marrow, Compact and full: (S, TA:) or, so applied, good in respect of fatness: and some say, i. q. *زَارٌ* [i. e. in a melting state, or corrupt, by reason of emaciation; or thin; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a *rājiz*, (S, TA,) namely, 'Omārah Ibn-Tāriq, (TA.)

وَمَسَدٍ أَمْرٍ مِنْ أَيْانِي  
لَسَنٍ بِأَنْيَابٍ وَلَا حَقَاتِي  
وَلَا ضِعَافٍ مَشْبَهٍ زَاهِقِي

accord. to Fr, it is in the nom. case, the poetry being what is termed *مُكَنَّا*, [by which is here meant having one rhyme made to end with *kesreh* (which is substituted for *fet-hah* by poetic license) and another with *ḍammeh*,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, *زَاهِقٌ* may mean in a melting state, &c.]: another explanation is, that *زَاهِقٌ* here means *ذَاهِبٌ* [going away]: (S, TA:) but, as *Sgh* says, the [right] reading is

عَيْسٍ عِتَاقِي ذَاتِ مَيْجٍ زَاهِقِي

[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.)

*فَرَسٌ ذَاتٌ أَرْهَاقِي* sing. of *أَرْهَاقِي* in the phrase *أَرْهَاقِي* † A mare having wonderful, or admirable, qualities in running: (A, TA:) or this means a mare having a swift running. (S, K.) — One says also, *أَرْهَاقِي* and *جَاءَتِ الْخَيْلُ أَرْهَاقِي*, meaning † [The horses, or horsemen, came] in troops in a state of dispersion. (A'Obeyd, TA.) — *أَرْهَاقِي* is also the name of A horse of *Ziyād Ibn-Hindābeh*. (K.)

*مَرْهَقٌ* Slain. (El-Muārrij, S.)

*مَرْهَقٌ* Slaying, or a slayer. (El-Muārrij, S.) — And † A man quick [as though urging himself forward] in his pace, or journeying. (S, TA.) — And † Loquacious. (JK.)

*مَرْهَقَةٌ* [A cause of the departure of the soul: a word of the same class as *مَبْخَلَةٌ* and *مَجْبَنَةٌ*]. — [Hence,] one says of a camel which others strive in vain to overtake, *هَذَا الْجَمَلُ مَرْهَقَةٌ لِرُؤُوحِ الْبَطِي*, † [This camel is one that takes away the breath of the other beasts, or saddle-camels]. (A, TA.)

رَجُلٌ مَرْهَقٌ † A man who is straitened. (TA.)

## زهر

1. *زَهْرٌ*, inf. n. *زُهْرَةٌ* and *زَهْرٌ*, *It stank*: [in which sense *زَهْرٌ*, inf. n. *زُهْرَةٌ*, is mentioned by Freytag on the authority of the *Deewān el-Hudhaleeyen*:] said of flesh-meat. (MA. [See also *زُهْرَةٌ* and *زَهْرٌ* below.]) And *زَهْمَتْ يَدُهُ*, (S, MA, K,) aor. *زَهَمَ*, (K,) inf. n. *زَهْمٌ*, (S, K,) *His hand was, or became, greasy*, (S, MA, K,) *from the fat*: (MA:) or *had in it the odour of fat*. (TA.) — *زَهْرٌ* also signifies *He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest*: (JK, K:) said of a man. (JK.) — *زَهْرٌ*, (K,) aor. *زَهَمَ*, inf. n. *زَهْمٌ*, (TK,) *It (a bone) was, or became, marrowy; had, or contained, marrow; as also* *ازهر*. (K, TA.)

4: see what next precedes.

*زَهْرٌ* Fat, as a subst.: (S:) or so *زَهْرٌ*; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies *fat of a beast of prey*: (TA:) or, as some say, *flesh-meat that is raw, or not thoroughly cooked*: (JK:) and the former, *fat of a wild animal: or of the ostrich: or of horses*: (K:) or, as some say, *of a wild animal that does not chew the cud*: (TA:) or in a general sense. (K.) — And The perfumes known by the name of *زَبَادٌ* [i. e. civet], which comes forth from the [cat called] *سَنُورُ الزَّبَادِ*, from beneath its tail, in the part between the anus and the meatus urinarius. (K.) = Also A fetid odour. (K.) [See also *زَهْرٌ* and *زُهْرَةٌ*.]

The fetid odour of corpses or carcases. (TA. [See also 1, first sentence; and the last explanation of *زَهْرٌ*; and see *زُهْرَةٌ*].) — And The remains of fat in a horse or similar beast (*فِي دَابَّةٍ*). (TA.) See also *زَهْرٌ*.

*نَحْرٌ زَهْرٌ* [part. n. of *زَهْرٌ*]. You say, *نَحْرٌ زَهْرٌ* Stinking, fat, flesh-meat. (JK.) And *يَدُهُ زَهْمَةٌ* His hand is greasy: (S, K:) or has in it the odour of fat. (TA.) — And Very fat; having much fat: or having some remains of fatness. (K.)

*زُهْمَةٌ*: see *زُهْمَةٌ*.

*زَهْمَانٌ* Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and *زَهْمَانٌ* with *ḍamm* [i. e. *زَهْمَانٌ*, with *tenween*, for, as is said in the S (voce *عُرْيَانٌ*), a word of the measure *فُعْلَانٌ* has its fem. with *ḍ*, meaning, if an epithet,] signifies [the same, or] *satiated, sated, or satisfied in stomach*; as also *زَهْمَانِي*. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] *زَهْمَانٌ*, (Abu-n-Nedā, I Aqr, TA,) or *زَهْمَانٌ*, [imperfectly decl. (like the first word) as a proper name ending with *ان*,] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., *زَادَهُ زَهْمَانٌ* † *In the belly of the dog زَهْمَانٌ is his provision*: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was



this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then زهمان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زهمان is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning "Thou has had thy provision thereof, and it is in thy belly;" and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm, [زهمان], and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi supra.)

زهمان and زهمان: see the next preceding paragraph, in four places.

زهمانى: see زهمان, first sentence.

زهومة The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also زهومة: (K:) or the latter signifies a fetid odour [in a general sense]: (S:) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no زهومة. (TA.) [See also 1, first sentence; and زهومة, last signification; and زهر.]

### زهو

1. زها, said of seed-produce, It increased, or augmented; received increase and blessing from God; or throve by the blessing of God: (JK, TA:) [or,] said of herbage, aor. يزهو, inf. n. زهو, it attained its full growth: (Mgh:) or it put forth its fruit: or it became tall: (TA:) and, said of palm-trees, (نخل, S, Mgh, K, TA,) and likewise of plants, (TA,) aor. as above, (Mgh, TA,) and so the inf. n., (S, Mgh, TA,) they became tall; (K, TA;) became tall and full-grown; or became of their full height, and blossomed; (TA;) and ازهى signifies the same: (K:) or both signify they (i. e. palm-trees) showed redness, and yellowness, in their fruit; (S, Mgh;) the latter verb mentioned by AZ, but [it is said that] Aq did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies they put forth their fruit; and the latter, as expl. next before: (Mgh:) accord. to Abu-l-Khattab and Lth, one says of palm-trees (نخل) only يزهى; not يزهو: and Aq [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زها (JK,) or البسر; and ازهى (Mgh, K;) and زهى (K,) inf. n. زهية; (TA;) [The dates, or dates beginning to ripen,] showed their good-

ness by redness, and yellowness: (JK:) became red, and yellow: (Mgh:) became coloured. (K.) Hence the trad., نَبَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُو, or يزهى, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — You say also, زها الغلام, (K,) aor. and inf. n. as above, (TA,) The boy grew up; or attained to youthful vigour, or the prime of manhood. (K.) — And زهت الناة, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) The ewe, or she-goat, became large in her udder: (JK:) or secreted milk in her udder, and was near to bringing forth. (AZ, S, K.) — And زهت الريح The wind rose, blew, or became in a state of commotion. (S.) — And زهت الإبل, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) The camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A'Obeid, (S,) or a night or two nights. (K.) And The camels passed along, (مرت,) so in the copies of the K, but correctly مدت [i. e. made much advance in journeying], as in the M, (TA,) in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water. (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) — زهو [as inf. n. of the trans. v. زها, aor. يزهى] primarily signifies The act of raising, or elevating: and the act of shaking; or putting in motion, or into a state of commotion: whence زها السراب and زهت الثبات [both expl. in what follows]. (Har p. 171.) You say, زهت الأمواج السفينة The waves raised the ship. (TA.) And زها السراب الشئ, aor. يزهاه, The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رَفَعَهُ; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السراب يزهى القبور والحول The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them; expl. by the words يرفعه. (TA.) — And زها الجوحة, said of a person fanning, He put in motion the fan; or put it into a state of commotion; as also زهاها. (TA.) And زهت ترهاه, (S, TA,) aor. (K, TA,) inf. n. زهو, (K, TA,) The wind shook, or put in motion or into a state of commotion, (S, K, TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غيب الندى). (K, TA.) — And زهاه, (S, TA,) inf. n. زهو, (K, TA;) and ازدهاه, (S, TA,) inf. n. ازدهاه; [not ازهاه, as in the TK, followed by Freytag;] i. q. استخفه. (S, K, TA:) and تهاون به: (S:) [the former of these two explanations as meaning He, or it, incited him, or excited him, to briskeness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness: and the latter of them, or both of them, for the former is often syn. with the latter, as meaning he held him, or it, in little, or light, estimation or account, or in contempt;

he contemned, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and به ازدهى signifies the same as تهاون به. (JK.) You say, زهاه الشئ, and ازدهاه, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] استخفه طرباً: (Har p. 350:) and يزدهينى as meaning [agreeably with the same explanation] يستفزنى and به ازدهى القوم: (Id. p. 131:) and استخفه من الطرب meaning [in like manner] استخفه من الطرب; and also as meaning He pleased the people, or party: (Id. p. 427:) and ازدهاه also as meaning حمله على الزهو [He incited him, or excited him, to pride, or conceit, or the like]: (Id. p. 131:) and زهاه الكبر (K) Pride rendered him self-conceited. (TK.) 'Omar Ibn-'Abee-Rabeea says,

• وَلَمَّا تَفَاوَضْنَا الْحَدِيثَ وَأَسْفَرْتُ •  
• وَجُوهَ زَهَامَا الْحُسْنِ أَنْ تَتَّقِنَا •

meaning And when we discoursed together, and faces shone, beauty excited the possessors of them to levity (استخف أربابها) and prevented their veiling them with the قناع [or head-covering], by reason of self-admiration: or, as some say, the زها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَمَّا and لَمَّا and حِينَ may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: مِنْ أَنْ تَتَّقِنَا means مِنْ أَنْ تَتَّقِنَا; for they often suppress the preposition with أَنْ: (Ham pp. 552—3:) [J gives two readings of this verse, accord. to one of my copies of the S: one is with تَتَّقِنَا in the place of تَفَاوَضْنَا, and أَشْرَفْتُ in the place of أَسْفَرْتُ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:]

• فَلَمَّا تَوَافَقْنَا وَسَلَّمْتُ أَقْبَلْتُ •  
• وَجُوهَ زَهَامَا الْحُسْنِ أَنْ تَتَّقِنَا •

[And when we agreed together, and I saluted, faces advanced, which beauty excited &c, or the possessors of which beauty excited &c.]. (S.) And hence their saying, بِحَدِيغَةٍ لَا يَزْدَهَى بِحَدِيغَةٍ [Such a one will not be incited, or excited, to briskeness, &c., by means of deceit, or guile]. (S.) And ازدهاه الفرح, meaning استخفه [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] زها الطل النور The طل [or fine drizzling rain] made the flowers, or blossoms, to increase in beauty of aspect. (TA.) — زها السراج, (K,) aor. يزهاه, [perhaps a mistranscription for زهاه], inf. n. زهو, (TA,) He made the سراج [or lamp, or lighted wick,] to give a bright light. (K.) — زهوت الإبل



*I made the camels to journey, after coming to water, (A'Obeyd, JK, S, K,) a night or more, (A'Obeyd, JK, S,) or a night or two nights. (K.)* Thus the verb in relation to camels is trans. as well as intrans. (S.) — *زَهَا بِالسَّيْفِ* *He made a sign with the sword by waving it, or brandishing it. (K, TA.)* — *زَهَا بِالْعَصَا* *He struck with the staff, or stick. (K.)* — *زَهَا بِبَيَّاتَةِ رُطَلٍ* *He computed, or computed by conjecture, [to be of the weight of] a hundred pounds. (K.)* You say, *زَهَا بِبَيَّاتَةِ رُطَلٍ* meaning *خَرَزَهُ* [a mistake for *خَرَزَهُ* i. e. *He computed it, &c., to be of the weight of a hundred pounds.* (TK.) In the TA, *زَهَا خِلَانٍ* *زَهَا* [the *شَيْءُ* or the like being omitted by an oversight,] aor. *يَزْهَاهُ* [which indicates an omission after *فُلَانٍ*.] And *زَهَوْتُ الْقَوْمَ* *I computed, or computed by conjecture, the number of the people, or party. (JK.)* — *زَهِي*, (JK, S, K,) like *عَنِي*; (S, K;) and *زَهَا*, (IDrd, S, K,) like *دَعَا*, but this is rare, (K,) and was disallowed by Aq in the sense of *زَهِي*, (TA in art. *نَحْوُ*), aor. *يَزْهَوُ*, inf. n. *زَهْوٌ*; (IDrd, S;) and *أَزْهَى*; (K;) said of a man, (JK, S,) *He behaved proudly, haughtily, or insolently*; (S, K,\* TA;) *he was proud, vain, and boastful*; (K;) or *was pleased with himself, or self-conceited*: (JK:) *ازْدَهَى* [i. e. *أَزْدَهَى*], in like manner, means *تَكَبَّرَ*: (Har p. 264: [but this more properly signifies, as shown above by an explanation of *أَزْدَهَاهُ*, *he was incited, or excited, to lightness, levity, or unsteadiness*:]) the first of these verbs [may be originally pass. of *زَهَا* in the phrase *زَهَاهُ الْكِبَرُ*, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, *تَزَهَّ يَا رَجُلُ* [*Behave thou proudly, &c., O man*; see art. *ت*]; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without *ل*, as when you say, *لِيُفْرَزِدْ*: (S, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of *زَهَى الرَّجُلُ*? and he answered, *The man was pleased with himself, or self-conceited*: I said, Dost thou say, *زَهَا* as meaning *اِشْتَفَرَّ* [*He gloried, or boasted, &c.*]? and he answered, As for us, we do not say it. (S, TA.) One says also, *زَهَى فُلَانٌ* *زَهَى* i. e. *نَحَى* [*Such a one gloried, or boasted, and magnified himself, or behaved proudly, by reason of such a thing*]; as though meaning *زَهَاهُ* *اِشْتَفَرَّ* [i. e. *self-conceit elevated him by reason of such a thing*]. (Har p. 171.) — And one says, *زَهَى الشَّيْءُ بِعَيْنَيْكَ* or *لِعَيْنَيْكَ* *The thing was beautiful in aspect in, or to, thine eyes. (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written, زَهَى; and only in the PS, زَهَا, for زَهَا, which is the form given by Golius: Freytag writes the phrase بعينك زهَى.]*

2: see 1, in two places, in the former half of the paragraph.

4: see 1, in four places, in the first three sentences: — and again, in one place, in the last quarter of the same paragraph. — *مَا أَزْهَاهُ* [meaning *How proud, vain, boastful, or self-conceited, is he!*] is from *زَهَا* as syn. with *زَهِي*; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (S.)

8. *إِزْدَهَى* [originally *إِزْتَهَى*]: see 1, as a trans. verb, in eight places. And *أَزْدَهَى*: see 1, in the last quarter of the paragraph.

*زَهْوٌ* [is the inf. n. of *زَهَا* (q. v.): and also has the significations here following. —] *Pride* [as implying self-elevation]: (JK, S, K:) *vanity, or vain behaviour*: (K:) *boasting, or glorying*: (S, K:) and *wrongdoing, injustice, injuriousness, or tyranny. (TA.)* — *A false, or vain, saying*; syn. *بَاطِلٌ*; (S, K, and Ham p. 24;) *a lie, or falsehood*; (JK, S, K, and Ham\* ubi suprâ;) or *an exaggeration in speech. (Ham ubi suprâ.)* You say, *قَالَ زَهْوًا* [*He said a false, or vain, saying, &c.*]. (Ham ubi suprâ.) — *A beautiful aspect. (S, K.)* — *The blossoms, or flowers, of a plant. (Lth, K.)* — *The brightness of a plant (K, TA) by its becoming red or yellow; (TA;) as also زَهْوٌ, (K, TA,) like عُلُوٌّ, (TA,) [in the CK كَانَتْهُوَ is here put in the place of كَانَتْهُوَ] and زَهَا, (K, TA,) like سَحَابٌ, as the unrestricted mention of it requires, but in some of the copies of the K with damm [i. e. *زَهَا*]. (TA.) — Also, [or *نَبَاتٌ زَهْوٌ*, as in the TK,] *A plant beautiful and bright, (K,) or fresh. (TA.)* — And *Dates beginning to ripen (بُسْرٌ) that are becoming coloured (مُتَلَوْنٌ), (so in some copies of the S and K, and in the Mgh, or مُتَلَوْنٌ [which signifies the same], Har p. 416), or that have become coloured (مُتَلَوْنٌ); (so in other copies of the S and K;) as also زَهْوٌ, (K, TA,) like عُلُوٌّ, thus in the handwriting of Az in the T: (TA:) [here, again, in the CK we find كَانَتْهُوَ put in the place of كَانَتْهُوَ: or perhaps it should be كَانَتْهُوَ; as appears from what follows in the next sentence:] in this sense, *زَهْوٌ* is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, *قَدْ ظَهَرَ فِيهِ الزَّهْوُ* [*Dates becoming, or become, red, or yellow, have appeared in them; i. e. [في التَّخَلُّلِ]: and the people of El-Hijaz say, الزَّهْوُ, with damm: (S:) [Fei says,] the subst. from زَهَا التَّخَلُّلُ meaning "the palm-trees showed redness and yellowness in their fruit" is الزَّهْوُ [i. e. *الزَّهْوُ*], with damm; and AHât says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Mgh.) — You say also ثَوْبٌ زَهْوٌ *A red and beautiful garment or piece of cloth: and ثِيَابٌ زَهْوَةٌ and زَاهِيَةٌ [red and beautiful garments &c.]. (JK.)****

*زَهْوٌ*: see the next preceding paragraph, latter half, in three places.

*زَهَا الدُّنْيَا* *The ornature, finery, show, pomp, or gaiety, of the present life or world. (K, TA.)* The former noun [when indeterminate] is [with *تَنْوِينٌ*, *زَهَا*,] like *هَدَى*. (K.)

*زَهْوَةٌ* *A shining, glistening, or brilliancy; whatever be the colour. (TA.)*

*زَهَا*: see *زَهْوٌ*, in the former half of the paragraph.

*زَهَا* *Number, or amount. (JK, Mgh.)* You say, *كَمْ زَهَاؤُهُمْ* *How many is their number? or how much is their amount? (Mgh, TA:) or, the computation of them? (TA.)* And *زَهَا مِائَةٌ* [*They are as many as a hundred; they are the number, or amount, of a hundred; (El-Farábee, S, Mgh, Mgh, K;\*) or their number, or amount, is a hundred: (Mgh:) and مِائَةٌ زَهَا, also, with kees: (El-Farábee, Mgh:) but the saying of the [common] people مِائَةٌ عَلَى مِائَةٍ is not [correct] Arabic. (Mgh.) — Also A large number: whence in a trad. respecting the time of the resurrection, إِذَا سَبَعْتُمْ بِنَاسٍ يَأْتُونَ مِنْ قِبَلِ الْمَشْرِقِ* [*When ye hear of men coming from the direction of the east,*] having a large number. (TA.) — And *زَهَا الشَّيْءُ* signifies *The [corporeal] form or figure or substance, which one sees from a distance, of the thing. (TA.)*

*زَهَا مِائَةٌ*: see the next preceding paragraph.

*زَهْوٌ*: see *زَهْوٌ*, in two places. — Also *The redness of colour, and beauty, of garments or cloths. (JK.)*

*إِبِلٌ زَاهِيَةٌ* [act. part. n. of *زَهَا*]. — *Camels that will not pasture upon the [plants, or trees, termed] حِمَضٌ*: (ISK, S:) pl. *زَوَاهٍ*. (TA.) — *زَاهِيٌ* *Bright in respect of colour. (TA.)* *ثِيَابٌ زَاهِيَةٌ*: see *زَهْوٌ*, last sentence.

*أَزْهَى* [meaning *More, and most, proud, vain, boastful, or self-conceited, is, like أَزْهَاهُ* (q. v.), from *زَهَا* as syn. with *زَهِي*; not from the latter of these two verbs]. You say *أَزْهَى مِنْ غُرَابٍ* [*More proud, &c., than a crow*]; (S, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and *مِنْ وَعِلٍ* [*than a mountain-goat*]: and *دُبَابٍ* and *دَيْكٍ* [*than a peacock*]: and *ثَوْبٌ* and *ثَوْبٌ* [*a cock and a fly and a bull and a fox*]: all these are provs. (Meyd.)

*إِنْزَهْوٌ*, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except *إِنْفَعْلٌ* from *فَعَلَ*, (MF, TA,) applied to a man, *Proud, haughty, or insolent*; (Lh, K;) as also *مَزْدَهَى* [which more properly means *incited, or excited, to lightness, levity, or unsteadiness*]; (Har p. 264:) pl. of the former *إِنْزَهَوْنَ*. (Lh, TA.) [See also what next follows.]

*مَزْهَوٌ*, from *زَهِي*, applied to a man, *Proud, haughty, or insolent*; (S, TA;) [*vain, and boast-*

ful;] *plensed with himself, or self-conceited.* (TA.) [See also what next precedes.]

مَزْدَهِي: see اِنَزَهَوُ, above.

## زو

1. زَوَى, or زَى, (accord. to different copies of the S, in the TA زَوَى) [from زَو, originally زَوَى, then زَوَى, and then زَى or زَى] or it is زَوَى, (thus in some copies of the S,) *It was decreed against us.* (S.)

4. اَزَوَى, (K,) said of a man, (TA,) [from زَو,] *He came having with him another:* (K, and T in art. تو.) mentioned by Az and Sgh on the authority of IAg: (TA:) opposed to اَتَوَى meaning "he came alone; by himself." (T in art. تو.)

زَو *A pair, or couple; two coupled together;* (S, K, TA;) [of men, and] of ships and other things; (TA;) i. q. زَوْج: (K, and T in art. تو:) opposed to تَو meaning "one, and no more." (K, and TA in this art. and in art. تو.) You say, جَاءَ فُلَانٌ زَوًا, meaning *Such one came with his companion.* (S.) [See also art. تو.] الزَو is also the name of *A ship constructed by El-Mutawehkil, (K, TA,) the 'Abbāsee; in which he associated in drinking with the poet El-Bohturee. (TA.)* Accord. to the S, it is the name of a mountain in El-'Irāk: but Abou-Zekreeyā Et-Tebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned:

• وَلَا جَبَلًا كَالزَّوِ يُوَقِفُ تَارَةً  
• وَيَنْقَادُ إِذَا قُدَّتْهُ بِزِمَامٍ

[Nor have I seen a mountain like the زَو, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA.) [In the CK, in the verse above cited, إِذَا مَا is put in the place of إِذَا.] — [J also says that,] accord. to Aq, زَوُ الْمَنِيَّةِ signifies *What happens of decreed perdition or death:* and زَو is also said to signify *a decree [of God]:* (S, TA:) and in the M it is said that زَو signifies *perdition, or death:* and زَوُ الْمَنِيَّةِ, the accidents, or calamities, of destiny or death: but accord. to the T, Aq said زَوُ الْمَنِيَّةِ, with .. (TA.)

## زوج

2. [تَزَوَّجَ, زَوْجَهُ إِلَيْهِ, and زَوْجَ شَيْءٍ بَشِي:] *He coupled, or paired, a thing with a thing; united it to it as its fellow, or like.* (TA.) So in the Kur [xliv. 54 and lii. 20], زَوْجَاهُمْ بِحُورٍ عَيْنٍ, *We will couple them, or pair them, [with females having eyes like those of gazelles:]* (S, Mgh, K, TA:) the meaning is not the تَزَوَّجَ commonly known, [i. e. marriage,] for there will be no [such] تَزَوَّجَ in Paradise. (MF, TA.) And so in the Kur [lxxxi. 7], وَإِذَا الثُّفُوسُ زُوِّجَتْ, *And*

*when the souls shall be coupled, or paired, or united with their fellows:* (TA:) i. e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زُوِّجْتُ إِبِلِي *I coupled, or paired, my camels, one with another:* (A:) or زُوِّجْتُ بَيْنَ الْإِبِلِ *I coupled, or paired, every one of the camels with another.* (TA.) So too in the Kur [xlii. 49], أَوْ يَزُوجَهُمْ, *Or He maketh them couples, or pairs, males and females:* or, accord. to AM, *maketh them of different sorts [or sexes], males and females:* for — تَزَوَّجَ signifies [also] *The making to be of different sorts or species [&c.].* (TA.) — زَوْجَتُهُ أَمْرَأَةً, (T, S, A, \* Mgh, Mgh, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning *I married him, or gave him in marriage, to a woman;* (Mgh, TA;) as also بَامْرَأَةٍ, (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-Shanooāh (see 5)]: (Mgh, TA:) [when the verb is trans. by means of ب, it generally has the meaning expl. in the first sentence of this art.:] زَوْجَتُ مِنْهُ أَمْرَأَةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوْجَتُهُ مِنْهَا [meaning *I married him to her*]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for ب. (Mgh.)

3. [زَوَّجَ, [inf. n. مُزَاوَجَةٌ and زَوَّجَ,] *It, or he, was, or became, a couple, or pair, with it, or him: or made a coupling, or pairing, with it, or him.* (MA.) [And زَاوَجَا *They two formed together a couple, or pair.*] — [And زَاوَجَا, inf. n. as above, *They married each other.*] You say, هَذِهِ بِلَاوَجٍ عِزْمَةٍ [The tribe of Hudheyl intermarry with that of 'Ikrimah]. (A. [See also 6.]) — [He made them two] زَاوَجَ and زَاوَجَ بَيْنَهُمَا (referring to sentences or phrases) *to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other.* (A, TA.) See also 8, in three places.

4: see the next preceding paragraph.

5. تَزَوَّجْتُ أَمْرَأَةً, (T, S, A, \* Mgh, Mgh, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISk, (Mgh,) meaning *I married a woman; i. e., took a woman in marriage; took her as my wife;* (Mgh, TA;) as also بَامْرَأَةٍ, (A, \* K;) or this is rare; (K;) Akh says that it is allowable; (Mgh, TA;) and it is said to be of the dial. of Azd-Shanooāh, (S, Mgh, Mgh, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISk, (Mgh,) it is not of the language of the Arabs. (T, S,

Mgh.) And تَزَوَّجَ فِي بَنِي فُلَانٍ (A, Mgh, TA) *He married, or took a wife, among the sons of such a one.* (Mgh, TA.) And تَزَوَّجَ إِلَيْهِ i. q. خَاتَنَهُ [He allied himself to him by marriage]. (K in art. ختن.) — [Hence,] تَزَوَّجَهُ النَّوْمُ + *Sleep pervaded him; syn. خَالَطَهُ.* (K.)

6. [تَزَوَّجُوا and اَزْدَوَّجُوا] *The people, or party, married one another; intermarried.* (TA. [See also 3.]) — See also the next paragraph, in three places.

8. اَزْدَوَّجَتِ الطَّيْرُ [The birds coupled, or paired, one with another]. (TA.) — See also 6. — [زَاوَجَا and اَزْدَوَّجَا] [and زَاوَجَا], said of two phrases, or sentences, (A, TA,) [They bore a mutual resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, ازدوج and ازدوج, said of a phrase, or sentence, It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other: (TA:) مُزَاوَجَةٌ (S, A, K) and تَزَاوُجٌ (S) are syn.: (S, A, \* K:) ازدواج signifies *A conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase مِنْ سَبَابٍ بَيْنًا* [in the Kur xxvii. 22]: (Kull p. 31:) and this is also termed مُوَازَنَةٌ and مُعَادَاةٌ and مُوَازَنَةٌ and مُقَابَلَةٌ. (Marginal note in a copy of the Muzhir, 22nd نوع.)

زَاَجٌ [Vitriol;] *a well-known kind of salt;* (K, TA;) called شَبَّ يَمَانِي [but see شَبَّ] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA:) [pl. زَاَجَاتٌ, meaning *species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زَاَج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:*] it is a Pers. word, (S,) arabicized, (S, K,) originally زَاَك. (TA.)

زَوَّجٌ primarily signifies *A sort of thing of any kind [that is one of a pair or couple]:* and زَوْجَانِ signifies *a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries:* زَوْجٌ signifying either one of such two things: (Az, TA:) or, accord. to 'Alas Ibn-'Eesā, *a sort of thing [absolutely]:* (Mgh:) or *a sort of thing having its like,* (El-Ghooree, Mgh, Mgh,) as in the case of species; (Mgh;) or *having its contrary,* (El-Ghooree, Mgh, Mgh,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Mgh;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh:) or it is applied to a single thing only when having with it a thing of the same kind; (Mgh, Mgh;) زَوْجَانِ signifying a pair, or couple, of such things: (Mgh:) the pl. is اَزْوَاَجُ: (TA:) you say زَوْجَا حَمَامٍ and زَوْجَانِ مِنْ حَمَامٍ [A pair

of pigeons]: (A:) and اشترى زوجي حمام [I bought a pair of pigeons], meaning a male and a female: (S:) and زوجا نعال [A pair of sandals]: (S, A:) and in like manner زوجين is used in the Kur xi. 42 and xxiii. 28; (S;) meaning a male and a female: (Bd, Jel:) or, accord. to the M, زوج signifies one of a pair or couple: and also a pair or couple together: (TA:) and in like manner says AO, (Mgh, Msh,) and IKt, and IF: (Msh:) and ISh says that it signifies two; (Mgh;) and so says IDrd: (Msh:) so that you say, زوجا as well as زوجان [meaning They two are a pair, or couple]; (S, K, TA;) like as you say, هما سوا and هما سنان: (S, TA:) and عندي زوج نعال, meaning [I have] two [sandals]; and زوجان, meaning four: (Msh:) or زوج حمام as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) IAmB says, the vulgar are wrong in thinking that زوج signifies two; for the Arabs used not to employ such a phrase as زوج حمام, but used to say زوجان من الحمام, (Mgh, Msh, TA,) meaning a male and a female; (TA;) and زوجان من الخفاف, (Mgh, Msh, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زوج to one of birds, like as they applied the dual, زوجان, to two; but they applied the term فرد to the male, and فردة to the female: (Mgh, Msh:) Es-Sijistānee, also, says that the term زوج should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زوجان: (Msh:) Az says that the grammarians disapprove the saying of ISh that زوج signifies two of any things, (Mgh,\* TA,) and that زوجان من خفاف signifies [Two pairs of boots, or] four [boots]; for زوج with them signifies one [of a pair or couple]: a man and his wife [together] are termed زوجان: and ثمانية أزواج in the Kur [vi. 144 and xxxix. 8] means Eight ones [of pairs or couples]: the primary meaning of زوج being that first mentioned in this paragraph: (TA:) in the Kur xxii. 5 and l. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bd, Jel:) it is also expl. by the word لون [used in this last sense]: (T, TA:) in the Kur xxxviii. 58, its pl. أزواج means ألوان and أنواع [i. e. sorts, or species] of punishment: F explains the sing. as meaning لون من الديباج ونحوه [a sort, or species, of silk brocade and the like]; but his restricting the signification by the words ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aashà, in which he uses the phrase كل زوج من الديباج [every sort, or species, of silk brocade], as an ex. of زوج in the sense of لون. (TA.) — [Hence,] A woman's husband: and a man's wife: in which latter sense زوجة is also used; (S, M, A, Mgh,\* Msh, K;\*) as in a

verse of El-Farezdaq cited in art. بول, conj. 10; (S, Mgh;) but it is disallowed by Aq; (TA;) and the former word is the one of high authority, (Mgh, Msh,) and is that which occurs in the Kur, in ii. 33 and vii. 18, (S, Mgh, Msh, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AHat says that the people of Nejd call a wife زوجة, and that the people of the Haram use this word: but ISk says that the people of El-Hijaz call a wife زوج; and the rest of the Arabs, زوجة: the lawyers use this latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Msh:) the pl. of أزواج is أزواج (Msh, K\*) and زوجة (K;\*) and the pl. of زوجة is زوجات (A, Mgh, Msh) and أزواج also; (A, Msh;) and أزواج occurs [as a pl. pl., i. e. pl. of أزواج], in a verse cited by ISk. (TA in art. ناع.) — [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أزواج (S, A, K,) occurring in the Kur xxxvii. 22. (S, A.) — And A fellow, or like: pl. أزواج: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عندي من هذا أزواج I have, of this, fellows, or likes. (TA.) — As used by arithmeticians, (Mgh, Msh,) contr. of فرد; (S, Mgh, Msh, K;) i. e. it signifies An even number; a number that may be divided into two equal numbers; (Msh;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أزواج. (S, Mgh.) One says أو فرد [Even or odd?], like as one says أو زكا [or rather زكا أو وتر] and شفع أو وتر. (S, Mgh.) — Also A [kind of cloth such as is termed] نبط [q. v.]: or silk brocade; syn. ديباج: (TA:) or a نبط that is thrown over the [kind of vehicle called] هودج. (S, K, TA.)

زوج: see art. زوج.

زوجة: see زوج, in four places, in the latter half of the paragraph.

زواج and زوجية [The marriage-state, or simply marriage]: the latter is a subst. from زوج, [i. e. a quasi-inf. n.,] like سلام from سلم, and كلام from كلم. (Msh.) You say, بينهما [Between them two is the right of the marriage-state, or of marriage]: (A, Msh:) and الزواج is also allowable as [an inf. n. of 3,] coordinate to المزاوجة. (Msh.)

زوج: see the next preceding paragraph, in two places.

زائجة: see art. زوج.

مزاوج A woman who marries often: (S, K;) one who has had many husbands. (K.)

## رود

1. زاد, aor. يزود. (L,) inf. n. زود. (L, K,) He laid in a stock of provisions for travelling or for a fixed residence; syn. أَسَّ زادا: (L, K;) or زاده is syn. with زودة; q. v.; and this is what is meant in the K by تَأَيَّس الزاد as the explanation of الزود. (MF.)

2. زودة, (S, Msh, K,) inf. n. تزويد; (KL;) as also ازاده, (K,) inf. n. ازواد; (TA;) and زود, inf. n. زود; (MF;) He furnished him with, or gave him, provisions (S, Msh, K,\* KL) for travelling [or for a fixed residence]. (S, Msh.) [It is doubly trans.:] you say, زودهم مل [He furnished them with what filled the provision-bags for travelling-provision]: (A:) and زودة الزيت [He furnished him with olive-oil for travelling-provision]. (S in art. زيت.) And Abou-Khirash says,

وقد يأتيك بالأخبار من لا  
تجبر بالحداء ولا تزيد

[And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions]. (TA.) — [Hence,] زودته كتابا [I provided him with a letter]. (A, TA.)

4: see 2, in two places.

5. تزود [He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence;] he took, or prepared, for himself provisions (S,\* KL, TA) for travelling or for a fixed residence: (TA: [Golius makes it to be trans. by means of ب, as on the authority of the KL; in which the only explanation, as that of the inf. n., is: توشه برگرفتن]) and he chose a thing as زاد [or provision] for himself. (Har p. 92.) You say, تزود من فلان [Such a one was furnished, or such a one furnished himself, with provisions from us]. (A.) And تزود لفرجه [He was furnished, or he furnished himself, with provisions for his journey]. (Msh.) And see another ex. voce زاد. You say also, زد الدنيا للأخرة [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And تزود من الأمير كتابا لعماله [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And تزود مني طعنة بين أذنيه [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.)

زاد Provisions, or a stock of provisions, for travelling (S, L, Msh, TA) and for a fixed residence: (L, TA:) pl. ازواد (L, Msh) and ازودة; the latter anomalous. (L.) — And hence, as being likened thereto, † Any deed, or acquirement, whether good or evil, whereby one becomes changed in state, or condition; (L;) [or rather, whereby one provides for a change of state, or condition, like as a traveller provides for a journey.] It is



said in the Kur [ii. 193], فَإِنْ خِفَ الرَّادِ وَتَزَوَّدُوا (L) meaning, [as is implied in the L, And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c. (Jel.) — [It is also said to be used meaning † Salutation and the returning of a greeting. (De Sacy's Chrest. Ar., ii. 415, q. v.)]

مَزَادَة: see مَزَاد.

مَزُود A bag, or other receptacle, (S, \* Mqb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Mqb:) pl. مَزَاوِد. (S, A, Mqb, K.) — [Hence,] رِقَابُ الْمَزَاوِد [lit. The necks of provision-bags;] a nickname applied to the عَجَم [or Persians, or foreigners in general,] (S, K) by the Arabs. (S.) [See art. رَقَب.]

مَزَادَة [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْر) of a رَاوِيَة pl. مَزَائِد; [regularly مَزَاوِد; or the medial radical is ي, and therefore the reg. pl. is مَزَائِد;] and sometimes they said مَزَاد, [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مَفْعَلَة, [originally مَزُودَة,] from الزَاد, because one furnishes himself with water in it for travelling-provision: (Mqb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زهد, q. v.)

## زور

1. زَارَة, aor. يَزُور, inf. n. زِيَارَة (S, A, Mqb, K) and زَوَّر (S, A, K) and مَزَار (S, Mqb, K) and زَوَارَة (Ks, S) or زَوَار; (K:) and أَزَادَهُ (S, A, TA,) of the measure اِفْتَعَلَ from الزِيَارَة, (S, TA,) is syn. with زَارَة; (A, TA:) [He visited him: lit. he met him with his زور [i. e. chest, or bosom]: or he repaired to his زور, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also زور:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Mqb.) — [Hence,] زَارَ شُعُوبَ [lit. He visited death; i. e., he died]. (TA.) [See 4.] — زَارَهُ (K,) aor. يَزُور, inf. n. زَوَار, (TA,) He bound upon him (namely a camel) the rope called زَوَار, q. v. (K.) — زَوَّر, aor. يَزُور, inf. n. زَوَّر, He, or it, inclined. (TA.) [App. always used in a proper, not a tropical, sense. See زور below.] — He had the kind of distortion termed زور [which see, below]. (TA.)

2. زَوَّرَهُ (A, K,) inf. n. تَزْوِيرٌ (S,) He honoured him; namely, a visitor; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visitor; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.) — زَوَّرَ الشَّهَادَةَ He annulled the testimony; (K, TA;) impugned and annulled it. (TA.) — El-Kāṭṭāl says,

• وَنَحْنُ أَتَّاسُ عَوْدُنَا عَوْدُ نَبْعَةٍ  
• صَلِبَتْ وَهِنًا قَسْوَةً لَا تُزَوَّرُ

[And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardness not to be impugned and denied]: Abou-'Adnān says, [perhaps reading تَزَوَّر, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardness, nor to be held weak. (TA.) — زَوَّرَ نَفْسَهُ He stigmatized himself by the imputation of falsehood. (K.) [See also other explanations, below.] — زَوَّرَ كَلَامَهُ + He falsified his speech; he embellished his speech with lies; syn. زَخَرَفَهُ. (Mqb.) [See also below.] — زَوَّرَ الْكَذِبَ (K,) inf. n. تَزْوِيرٌ (S,) † He embellished the lie. (S, K, TA.) — زَوَّرَ شَيْئًا † He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAar, S, Mqb, K;) whether good or evil; (IAar, Mqb;) he beautified, or embellished, it. (AZ, S, K.) — زَوَّرَ كَلَامًا † He made speech right and sound, (Aq,) prepared it, (Aq, Mqb,) and measured it, (Aq,) in his mind, (Mqb,) before he uttered it: (Aq:) he rectified, adjusted, or corrected, it; and beautified, or embellished, it; as also تَزَوَّرَهُ, occurring in a verse of Naṣr. Ibn-Seiyār. (TA.) And [in like manner] زَوَّرَ الْحَدِيثَ † He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and تَزَوَّرَهُ he did so (زَوَّرَهُ) to himself. (A.) — رَحِمَ اللَّهُ أَمْرًا زَوَّرَ نَفْسَهُ عَلَى نَفْسِهِ, a saying of El-Hājjāj, May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, \* TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أَنَا أَزَوَّرَكَ عَلَى نَفْسِكَ I accuse thee [of wrong] against thyself. (TA.) — تَزَوَّرَ is also syn. with تَشَبَّهَ [The likening a thing to another thing; &c.]. (TA.) — زَوَّرَ said of a bird, inf. n. as above, His crop (حَوْصَلَتُهُ) became high: (AZ, TA:) or became full. (TA.)

4. أَزَارَهُ He incited him, or made him, to visit. (S, K.) You say أَزَرْتَهُ غَيْرِي I made him, or caused him, to visit another, not myself. (A.) — أَزَرْتَهُ شُعُوبَ † I made him to visit death; [i. e., I killed him.] (TA.) [See 1.] — أَنَا أَزِيرُكُمْ — [I will introduce you, or your name, in my eulogy; meaning I will praise you]. (A.) And أَزَرْتُمْ قَصَائِدِي † [I have introduced you, or the mention of you, in my odes]. (A.)

5. تَزَوَّرَ He said what was false; spoke falsely. (A.) — See also 2, in two places.

6. تَزَاوَرُوا They visited one another. (S, A, K.) You say بَيْنَهُم تَزَاوَرٌ Between them is mutual visiting. (A.) — See also 9, in two places.

8. أَزَادَرُ: see 1. — Also, accord. to Abou-'Amr El-Muṭarriz, He swallowed a morsel, or mouthful; like أَزَادَر. (TA in art. زرد.)

9. أَزَوَّرَ (S, A, Mqb, K,) inf. n. أَزْوَارٌ (S, A;) and أَزَوَّرَ (S, A, K,) inf. n. أَزْوَارٌ (S;) and أَزَوَّرَ (S, A, Mqb, K;) He declined, or turned aside, from it. (S, A, \* Mqb, K.)

in the Kur xviii. 16, is a contraction of تَزَوَّرَ: (S:) تَزَوَّرَ is another reading. (TA.) — فِي صَدْرِهِ أَزَوَّرٌ In his breast, or chest, is crookedness, curving, or distortion. (A.)

10. اسْتَزَارَهُ He asked him to visit him. (S, A, \* K.)

11: see 9.

زَارَ: see زَارَة.

زَوَّرَ: see زَارَ, in three places. — Also A camel having the hump inclining. (TA.) — And, with ة, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, \* TA: [see زَوَّرَ below: and see also أَزَوَّرَ:] and a strong and thick she-camel. (TA.) — And فَلَاةٌ زَوَّرَةٌ A desert not of moderate extent, or not easy to traverse. (TA.) — The direction of a person to whom one repairs. (B.) — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبَان; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. أَزَوَار. (TA.) Hence, بَنَاتُ الزَّوَرِ The ribs and other parts around the breast. (TA.) [Hence also, app. from the action of the camel when he lies down,] أَلْقَى زَوْرَهُ [lit. He threw his breast upon the ground;] he remained, stayed, or abode. (A.) — The lord, or chief, of a people; (K, \* TA:) as also زَوَّرَ (Sh, K) and زَوَّرَ (IAar, S, K) and زَوَّرَ (TA, as from the K, [in a copy of which SM appears to have found كَالزَّوَرِ وَالزَّوَرِ, instead of كَالزَّوَرِ وَالزَّوَرِ, and زَوَّرَ. (K, TA.) — Determination: (T, M:) or strength of determination. (K.) — See also زَوَّرَ — A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) — Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.)

زَوَّرَ A lie; a falsehood; an untruth: (S, Mqb, K:) because it is a saying deviating from the truth. (TA.) So in the Kur xxii. 31: and so it is expl. in the trad., الْمُنْتَبِعُ بِمَا لَمْ يَعْطِ كَلَابِسَ [He who boasts of abundance which he has not received is like the wearer of two garments of falsity]. (TA. [See art. شَبَّع.]) So, وَالَّذِينَ لَا يَشْهَدُونَ الزُّوْرَ, (Bd, Mqb.) [But there are other explanations of these words of the Kur, which see below.] — What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. تَبْهَةٌ. (TA.) — † Anything that is taken as a lord in the place of God; (S:) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God;



(AO, A, K;) as also زُون, with ن: or a particular idol which was adorned with jewels, in the country of Ed-Dádar (الدَّادَر) [a name I nowhere find]. (TA.) — See also زور. — † The association of another, or others, with God: (Zj, K;) so explained by Zj, in the Kur xxv. 72, quoted above: and so the phrase شَهَادَةُ الزُّورِ, occurring in a trad. (TA.) — † [A place or] places in which lies are told: and the words in the Kur xxv. 72, quoted above, may mean, *And those who are not present in places where lies are told: because the witnessing of what is false is participating therein:* (Bd:) or the meaning here is *the places where the Christians sit and converse:* (Zj:) or *where the Jews and Christians sit and converse:* (TA, as from the K:) or *the festivals of the Jews and Christians:* (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K "and") *a place, (K,) or places, (Zj,) where persons sit, and hear singing:* (Zj, K:) or *places where persons sit, and entertain themselves by frivolous or vain diversion:* (Th:) but ISd says, I know not how this is, unless he mean *the assemblies of polytheism, which includes the festivals of the Christians, and other festivals.* (TA.) — Judgment: (K:) or *judgment to which recourse may be had:* (S:) or *strength of judgment.* (A.) [See also زور.] You say, مَا لَهُ زُورٌ He has no judgment to which recourse may be had: (S:) or no strength of judgment: (A:) or no judgment, nor understanding or intellect or intelligence, to which recourse may be had: (TA:) for زورٌ also signifies *understanding, intellect, or intelligence:* (Yaakooob, K;) and so زورٌ: (A'Obeyd, K;) but A'Obeyd thinks it a mistranscription, for زورٌ. (TA.) — Strength: in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say تَيْسٌ لَهُمْ زُورٌ They have not strength. (TA.) And حَبْلٌ لَهُ زُورٌ A rope having strength. (TA.) — Deliciousness, and sweetness, or pleasantness, of food. (K.) — And Softness, and cleanness, of a garment, or piece of cloth. (K.)

زورٌ inf. n. of زور. (TA.) — Inclination; (S, Māb, K;) such as is termed صَعْرٌ; (S;) crookedness; wryness; distortion. (A.) — Distortion of the زور, (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [f.c.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify inclination [or distortion] of a thing or part which is not of a regular square form; such as the كَرْكِرَة and the بُدَّة. (TA.)

زير, (S, K, &c.) originally with و, written by the Sheykh-el-Islām Zekereyyā, in his Commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or زير نساء; A visiter of women: (Az, TA in art. تَبَعَ:) a man who loves

to discourse with women, and to sit with them, (S, K,) and to mix with them: (TA:) so called because of his frequent visits to them: or who mixes with them in vain things: or who mixes with them and desires to discourse with them: (TA:) without evil, or with it: (K:) and a woman is termed زير also: (K:) you say امرأة زير رجال: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed مَرِيرَة: (TA:) pl. [of pauc.] مَرِيرَات and أَزْيَار, (K,) the latter like أَغْيَاد pl. of عَيْد, (TA,) and [of mult.] زِيرَة. (S, K.) — Custom; habit; mont. (Yoo, K.) — A slender وتر [or bow-string]: (S, K:) or the most slender of such cords, أَحَدَهَا: K, TA: in the CK أَحَدَهَا: and the most firmly twisted. (TA.) — Hence the زير [or smallest string] of a مَزْهَر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] — Flax: (Yaakooob, S, K:) and with ز, a portion thereof: (K:) pl. أَزْوَار. (TA.) — See also art. زير.

زورٌ A vehement pace. (S, K.) — Vehement; or strong: (K:) but to what applied is not particularized. (TA.) — Applied to a camel, Strong; hardy: (TA;) prepared for journeys. (K.) And زورَة, applied to a she-camel, Prepared for journeys: or having an inclination to one side, by reason of her briskness, or sprightliness. (TA.) [See زور.] — See also زور.

زير, in the K زير: see art. زير.

زارة The حَوْصَلَة [or crop] (AZ, K) of a bird; (AZ, TA;) as also زَارَة, (K, TA,) with fet-h to the و, (TA,) [in the CK زَارَة,] and زَارَة (K, TA) [in the CK زَارَة]: and زَارَة القَطَا The receptacle in which the [bird called] قطا carries mater to its young ones. (TA.) — زارة الأسد The thicket, wood, or forest, or bed of reeds or canes, (أَجْنَة,) that is the haunt of the lion: so called because of his frequenting it. (IJ.) [See also زارة, in art. زار.] And زارٌ A thicket, wood, or forest, (أَجْنَة,) containing [high coarse grass of the kind called] حَلْفَة, and reeds or canes, and water. (TA.) — † A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زارة, in art. زار.]

زورة A single visit. (S, TA.) — Distance; remoteness: (S, K:) from الإزوار. (S.) A poet (Sakhr El-Ghei, TA) says,

وَمَا وَرَدْتُ عَلَى زُورَةٍ

[To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, عَلَى نَفَرَةٍ, in this ex., accord. to one relation زورة, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.)

زيرة A manner of visiting. (K.) One says, فَلَانٌ حَسَنُ الزَّيْرِ Such a one is good in his manner of visiting. (TA.)

زوار (AA, S, K) and زيار (IAqr, K) A rope, or cord, which is put between the camel's scro-girth and hind-girth, (AA, S, K,) to prevent the hind-girth from hurting the animal's ثِيل, and so causing a suppression of the urine: (AA, TA:) pl. أَزْوَرَة. (S, K.) In a trad., Ed-Dejjāl is described as bound with أَزْوَرَة; meaning, having his arms bound together upon his breast. (IAth.) — Also, both words, † Anything that is a [means of] rectification to another thing, (K,) and a defence, or protection; (IAqr, K;) like the زيار of a beast. (IAqr.)

زير: see زوار: and see art. زير.

زور: see زور and زور.

زور: see what next follows, in two places.

زور [A man who visits much]: a poet says,

إِذَا غَابَ عَنْهَا بَعْلُهَا لَمْ أَكُنْ لَهَا  
نُزُورًا وَلَمْ تَأْتِ إِلَى كِلَابِهَا

[When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me]. (TA.)

زائر A person visiting; a visiter: (S, Māb, K:) fem. زائرة: (Sb:) pl. زائرون, masc., (S, K,) and زائرات, fem., (S, Māb,) and زوار, masc., (S, Māb, K,) and زور, masc., (K,) and fem.: (Sb, S, Māb:) and زورٌ signifies the same as زائر (A, Māb, K, TA) and زائرة (TA) and زائرون (S, A, K, TA) and زائرات (S, A, Māb, TA;) being originally an inf. n.; or, as syn. with زائرون, it is a quasi-pl. n.; by some called a pl. of زائر. (TA.)

It is said in a trad., إِنَّ لِرَّوْكَ عَيْنَكَ حَقًّا [Verily there is to thy visiter, or visiters, a just claim upon thee]. (TA.) [And hence,] زورٌ also signifies A phantom that is seen in sleep. (K.)

زاورَة }  
زاورَة } see زارة; the former, in two places.

أزور Inclining; (K:) crooked; wry; distorted: (A:) [fem. زوراء:] pl. زور. (K.) — Having that kind of distortion in the زور (or middle of the breast [f.c.] TA) which is termed زور. (K, TA.) — A dog whose breast (جَوْشَن) is narrow, (K,) and the كَنْكَل [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed. (TA.) — A wry neck. (TA.) — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زور:]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زور. Hence, app.] زورَة is a name of Certain camels (مَال) that

belonged to *Uheyhah* (S, K) *Ibn-El-Juláh El-Ansáree*. (S.) — *أَزْرَأَ* † *A bow*: (S, A, K:) because of its curving. (S.) — † *A bent bow*. (TA.) — † *A menáreh* (مَنَارَةٌ) deviating from the perpendicular. (A.) — † *A well* (بئر) deep: (S, K, TA:) or not straightly dug. (TA.) — † *A land*, (أَرْض, S, K,) and a desert, (مَفَازَة, A, or فَلَاة, TA,) fur-extending, (S, A, K, TA,) and turning aside: (TA:) and *أَزْرُور* is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) — † *A saying, or phrase*, (كَلِمَة,) bad, and crooked, or distorted. (A.) — Also *أَزْرَأَ* [as an epithet in which the quality of a subst. predominates] † *A [drinking-cup or bowl of the kind called] قَدَح*. (S, K.) — And † *A certain vessel* (K) for drinking, (TA,) oblong, like the *قَلْبَة*. (TA.) — *أَزْرُور* (A) † *He is most remote from the station, or state, of baseness, or ignominiousness*. (TA.)

*مَزَار* *A place [and a time] of visiting*. (S, Mṣb.)

*مُزَوَّر* *Visited*. (A.)

*مُزَوَّر* *A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مُذْمِر [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مُزَوَّر*. (Lth, K.) — And *كَلَامَ مُزَوَّر* † *Speech falsified, or embellished with lies*. (TA.) And † *Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also مُنَزَوَّر*. (TA.)

*مُزَادَرَة* *Visitors of the tomb of the Prophet*. (A.)

*مُزَوَّر*: see *مُزَوَّر*.

## زوغ

1. *زَاغ*, (IDrd, O, K,) nor. *يَزُوغ*, (IDrd, O,) inf. n. *زَوُغ*, (IDrd, O, K,) *He declined, deviated, swerved, or turned aside*, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also *زَاغ*, aor. *يَزِيغ*, inf. n. *زِيغ*, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Mṣb in art. *زيع*.) — And *زَاغ فِي الْمَنَظِقِ*, (Yz, O, K,) nor. *يَزُوغ*, (Yz, O,) inf. n. *زَوُغَان*, *He declined, or deviated, from the right way in speech*. (Yz, O, K.) — See also 4. — It is also trans.: (O, TA:) you say, *زَاغ قَلْبُهُ*, (O, K, TA,) aor. *يَزُوغ*, (O, TA,) *He made his heart to decline, deviate, swerve, or turn aside*. (O, K, TA.) *رَبَّنَا لَا تُزِغْ قُلُوبَنَا*, with fet-ḥ to the ت and damm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Kur iii. 6, commonly read *تُزِغْ*, (see 4 in art. *زيع*),] is an extr. reading of Nāfi'. (O, TA.) — [Hence, app., if it be correct,] *زَاغ النَّاقَة*, (O, K,) aor. *يَزُوغ*, inf. n. *زَوُغ*, (O,) *He pulled the she-camel by the nose-rein*: (O, K:) so says Ibn-'Abbād: but [Sgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbād states to be the better known. (O, TA.)

3: see what next follows.

4. *أَزَاغَهُ فِي الْمَنَظِقِ*, inf. n. *إِزَاغَة*, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and *رَاوَعْتُهُ*, inf. n. *مُرَاوَعَة* and *زَوَاغ*, [being mentioned immediately after, without any explanation, seems to signify *I made him to decline, or deviate, from the right way therein*, like as *بَاعَدْتُهُ* is used in the same sense as *أَبْعَدْتُهُ*.] (TA,) and *زَعَتْ بِهِ*. (O, TA.)

*زَاغ* is said by Sgh to belong to art. *زيع* [q. v.]. (Mṣb in the present art.)

*أَزَوَّغَ* [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.)

## زوق

2. *زَوَّقَهُ*, (O, Mṣb, TA,) inf. n. *تَزَوَّقِي*, (Mṣb, K,) [seems to signify primarily *He washed it over with زَاوُوق*, i. e. quicksilver; he silvered it therewith.] One says, *زَوَّقَ الدِّرْهَمَ* [He washed over the dirhems with quicksilver]; from *الزَاوُوق*. (MA.) — [Then, *He gilded it with an amalgam of quicksilver and gold*: see *زَاوُوق*. — And hence,] *He decorated it, and embellished it*; namely, a thing [of any kind: and particularly he painted it]: but IF says that *زَوَّقَهُ*, meaning thus, is without foundation; that they say it is from *الزَاوُوق* meaning *الزَيْقِي*; [as it is said to be in the K:] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, *زَوَّقَ الْبَيْتَ بِالزَاوُوقِ*, i. e. *He decorated the house, or chamber*, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with *زَاوُوق*, i. e. *زَيْقِي*. (Har p. 107.) And it is related in a trad. that he [Muhammad] said to Ibn-'Omar, *إِذَا رَأَيْتَ قَرْيَةً قَدْ هَدَمُوا الْبَيْتَ ثُمَّ بَنَوْهُ*, [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the *تَزَوَّقِي* of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — One says also, (TA,) *زَوَّقْتُ الْكَلَامَ*, and *الْكِتَابَ*, † *I embellished the speech, or language, and the writing, or book*; and † *I rectified, or corrected, it*. (S, TA.) And *زَوَّقَهُ* and *زَوَّرَ فُلَانٌ كِتَابَهُ* both mean † *Such a one rectified, or corrected, his writing, or book*. (TA.) — And *زَوَّقُوا الْجَارِيَةَ* [They embellished the girl, or young woman, with نقوش] [or decorations, app. such as are made by tattooing, or staining with حِنَّاء]: such decoration is termed † *زَوَائِي*, like *سَعَاب*: and hence, † *تَزَيَّعِي*, [Embellish thyself &c.,] said to a woman; [so that it is originally † *تَزَوَّقِي*;] or this is from *زَيْقِي*, [i. e. *زَيْقِي*,] with *ي*. (TA.)

5: see the last sentence above, in two places.

*زَاوُوق*: see *زَاوُوق*.

*زَوَّقَهُ* [pl. of *زَايَتِي*, act. part. n. of the unused verb *زَاَقَ*,] *Decorators, or embellishers, of the ceilings of houses or chambers*. (AA, TA.) [See also *زَوَائِي*.]

*زَوَائِي*: see 2, last sentence.

[*زَوَائِي* *A decorator; an embellisher*: and particularly a painter. See also *زَوَّقَهُ*, above.]

*زَاوُوق*, (S, O, K,) [in the CK written *زَاَوُوق*, as though it were *زَاَوُوق*, the quiescent و being indicated by the sign of sukoon after the dammeh,] of the dial. of the people of El-Medeenah, (AA, S, O,) i. q. *زَيْقِي*.

[i. e. *Quicksilver*]; (AA, S, O, K;) as also *زَوُوق*; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of *زَاوُوق*: (TA:) it is used in *تَزَاوَوِي* [meaning decorations, or embellishments, pl. of *تَزَوِي* used as a simple subst., or of the n. un. *تَزَوِيغَة*]; (S, O;)

and hence, [accord. to some,] *التَزَوِي* signifying “the act of decorating, and embellishing;” (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the *زَيْقِي* [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed *مُزَوَّق*, (S, O,) though not having in it *زَيْقِي*. (S.)

*تَزَوَّقِي* inf. n. of 2. (Mṣb.) [Used as a simple subst., this, or the n. un. *تَزَوِيغَة*, has for its pl. *تَزَاوَوِي*: see the next preceding paragraph.]

*مُزَوَّق* *Washed over with [زَاوُوق or] زَيْقِي* [i. e. quicksilver]; applied to a dirhem. (TA.) *Decorated therewith* (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — And hence, (TA,) Anything decorated, or embellished, (S, O, Mṣb, K, TA,) though not having in it *زَيْقِي*. (S, O.) See *زَاوُوق*. — Also, applied to speech, or language, † *Embellished*: (K, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning † *rectified, or corrected*; like *مُزَوَّر*. (AZ, TA.)

## زول

1. *زَالَ*, aor. *يَزُول*, (K,) and, accord. to the K, also *يَزَال*, which is rare, on the authority of Aboo-'Alee, but this is the aor. of *زَالَ* like *خَافَ*, [which has a different meaning from the former verb,] (MF, TA,) inf. n. *زَوَال* (K) and *زُؤُول* (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also *زُؤُول*, like *زُؤُول* for *حُؤُول*, pl. of *حُؤُول*,] and *زَوِيل* and *زُول*, (K, TA,) the last thus, with fet-ḥ, accord. to a rule of the K, but in some of the copies *زُول*, with damm, (TA,) and *زَوْلَان*, (K,) *It went away; passed away; departed; removed; shifted*; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to nought; (TA;) as also † *زَوُول*, inf. n. *إِزْوَال*; (K;) or, accord. to the O, † *إِزْوَال*, like *إِطْمَان*. (TA.) [See also 7.] Hence,

الدُّنْيَا وَشَيْئَةُ الرُّوَالِ [The world, or worldly enjoyment or good, is quick in passing away, or coming to nought]. (TA.) And زَالٌ زَوَالٌ, and زَوَالًا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زَالُ الشَّيْءِ: see زَوِيلٌ. And زَوِيلُهُ, زَالٌ, and زَوِيلًا: see زَوِيلٌ. And زَوِيلٌ, (S, TA,) or مَوْضِعُهُ, (Mgb,) aor. يَزُولُ, inf. n. زَوَالٌ (S, Mgb, TA) &c., as above, (TA.) The thing removed, went away, [or ceased,] from its place; it left, or quitted, its place. (TA.) And زَوُولٌ زَوَالٌ and زَوُولٌ, [I went away, &c., from my place.] (K.) [And زَالٌ, said of any affliction of the mind or body, It went away, passed away, or ceased, from him; it left him, or quitted him.] And زَالُوا عَنْ مَكَانِهِمْ They turned away from their place; or returned, or went back, and fled, from it. (TA.) And زَوُولٌ, aor. يَزُولُ, inf. n. زَوُولٌ, [He turned, or swerved, from the opinion, or judgment, or sentiment.] (Lh, TA.) And زَالٌ alone, aor. يَزُولُ, He, or it, quitted his, or its, place. (AHeyth, TA.) And He removed from one town, or country, to another. (TA.) And زَالَتْ زَوَالًا, (TA,) inf. n. زَوَالٌ, (K,) The horses removed from their place with their riders. (K, TA. [Said in the TA to be tropical; but I see not why.]) — Hence, زَالَتِ الشَّمْسُ, inf. n. زَوَالٌ and زَوُولٌ, without ة, (K,) as Th says, (TA,) and زَوَالٌ and زَوَالًا, † The sun declined from the meridian. (K, TA.) [And sometimes it signifies † The sun set: see 1 in art. ذَلَّ.] — And hence, but not with زَوُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زَالُ النَّهَارِ, (K, TA,) inf. n. زَوَالٌ (TA) [and app. زَوَالٌ and زَوَالًا, † The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ: (K, TA:) or, as some say, went away; or departed. (TA.) And زَالُ الظِّلِّ, (TA,) or الظِّلُّ, (K, TA,) † The sun became high, and the shade contracted, or decreased, or went away, at mid-day. (K, TA.) — زَالٌ ظَعْنُهُ, [thus in the TK (ed. of Boolák), i. e. ظَعْنُهُ, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA ظَعْنُهُ, which is an evident mistranscription;] inf. n. زَوَالَةٌ, (K,) like قَبُولَةٌ [an inf. n. of قَالَ, aor. يَقُولُ; but more properly compared to زَوَامَةٌ, an inf. n. of دَامَ, aor. يَدُومُ;] (TA;) [a phrase which may be rendered Their journeying ceased for a while;] expl. as meaning اِثْتَوَا مَكَانَهُمْ ثُمَّ بَدَأَ لَهُمْ [i. e. they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lh as the authority. (TA.) — زَالٌ [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زَوُلٌ (see the first of these below)] signifies also It moved; or was, or became, in a state of motion, commotion, or agitation; syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَيْئًا ثُمَّ زَالٌ [I saw a bodily form or figure: then it moved, &c.]. (TA.) And one

says, هُوَ يَزُولُ فِي النَّاسِ, meaning He moves much among men, or the people, and does not remain still, or stationary. (TA.) — زَالَتْ لَهُ زَائِلَةٌ means شَخْصٌ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA.) — And زَالٌ بِه السَّرَابُ The mirage raised, or elevated, (رَفَعَ) and made apparent, him, or it. (TA.) = زَالٌ مَا زَالٌ يَفْعَلُ كَذَا &c.: see in art. زِيلٌ. = زَالٌ, aor. يَزُولُ, also signifies He affected acuteness or sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: or did so, not having it: syn. تَطَرَّقَ. (IApr, TA.) [See also 5.] = [As a trans. verb, it belongs to art. زِيلٌ, and app. to the present art. also.] See 4. You say, زَالٌ زَوَالٌ, or زَوَالٌ, and زَوَالًا: see زَوَالٌ. And زِيلٌ زَوِيلُهُ and زَوِيلٌ: see زَوِيلٌ: and for the first, see also زَوَالٌ. — And زَالَهُ He separated himself from him; (K;) as also زَالِيَهُ. (S and K in art. زِيلٌ [to which the latter exclusively belongs.]

2: see 4: — and see also 5.

3. زَوَالٌ, inf. n. مَزَاوَلَةٌ (S, K) and زَوَالٌ, (K,) i. q. عَالَجَهُ [as meaning He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: and accord. to the KL and PS and some other lexicons, it signifies also he treated him medically; which is another meaning of عَالَجَهُ; but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning he sought to obtain it, or effect it; or did so by artful, or skilful, management]: (S, \* K:) and طَالَبَهُ [he made a demand on him, or prosecuted a claim upon him]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زَاوَلَ الصَّيْدَ He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase. (See طَرَدَ.)] And زَاوَلْتُهُ [I strove with him to avert him, or to turn him back, from the affair]. (S in art. جَمَسَ.) Zuheyr says,

فَبِتْنَا وَقُفَّا عِنْدَ رَأْسِ جَوَادِنَا  
يُزَاوِلُنَا عَنْ نَفْسِهِ وَنَزَاوِلُهُ

[And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him]. (S.) And a man said to another, who upbraided him with cowardice, وَلَيْتِي زَاوَلْتُ مُلْكًا مُوجَّلاً [By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i. e., to preserve my life though its term is fixed: see the K, iii. 139]. (S.) One says also, يَزَاوِلُ حَاجَةً لَهُ i. e. يَحَاوِلُهَا [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful, management]: a tropical phrase. (TA.) And مِلْتُ مَزَاوَلَةَ هَذَا الْأَمْرِ [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.)

4. اَزَالَهُ, (S, O, Mgb, K,) inf. n. اِزَالَةٌ; (TA;)

and تَزْوِيلُهُ, (S, O, Mgb, K,) inf. n. تَزْوِيلٌ; (O, TA;) and اَزْدَالُهُ, [originally اِزْدَالُهُ] inf. n. اِزْدِيَالٌ, (O,) this being syn. with اِزَالَةٌ; (K;) He removed it; made it to go away, pass away, depart, remove, or shift; (O, K, TA;) [and made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it:] and اَزَلَهُ, aor. اَزَالَهُ and اَزِيلُهُ, [which see in art. زِيلٌ,] signifies the same as اَزَلْتُهُ and زَوَلْتُهُ. (K.) You say, اِزَالَهُ عَنِ الْمَوْضِعِ He removed it from the place. (MA: and the like is said in the K.) [And اِزَالَهُ عَنْهُ كَذَا He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And اِزَالَهُ عَنْ رَأْيِهِ He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] And اِزَالَهُ اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا اِلَّا aor. اِزَالَهُ and اِزَالًا: see زَوَالٌ. [See also 4 in art. زِيلٌ.]

5. اَجَادَهُ i. q. اَزَلَهُ and تَزَوَّلَهُ [He made him, or it, to come]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, اُجَادَهُ. (TA.) = And تَزَوَّلَ, (K,) said of a young man, (TA,) He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.]

6. تَعَالَجُوا i. q. تَزَاوَلُوا [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K. [See also 3.])

7. اِنْزَالَ It was, or became, removed; or made to go away, pass away, depart, remove, or shift. (S, \* TA.) — And اِنْزَالَ عَنْهُ He became separated from him. (K.) [See also 7 in art. زِيلٌ.]

8. اِزْدَالَهُ: see 4, first sentence.

9. اِزْوَلٌ: see 1, first sentence.

10. اِسْتَزَالَ He looked at it to see if it quitted its place. One says, اِسْتَحْلَ هَذَا الشَّخْصَ وَاسْتَزَلَّهُ, meaning Look thou at this figure seen from a distance to see if it move and if it quit its place. (AHeyth, O, TA.)

Q. Q. 4. اِزْوَالٌ: see 1, first sentence.

زَوُلٌ an inf. n. of 1 in the first of the senses expl. above. (K, \* TA.) — See also زَوَالٌ. = As an epithet applied to a man, (S,) Light, agile, or active: acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent: (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with ة; (S, K;) said to mean skilful, knowing, or intelligent, (S, TA,) as also the masc., (TA,) and cunning: (S, TA:) and a servant-girl who is sharp and effective in the conveying of messages: and applied to a woman as meaning بَرْزَةٌ لِلرِّجَالِ [who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent; &c.: see art. بَرَزَ]:







\* زَانَةٌ (K and TA in art. زَيْن) or this signifies a single fit of indigestion. (TA in that art.) = [In the present day, applied to The beech-tree; and its wood: as a coll. gen. n.: n. un. with ة: see also زَانَةٌ below.]

زُونُ: see زُونُ.

زُونُ An idol: and anything that is taken as a deity and worshipped, (S, K, \* TA,) beside God: as also زَوْرُ: [an arabicized word:] in Pers. زُونُ. (TA.) — And A place in which idols are collected and set up. (K.) It is said to be from زَيْنَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زَيْنَةٌ.] = See also زُونُ.

زَانَةٌ A thing like a مِرْزَاق [or javelin], which the Deylem (الدَيْلَم) cast: [perhaps made of the wood of the beech, (see زَانُ, latter sentence,) and therefore so called:] pl. زَانَاتُ. (Msb.) = See also زَانُ, former sentence.

زُونَةٌ i. q. زَيْنَةٌ [An ornament, &c.], (K,) in one of the dialects. (TA.) — And An intelligent woman. (IAgr, K.)

زُونُ Short; (S, K;) applied to a man; (S;) and so, thus applied, زُونٌ and زُونٌ (K,) of which two, the former is the more known: (TA:) fem. زُونَةٌ. (S, K,) applied to a woman. (S.)

زَوَانٌ and زَوَانٌ (S, M, Msb, K) and زَوَانٌ (K) i. q. زَوَانٌ [q. v. in art. زَانُ]. (S, M, Msb, K.)

زَوَانٌ Wheat in which is زَوَانٌ [or the grain of a certain noxious weed, app. darnel-grass: being a pass. part. n. of which no verb is mentioned]. (TA.)

### زوى

1. زَوَاهُ (K,) aor. يَزْوِيهِ (TA,) inf. n. زَوَى and زَوَى (K, TA,) the latter [accord. to the CK زَوَى, but it is correctly] like عَتَى (TA,) He put it aside, or away, or apart; or removed it from its place. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زَوَى, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) — And زَوَى سِرَّهُ عَنْهُ He concealed his secret from him. (K.) — Also زَوَى (K) (S, Msb, K,) aor. as above, inf. n. زَوَى (Msb, TA,) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Msb, K.) It is said in a trad., فَأَرَيْتُ لِي الْأَرْضَ زَوَيْتُ لِي الْأَرْضَ [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زَوَى الْهَالَ (S, Msb,) inf. n. زَوَى (S,) He drew, or collected, together, or he grasped, the property, (Msb,) عَنْ وَارِثِهِ [from its inheritor]. (S.) And زَوَى مَا بَيْنَ عَيْنَيْهِ (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And جَاءَتْهُ بَصْرَتُهُ تَزْوِي وَجْهَهُ [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صَرَب.)

And تَزْوِي وَجْهَهُ said of a cold north wind, It contracts [or wrinkles] the faces: a phrase used by Tarafah Ibn-El-'Abd. (Ham p. 632.)

2. زَوَى, inf. n. تَزْوِيَةٌ: see 5. زَوَيْتُهُ (S, Msb, K,) which by rule should be زَوَيْتُهُ (S, Msb,) but is made to accord with زَى in order to facilitate the pronunciation, (Msb,) inf. n. accord. to the K تَزْوِيَةٌ, but correctly, as Lth says, تَزْوِيَةٌ, in measure like تَحِيَّةٌ (TA,) I invested him with, or made him to have, a زَى [i. e. garb, guise, &c.]; (S, \* Msb, K, \* TA;) by means of, or with, such a thing: you say, زَوَيْتُهُ بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Msb.) Accord. to Fr, they say, زَوَيْتُ الْجَارِيَةَ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — You say also, زَوَى الْكَلَامَ, meaning He prepared the speech in his mind; like زَوَى (TA.) = زَوَيْتُ زَايًا and زَوَيْتُ زَايًا [mean I wrote, or uttered, a ز]: some [hold the ى in زَاي to be originally ى, and therefore] say زَوَيْتُ: others [hold it to be originally و, and therefore] say زَوَيْتُ. (IB, on the letter أَلِف) Zeyd Ibn-Thābit said, in relation to the expression in the K Kur [ii. 261] نُنَشِّئُهَا, [accord. to one reading, or reciting,] هِيَ زَايٌ فَنَشِّئُهَا, meaning [It is زَاي, therefore make thou it زَاي in thy reading, or reciting; or] read thou it, or recite thou it, with the زَاي. (S.)

4. ازوى: see art. زو.

5. تَزْوَى He was, or became, [or placed himself,] in a زَاوِيَةٌ, i. e. corner, of a house or chamber; as also زَوَى (K,) inf. n. تَزْوِيَةٌ; (TA;) and انزوى (K.) = تَزَوَّى, from التَزَوَّى (K, KL;) or تَزَوَّى بِزَى (Lth, MA;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, تَزَوَّى بِزَى [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanebbe,   
 \* وَقَدْ يَتَزَوَّى بِالْهَوَى غَيْرَ أَهْلِهِ \*   
 \* وَيَتَصَحَّبُ الْإِنْسَانُ مَنْ لَا يَلَاثِمُهُ \*

(TA:) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374:) his disciple Ibn-Jinne, however, objected to him his saying يَتَزَوَّى, and expressed his opinion that the correct word is يَتَزَوَّى; and El-Mutanebbe admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تَزَوَّى: (MF, TA:) in the M it is said that IJ held تَزَوَّى to be originally تَزَوَّى, and the و to be changed into ى because quiescent, and incorporated into the ى preceded by it. (TA.)

7. انزوى It was, or became, put aside, or away,

or apart; or removed from its place. (K.) — انزوت الجلد في النار The piece of skin became contracted, or shrivelled, or shrunk, in the fire. (S.) And انزوى ما بين عينيه The part between his eyes became drawn together, or contracted. (TA.) And انزوى القوم بعضهم إلى بعض The people, or party, drew together, one portion of them to another portion. (TA.) — See also 5, first sentence.

زَا and زَا and زَا and زَا } see زَاي, below.  
 زَى and زَى:

زَوَى (S, Msb, K, &c.) originally زَوَى (S, Msb,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. لِبَاسٌ. (S, TA,) and هَيْئَةٌ. (Fr, Msb, K, TA,) and مَنْظَرٌ: (Fr, TA:) pl. أَزْوَا. (K.) [In the K Kur xix. 75,] some read أَزْوَا أَثْنَا وَزِيَا [Better in respect of household-goods and in respect of garb, &c.]: others read رِيَا, with ر: (TA:) and رِيَا: and رِيَا: and رِيَا. (Bd.)

زَاي (Kr, S, K, &c.) in which the ى, accord. to Lth, is originally ى, but accord. to Sb and IJ it is و, (TA,) A certain letter (i. e. ز); (S, TA;) [in spelling, pronounced زَاي; and] also called زَا, (Kr, S, K,) and زَا, and [in spelling (see the first sentence of art. ب) زَا, (Kr, K, but omitted in some copies of the K,) this last being indecl., (Kr, TA,) and زَى (K) and [in spelling] زَى: (Kr, K:) of all which, the first is that which is held in [most] repute: (TA:) and this and زَا may be meant by J's saying, الرَّأْيُ حَرْفٌ يَمْدٌ وَيَقْصُرُ وَلَا يَكْتَبُ إِلَّا بِبَاءٍ بَعْدَ الْأَلِفِ though the author of the K asserts J to have erred in saying this: (MF, TA:) the pl. is أَزْوَا and أَزْوَا, (K,) the former or the latter accord. to different opinions, (TA,) and أَزْوَى and أَزْوَى, each [originally] of the measure أَفْعُل. (TA.) One says, كَتَبْتُ هَذِهِ زَايَ حَسَنَةً [This is a beautiful ز]: and the like. (IJ, TA.) = زَاي is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زَى, or زِهَى; which are likewise said on an occasion of wonder. and إِزَاي and إِزَاي, and with ى in the place of ى, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And زَى is used by them for the prefix ك, meaning Like.]

زَوِيَةٌ: see what next follows.

زَوِيَةٌ dim. of زَاي [accord. to those who hold the ى in the latter to be originally ى, or زَوِيَةٌ accord. to those who hold that letter to be originally و; like أَوِيَّة and أَوِيَّة as dims. of أَوِي accord. to different opinions: see art. ى, in the middle of the first column]. (TA.)

زَاوِيَةٌ A corner, or an angle, (رُكْنٌ,) of a house or room or the like: (K:) of the measure فَاعِلَةٌ from زَوَى signifying جَمَعَ; because of its em-

bracing (فَطْرًا) a part, or portion, (لَأَنَّا جَمَعْتُ) thereof: (Mgh, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَا, being originally of the measure فَوَاعِل, not فَعَائِل]. (S, K.) They say, كَرَفَى الزَّوَايَا مِنَ الْخَبَابِ [How many hidden things are there in the corners!]. (TA.) — [In geometry, An angle. — And hence, زَاوِيَةُ الْعَوَا, The star γ of Virgo; the عَوَا being composed of four stars, γ, δ, ε, and η, of Virgo, disposed nearly in the following manner, δ γ η.] — In a saying

cited voce رَاوِيَةٌ, the pl. زَوَايَا is used as meaning Houses, or tents. (T in art. رَوَى.) — [And in the present day, the term زَاوِيَةٌ is also applied to A small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رِبَاط.]

## زى

1. زَى, or زِي: see art. زو.

2. زِيَّت: see 2 in art. زوى, in two places.

5. زَرِيَا: see 5 in art. زوى.

زَى: see زَاي, in art. زوى.

زى an onomatopoeia significant of The sound of the jinn, or genii. (TA.) [See also زِيْر and زِيْرِيْر, in art. زمر.]

زَى: see زَاي, in art. زوى.

زَى: } see art. زوى.  
زِيَّة: }

## زيب

زَيْب is of the measure أَفْعَل (S,) like أَحْمَر: (K:) or, as some say, of the measure فَعِيل; but this is a weak assertion, for it is said that there is no Arabic word of this measure; زَيْب being a foreign proper name, and ضَيْب being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — Brisk, lively, sprightly, agile, or quick. (K.) — A man who walks with short steps: (TA:) and short in stature and in step; (K, TA;) likewise applied to a man. (TA.) — Ignoble, base, or base-born. (K.) The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave. (Abul-Mekarrim, TA.) One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father; syn. دَعَى. (S, K.) — A devil: (K:) accord. to some, a dial. var. of أَزْب. (TA.) — The hedge-hog. (IAgr, K.) — A disagreeable, a disapproved, or an abominable, thing or affair. (K.) — A calamity, or misfortune. (K.) — Much water: (AA, S:) and

so أَذِيبُ. (K in art. ذيب.) — [A south-easterly wind; i. e.] the [wind termed] نَكْبَا [q. v.] that blows between the صَبَا and the جَنُوب: (S, M, K:) or the south wind, or a southerly wind; syn. جَنُوب; (M, K;) of the dial. of Hudheyl; so affirm Mbr in his "Kámil" and IF and Et-Tarábulusee: I Ath says that the people of Mekkeh use this appellation much; and it is related to be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, call the جنوب by the name of الأَزِيب, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upside-down: [whence it seems to mean the boisterous, or violent:] ISh says that ذَاتُ أَزِيب signifies any violent wind. (L, TA.) — [Hence it appears that it signifies also Violence.] — Also Enmity. (S, K.) — And Briskness, liveliness, sprightliness, agility, or quickness: (ISK, S, K, TA:) [see also أَذِيب:] it is fem.: one says, مَرَّ فُلَانٌ [Such a one passed having a disapproved briskness, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISK, S.) — And Fear, or fright: (AZ, S, K:) and so أَخَذَنِي مِنْ أَذِيبٍ. (K in art. ذيب.) One says, مَرَّ فُلَانٌ [Fear, or fright, arising from such a one, seized me]. (AZ, S.)

## زيت

1. زَيْت, aor. يَزِيْتُ, [inf. n. زَيْتٌ] He anointed him, or it, with زَيْت, i. e. oil of the زيتون [or olive]. (Mgh.) You say, زَيْتُ, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — And زَيْتُهُ, (Lh, S, K,) aor. أَزَيْتُهُ, (S, K, TA, in the CK أَزَيْتُهُ, and so in my MS. copy of the K,) inf. n. زَيْتٌ, (K,) I put زَيْت [i. e. olive-oil] into it; namely, the food; (S, K;) or the crumbled bread: or I prepared it therewith: (TA:) or I moistened it, or stirred it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lh, TA.) — And زَاتَهُ (Lh, S, K, TA, in the CK [erroneously] زَاتَهُ) He fed them with زيت: (Lh, K:) or he made زيت to be the seasoning of their food. (S.)

2. زَيْتُهُ He furnished them with زيت [i. e. olive-oil] for travelling-provision; (Lh, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

4. أَزَاتُوا (in the CK [erroneously] أَزَاتُوا) They had much زيت [i. e. olive-oil]; their زيت became much; (Lh, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.)

8. أَزْدَاتَ [so in the TA and in my MS copy of the K; in the CK, erroneously, أَزْدَاتَ] He anointed himself with زيت [i. e. olive-oil]. (K.)

10. اسْتَزَاتَ He sought, or demanded, زيت [i. e. olive-oil]. (K.) You say, جَاءُوا يَسْتَزِيْتُونَ They came asking for زيت as a gift; (S, L;) or seeking, or demanding, زيت. (A.)

زَيْت The oil, (S, Mgh, Mgh, K,) or expressed juice, (M, TA,) or مَخ [i. e. best, or choicest, of the constituents], (A, TA,) of the زيتون [or olive]. (S, M, A, Mgh, Mgh, K.) [In the present day it is applied to Any oil.]

زَيْتُون [The olive-tree;] a certain kind of tree, (Mgh, K,\*) well known, (S, Mgh,) whence زيت is obtained; (S, Mgh, K;) [a tree] of the kind called عَصَا; (AHu, Mgh, TA:) As says, on the authority of 'Abd-El-Melik Ibn-Sálih Ibn-'Alce, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánces: (TA:) and the fruit of that tree: (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ي is augmentative, because they said اَرْضُ زَيْتَةٍ [i. e. اَرْضُ عَصَا from العَصَا], meaning "a land in which are زيتون;" so that the measure is فَيَعُول; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xcv. 1, وَالزَّيْتُونَ وَالزَّيْتُونَ, see تين. — [زَيْتُون] Lapis Judaicus: so called because resembling an olive in shape, and found in Judæa.]

زَيْتُونِي Of, or relating to, the olive: olive-coloured.]

زَيْتٌ One who sells, or expresses, زيت [i. e. olive-oil, and, vulgarly, any oil]. (TA.) — [Hence,] جَاءَ فُلَانٌ فِي ثِيَابٍ زَيَّاتٍ † Such a one came in dirty clothes. (A.)

زَيْتٌ and مَزْبُوتٌ Food into which زيت [i. e. olive-oil] has been put: (S, A, K:) or prepared therewith. (TA.)

مَزْبُوتٌ: see what next precedes.

مُزْدَاتٌ A man anointing himself, or who anoints himself, with زيت [i. e. olive-oil]. (TA.)

مُزْدَاتٌ dim. of مُزْدَاتٌ. (TA.)

## زيج

زَيْج The builder's string, or line, (K in art. زوج, improperly there mentioned, TA,) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مَطْبَر [q. v.]: (TA:) [also called زَيْجُ:] an arabicized word,

(K,) from [the Pers.] زِه, signifying "a bow-string:" so in the "Shifá el-Ghaleel." (TA.) — Also, as is said in the "Mefáteeh el-'Uloom," [An astronomical almanac; or a set of astronomical tables;] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زِه: pl. زَيْجَةٌ. (TA.) — And The science of astronomy, or of the celestial sphere. (TA.)

زَائِحَةٌ A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth: an astrological

term [arabicized from the Pers. زانجه]: so in the "Shifā el-Ghaleel," from the "Mefāteeh el-'Uloom," by Er-Rāzee. (TA.)

## زيغ

1. زَيْغ (S, A, K, K.) aor. يَزِيغ, inf. n. زَيْغ (S, K) and زَيْحَان (MA, K) and زَيْوَح (K) and زَيْوَح (MA, K; [in the CK, erroneously, زَيْحَان];) and انزاح (A, K;); It (a thing, S) became distant, or remote: (S, A, K;); it went, went away, passed away, or departed. (S, K.) You say, زَاَحَتْ عِلَّتُهُ (S, A, MA) and انزاحت (A) His pretext, pretence, or excuse, [or his malady,] became remote [or removed], or went away. (MA.) And زَاَحَ عَنِّي الْبَاطِلُ What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.) — And زَاَحَ, aor. as above, i. q. تَأَخَّرَ [He, or it, went back or backwards, &c.]. (TA in art. زح.)

4. اَزَاَحَهُ He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease:] he made it to go, go away, pass away, or depart. (S, K.) Hence the saying of El-Aqshū, قَدْ اَزَاَحْنَا هَازِلَهَا [We had caused her leanness to cease]. (S.) And اَزَاَحَتْ عِلَّتَهُ (S, A;); اَزَاَحَ signifies He removed his pretext, pretence, or excuse; [or his malady;]; or did away with it. (MA.)

7: see 1, in two places.

مَزَاَحَ A place to which one [goes away, or may go away; or] removes, or may remove, far away. (Ham p. 329.)

## زيد

1. زَادَ (S, A, Mgh, Mgh, K.) aor. يَزِيدُ (S, Mgh, Mgh, K.) inf. n. زِيَادَةٌ (S, A, Mgh, K\*) and زَيْدٌ (S, Mgh, Mgh, K\*) with which are syn. زَيْدٌ (S, K) and زَيْدٌ (K) and مَزِيدٌ (S, K) and زَيْدَانٌ, which last is anomalous, like شَتَانٌ (K) and لَيَانٌ, said to be the only instances of the kind, (TA,) all as inf. ns., (TK,) and so is مَزَادٌ (TA,) and J adds that زَوَادَةٌ is mentioned by Yağkoob, from Ka, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزَوَادَةُ, it is a mistranscription by J, for the words are الزَوَارَةُ and الزَيَارَةُ, [in the CK الزَوَادَةُ and الزِيَادَةُ,] with ر, and without the mention of [the signification of] الزَمُّ (K, TA,) It (a thing, S, Mgh, Mgh, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA;); [and in like manner said of a man, and of any animal;] as also اَزْدَادٌ (S, A, Mgh, Mgh, K;); or this latter has a more intensive signification than the former, like اَكْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَذَا It, or he, increased, or augmented, or grew, in such a thing; as also اَزْدَادٌ. (TA.) [The latter is more commonly used in this manner.] You say, اَزْدَدْتُ

مَا لِي (A, Mgh, Mgh) [I increased in property: also] meaning I increased to myself, or for myself, property. (Mgh, Mgh.) And اَزْدَادُ الامر [The affair increased in difficulty]. (A.) — [Also It exceeded; it was, or became, redundant, or superfluous; it remained over and above. And زَادَ عَلَيْهِ It exceeded it; as also اَزْدَادَ.] You say, زَادَ عَلَى الشَّيْءِ ضَعْفُهُ [It exceeded the thing by the like thereof, or more]. (A.) And زَادَ عَلَى مَا اَرَادَ [It exceeded what he desired]. (A.) — Also He gave an addition: so in the saying, مَنْ زَادَ وَاَزْدَادَ فَقَدْ اَرَبَى He who gives an addition, and who takes it, [each of these] practises usury. (Mgh.) — [And He added, or exaggerated.] يَزِيدُ فِي حَدِيثِهِ [He adds, or exaggerates, in his narration, or talk, or discourse,] is said of a liar. (A and TA voce سَرَّاحَ. [See also 5.]) = It is also trans.: (Mgh;); you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, He increased it, or augmented it. (L.) And in this sense it is doubly trans.: (MF;); you say, زَادَهُ اللَّهُ خَيْرًا (S, K;); or مَا لِي (A,); [God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.;] as also فِي مَالِهِ (S,); زَادَ فِيهَا عِنْدَهُ (K;); زِيدَهُ (A,); [He increased, or added to, what he possessed or his possessions, or his property; or may He (i. e. God) increase &c.] — زَادَهُ also signifies He gave him an increase, or an addition, or more. (Mgh.) See 10. — You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [No one is more sufficient for thee than he]. (K in art. زند. [See 4 in that art.]) And لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ No camel will be more sufficient for thee than he; i. q. لَا يَضُرُّكَ. (ISK, S in art. ضر. [in which see other exs.])

2. زِيدَ, [inf. n. تَزْيِيدٌ,] said of property, It increased, or augmented, much. (A.) = See also 1, latter part.

3. مَزَايِدَةُ زَايِدُ أَحَدِ الْمَتَابِعِينَ الْآخَرِ, inf. n. [One of the two persons buying together outbade the other: see also 6.] (A.)

5. تَزِيدَ It (a price, S, A) was, or became, excessive, or dear; (S, A, K;); as also اَزْدَادَ. (A, TA.) — He added, or exaggerated, (MA,); or lied, (S, MA, K,); in narration, or discourse. (S, MA. [See also 1, latter half.]) And He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA;); he affected excess in speech, &c.; (K, TA;); i. e. in speech and in action; (TA;); as also تَزَايَدَ (K;); or تَزَايَدَ means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.) In the verse of 'Adee cited in art. زند, the last word is تَزِيدَ as some relate it, or تَزِيدَ as others relate it. (TA.) — He went a pace exceeding that termed نَصَبَ السَّيْرِ, and ذَمَلٌ, and العَقَقُ. (S, K. [See also 5.]) And تَزِيدَتْ She (a camel) stretched forth her neck, and went a pace exceeding that termed العَقَقُ, as though she were swimming with her rider; (A, TA;); and in like manner one

says of a mare, or horse. (TA.) And تَزِيدَتْ The camels tasked themselves in their pace beyond their ability. (TA.)

6. تَزَايَدَ [It increased, augmented, or grew, gradually; contr. of تَنَاقَصَ]. See also 1. And see 5, in two places. تَزَايَدُوا عَلَى السِّلْعَةِ [They bade, one against another, for the commodity, or article of merchandise, successively raising the price]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تَزَايَدُوا فِي الثَّمَنِ حَتَّى بَلَغَ مُتَبَاهٍ [They augmented the price, one outbidding another, until it attained its utmost]. (A, TA.)

8. اَزْدَادَ [originally اَزْتَادَ]: see 1, in four places. — Also He took an addition. (Mgh.) See, again, 1. — Also He took in addition: so in the saying, إِذَا اَزْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ الْمُرْتَبِنِ [When the pledger takes money in addition from the receiver of the pledge]. (Mgh.) One says also, اَزْدَدْ مِنَ الْخَيْرِ [Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good]. (A.) See what next follows, in two places.

10. اَسْتَزَادَ He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Mgh;); as also اَزْدَادَ; whence the saying, to a man to whom a thing has been given, هَلْ تَزْدَادُ? Dost thou seek, or desire, or demand, more than what I have given thee? (L.) — [Hence,] هُوَ يَسْتَزِيدُ فِي حَدِيثِهِ [He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse]. (A, TA. [See also 5.]) — اَسْتَزَادَهُ He sought, or desired, or demanded, of him an increase, an addition, or more. (Mgh, K.) You say, لَوْ اَسْتَزَدْتَهُ لَزَادَنِي If I had sought, or desired, or demanded, an increase, &c., he had given me an increase, &c. (Mgh.) — [And hence,] اَزْدَادَهُ reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA,) and complained of him, (A, TA,) or reproved him, for a thing that he did not approve. (TA.) And كَتَبَ إِلَيْهِ كِتَابَ اَسْتَزَادَةٍ [He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more]. (A.)

زَيْدٌ an inf. n. of زَادَ. (S, Mgh, Mgh.) — [Hence,] هُمْ زَيْدٌ عَلَى مِائَةٍ (S, A, L) and زَيْدٌ (S, L) and زِيَادَةٌ (A) [They are more than a hundred].

زَيْدٌ an inf. n. of زَادَ. (S, K, TK.) — See the next preceding paragraph.

زِيَادَةٌ an inf. n. of زَادَ. (S, Mgh.) Using it as an inf. n., (Mgh,) you say, اِفْعَلْ ذَلِكَ زِيَادَةً [meaning Do thou that in addition]: (S, Mgh;) the vulgar say زَائِدَةٌ (S,); which one should not say. (Mgh.) [Hence also,] حُرُوفُ الزِّيَادَةِ [The letters of augmentation; or the augmentative letters; i. e. the letters that are added to the radical letters in Arabic words]: they are ten, and are

comprised in the saying, سَأَلْتُمُونَهَا [“Ye asked me for them”], (TA,) and in أَلْيَوْمَ تَنْسَاهُ [“To-day thou wilt forget it”]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the sing. is زَائِدَةٌ.] See also زَيْدٌ. — [As a simple subst., or a subst. properly so termed, it signifies An increase, or increment; an augmentation, or augment; an addition, additament, adjunct, or accessory: an accession: excess, redundance, or superfluity: and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. زِيَادَاتُ and زَيَائِدُ. — Hence,] إِبْنُ الزَّيَادِ i. e. كَثِيرَةُ الزَّيَائِدَاتِ [Camels having much increase; lit., much, or many, increases]. (K.) A poet says,

بِهَجْمَةٍ تَمَلُّا عَيْنَ الْحَاسِدِ

ذَاتِ سُرُوجٍ جَمَّةِ الزَّيَائِدِ

[With a herd of forty or more camels, that fill, or glut, the eye of the envier, enjoying pasturing by themselves, having much increase]: some say, [in citing this verse,] الزَّوَائِدُ, which is pl. of زَائِدَةٌ; but الزوائد is said only in relation to the legs of a beast. (L.) — [Hence also,] زِيَادَةُ الْكَبِدِ, (so in a copy of the S, and in the A and L, and in several places in the K,) or زَائِدَةُ الْكَبِدِ, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) [The redundant appertenance of the liver;] a certain small piece to which the liver is attached, or suspended: (Zj, in his “Khalḡ el-Insān:”) or a certain small appertenance of the liver (هَنْتَةٌ مِنْهَا صَغِيرَةٌ), at its side, going away from it (مُتَّصِلَةٌ عَنْهَا): (S, L:) or a certain piece appended, or attached, to the liver (مُعَلَّقَةٌ بِهَا): (A:) or a certain appendage of the liver; [so I render هَنْتَةٌ مُتَّصِلَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i. e. from the liver; or the right reading may be هَنْتَةٌ مُتَّصِلَةٌ بِهَا, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because it is a redundance (تَزِيدٌ) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew יִתְרֵת הַכֶּבֶד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is λοβὸς τοῦ ἥπατος; which is said to mean extrema pars hepatis: that of the Vulg., reticulum hepatis: that of our authorized Engl. Vers., the caul above the liver; (with this marginal note: “it seemeth by anatomy, and the Hebrew Doctors, to be the midriff:”) and it is remarkable that this is one of the meanings assigned to الخَلْبُ, which some hold to be syn. with زِيَادَةُ الْكَبِدِ: (see خَلْبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.) and Gesenius (in his Lex.) explain the Hebrew term as meaning the greater lobe of the liver: but this is hard to reconcile with the Hebrew or the

Arabic; and utterly irreconcilable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl. of زِيَادَةٌ is زَيَائِدُ, (L,) and that of زَائِدَةٌ is زَوَائِدُ. (S, L.) Hence the saying, وَلَدٌ كَبِدُ الْوَلَدِ وَوَلَدُ الْوَلَدِ زِيَادَةُ الْكَبِدِ [The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver]. (A, TA.)

زَائِدٌ act. part. n. of زَادَ, (Msb,) [Increasing, augmenting, or growing. — Exceeding; in excess; redundant; superfluous; remaining over and above: excrescent: additional; in addition; adscititious.] You say, أَخَذْتُهُ بِدِرْهَمٍ فَزَائِدًا [I took it, i. e. bought it, for a dirhem and more]. (A.) [See also the next paragraph.]

زَائِدَةٌ [fem. of زَائِدٌ: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِدُ: see زِيَادَةٌ, in five places. — [Hence,] الزَّوَائِدُ [Certain excrescences, or pendent hairs, termed] زَمْعَاتُ, in the hinder part of the hind leg or foot. (K.) [In the explanations there given, I read الرَّجُلُ, as in one copy, instead of الرَّحْلُ. It has been stated above, voce زِيَادَةٌ, on the authority of the L, that الزَّوَائِدُ is said only in relation to the legs of a beast.] — [But] الزَّوَائِدُ means The lion: (S, K:) by the الزَّوَائِدُ being meant his claws and his canine teeth and his roaring and his impetuosity. (S.) زَائِدَةُ السَّاقِ The shin-bone. (L.)

زَوَائِدُ a rel. n. from زَوَائِدُ, pl. of زَائِدَةٌ; and used, app., as meaning Having something redundant; for] Su'ed Ibn-'Othmān was surnamed الزَّوَائِدُ because he had three نَبِيضَاتُ: so they assert. (S.)

تَزِيدِيَّةٌ (S, K,) and تَزِيدِيَّاتٌ [alone], (S,) [Garments of the kind termed] بُرُودٌ having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to تَزِيدُ the son of حُلْوَانُ, the father of a tribe: (S, K:) or, as some say, تَزِيدُ the son of حَبْدَانُ: (MF:) or from تَزِيدُ, a city, or town, of El-Yemen, in which such بُرُود were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekke, called بَنُو يَزِيدٍ, thus with ي, and in relation to them certain [camel-vehicles for women of the kind called] هَوَاجٍ were termed يَزِيدِيَّةٌ. (MF.)

مَزَادٌ see مَزَادَةٌ, in two places.

لَا مَزِيدَ an inf. n. of زَادَ. (S, K.) You say, لَا مَزِيدَ عَلَى مَا فَعَلْتَ (A, Msb,) both meaning the same [i. e. There is no exceeding what thou hast done: or rather the latter means there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done; for مَزِيدٌ may be here an inf. n., and it may be a pass. part. n.]. (Msb.)

— [It is also the pass. part. n. of زَادَ, signifying Increased, or augmented; as also مَزِيدٌ فِيهِ.]

مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْرُ) of a رَاوِيَةٌ (Msb in art. زود) [a water-bag of this kind is represented in a sketch of “Sakḡas” in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (كُلَيْتَانِ), the former of which are sewed to the latter: (TA voce خُرْبَةٌ:) the رَاوِيَةٌ consists of two mezādehs (مَزَادَتَانِ), which are bound upon the two sides of the camel with the [cord called] رَوَاةٌ: the pl. is مَزَائِدُ [often written مَزَائِدُ]; and sometimes the Arabs elided the ة, saying مَزَادٌ: (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and مَزَادٌ, without ة, is [also] applied to the single one (فُرْدَةٌ [meaning the single water-skin]) which the rider attaches behind his camel's saddle, having no عَزْلَةٌ, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the مَزَادَةُ: (T, TA:) or the مَزَادَةُ is رَاوِيَةٌ, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A'Obeyd, S, M, A, K:) and so are the سَطِيحَةٌ and the شَعِيبُ: (A'Obeyd, S:) or the سَطِيحَةٌ is made of two skins put face to face; and the مَزَادَةُ is of two skins and a half, or of three skins: (Ish, TA:) or it is [a water-bag] joined (مُشْعَبَةٌ) at one side; if consisting of two faces (مِنْ وَجْهَيْنِ) [i. e. of two pieces of skin whereof each forms one face or side] it is called a شَعِيبُ: or it is like a رَاوِيَةٌ having no عَزْلَةٌ [expl. above]: AM and the author of the Msb and some others assert that its medial radical letter is و, and that it is from الزَّوُدُ, (TA,) being so called because one furnishes himself with water in it for travelling-provision: (Msb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafājee, TA:) [Fei says that] accord. to analogy it should be مَزَادَةٌ. (Msb in art. زود.)

مُسْتَزَادٌ see مَزِيدٌ, in two places.

تَزِيدِيَّةٌ applied to هَوَاجٍ see يَزِيدِيَّةٌ.

## زير

2. زِيرُ الدَّابَّةِ He (a farrier) twisted the lip of the beast with a زِيَارُ: (S in art. زور, and TA:) and he put a زِيَارُ upon the حَنَكُ [or part beneath the chin] of the beast. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.]

زِيرٌ [A large water-jar, wide in the upper part and nearly pointed at the bottom;] a [vessel of the kind called] دَنٌّ: or a [vessel such as is called] حَبٌّ, (K,) in which water is put: (TA: [but يُجْعَلُ is there put by mistake for يُجْعَلُ]) of the dial. of El-'Irāk [and that of Egypt]: pl. أَزْيَارُ:



a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) — See also art. زور. — Also *I. q.* زير; (IAar, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ي in this and similar instances. (Az, TA.) — [See also بَصَل.]

زير (Sgh, TA in art. زور,) in the K, erroneously, زير (TA,) Angry, (IAar, Sgh, K, TA,) and severing himself from his companion: (IAar, TA:) originally زير. (Az, TA.)

زيرة: see art. زور.

زير [A kind of barnacle, used by a farrier;] an instrument with which a farrier twists the lip of a beast; (S in art. زور;) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) — See also art. زور.

### زيرفون

زيرفون: see art. زفن.

### زيف

1. زَاغ, aor. يَزِغ, inf. n. زَيْغ (S, O, Mgh, K) and زَيْغَان and زَيْغُوغَة (O, K) and زَيْغُوغ (TA,) He, or it, (a thing, Mgh,) declined, deviated, swerved, or turned aside, (S, O, Mgh, K,) from the right course or direction, accord. to an explanation of زَيْغ by Er-Rāghib; and from the truth: (TA:) and زَاغ, aor. يَزُوغ, inf. n. زَوُغ, is a dial. var. thereof. (Mgh, TA.) In the Kur iii. 5, (O,) زَيْغ means *A doubting, and a declining, or deviating, from the truth.* (O, K.) — You say also, زَاغَتِ الشَّمْسُ, (S, Mgh, K,) aor. تَزِغ, inf. n. زَيْغ (Mgh, TA) and زَيْغُوغ (TA,) *The sun declined [from the meridian],* (S, Mgh, K,) so that the shade turned from one side to the other. (S, K.) — And زَاغَ الْبَصَرُ, (S, O, K,) inf. n. زَيْغ, (TA,) *The eye, or eyes, or the sight, became dim, or dull:* (S, O, K, TA:) so in the phrase *بَصَرُ مَا زَاغَ الْبَصَرُ* [iii. 17]: (O, TA:) or, as some say, in the Kur [iii. 17]: (O, TA:) or, as some say, زَاغَتِ الْاَبْصَارُ signifies *the eyes turned aside from their places;* as in the case of a man in fear. (TA.)

2. زَيْغ, inf. n. تَزِغ, *I rectified the زَيْغ [or declining, or deviating, &c.,] of such a one.* (Abou-Sa'ced, O, K.)

4. اَزَاغَهُ, (S, O, Mgh, K,) عَنِ الطَّرِيقِ (S, O,) inf. n. اِزَاغَةً, (Mgh,) *He made him to decline, deviate, swerve, or turn aside,* (S, O, Mgh, K,) from the way. (S, O.) Hence, in the Kur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُرِغْ قُلُوبَنَا, (O, TA,) meaning *O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray.* (TA. [See another reading in the first paragraph of art. زوغ.]) — And *He made him to fall into the زَيْغ [app. as meaning deviation from the truth, or the right way of belief or conduct].* (TA.) — فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ, in the Kur [lxi. 5],

means, accord. to Er-Rāghib, *And when they quitted the right way, God dealt with them according to that:* (TA:) or *God turned their hearts from the acceptance of the truth, and the inclining to the right course.* (Bd.)

5. تَزَيَّغَتْ She (a woman) ornamented, or adorned, herself, and showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers, (AZ, S, K,) and decked herself with apparel; like تَزَيَّغَتْ: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.)

6. تَزَايَغَ i. q. تَمَايَلَ, (JK, S, O, K,) *An inclining towards each other,* (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.)

زَاغ [The rook;] a small غَرَاب [or bird of the crow-kind], inclining to white, (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt, the غَرَاب نُوحِي [or Noachian crow]: (TA:) or a غَرَاب like the pigeon, black, with a dusty colour in its head; or, as some say, inclining to white; that does not eat carrion: (Mgh in art. زوغ:) or a small black غَرَاب, that is eaten; also called حَذَف, of which the n. un. is with ة: (ISh, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow:] Az says, "I know not whether it be Arabic or arabicized:" (Mgh in art. زوغ, and TA:) the truth is, that it is a Pers. word, [زَاغ] arabicized; originally applied to crows (غُرَابَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زَيْغَان. (O, Mgh, Mgh, K.)

زَاغ Declining, deviating, swerving, or turning aside: (TA:) pl. زَاغَة, applied to a number of men, (S, O, K, TA,) i. q. زَاغُون, (S, O, TA,) like بَاغَة meaning بَاغُون. (O, TA.)

### زيف

1. زَايف, aor. يَزِيف, (S, O, K,) inf. n. زَيْف and زَيْفَان (O, K) and زَيْوَف (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side:* (S, O, K:) or *he went quickly, with an affected inclining of the body from side to side.* (TA.) And زَايفَتْ فِي مَشْيِهَا, said of a woman, *She appeared as though she were turning round, or circling, in her gait.* (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, زَايفَ عِنْدَ الْحَمَامَةِ, *He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon:* (S, O, L, K, TA:) and of a female pigeon one says, زَايفَ بَيْنَ يَدَيِ الْحَمَامِ الذَّكَرِ, meaning *She walks with boldness and presumptuousness before the male pigeon.* (TA.) And a poet describing a battle says of it زَايفَتْ,

meaning *The hinder part thereof impelled the fore part.* (L, TA.) — زَايف, (Kr, TA,) inf. n. زَيْف, (Kr,) said of a building, (Kr, TA,) &c., (TA,) *It was, or became, high.* (Kr, TA.) — تَزَيَّفَ الدَّرَاهِمَ, (S, MA, Mgh, Mgh, K,) aor. تَزَيَّفَ, (Mgh,) inf. n. زَيْف, (Mgh,) or زَيْوَف, (Mgh, K,) for which the lawyers say زِيَاْفَة, (Mgh,) *The dirhems, or pieces of money, were bad:* (MA, Mgh:) or *were rejected, or returned,* (Mgh, K,) *because of adulterating alloy therein:* (Mgh, K:) or, accord. to the M, simply, *were rejected, or returned:* (TA;) [and] so زَيْفَتْ. (Mgh.) — See also 2. — زَايفَ الْحَائِطَ, (O, K,) inf. n. زَيْف, (TA,) *He leaped the wall;* syn. قَفَزَهُ; (O, K;) said of a man. (O.)

2. تَزَيَّفَ is said to signify primarily *The separating, or setting apart, such [money] as is passable, or current, from such as is termed زَائِف:* and hence, the *rejecting [money], or returning [it]:* and the *making [it], or proving [it] to be, false, or spurious.* (TA.) One says, زَيْفَ الدَّرَاهِمَ, (S, MA, Mgh, K,) inf. n. تَزَيَّفَ, (Mgh,) *He made,* (MA, K,) or pronounced, (K,) or showed, (Mgh,) *the dirhems, or pieces of money, to be bad,* (MA, Mgh,) or *to be such as are termed زَيْوَف;* (K;) as also زَايفًا. (Lh, K.) See also 1, near the end of the paragraph. — [Hence, *التَزَيَّف* in relation to speech, or language: see 2 in art. رمل.] — And زَيْفَهُ, (Kr, TA,) inf. n. as above, (Kr,) *He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood:* (TA:) or *he made him to be contemptible, ignominious, base, or vile, in the estimation of others:* (Kr, TA:) from زَائِف *دِرْهَمٌ زَائِفٌ* "a bad dirhem, or piece of money." (TA.)

5. تَزَيَّغَتْ, said of a woman, [like تَزَيَّغَتْ] *She ornamented, or adorned, herself.* (O.) — [Accord. to Freytag, تَزَيَّف signifies *It was adulterated:* and in Har p. 612 it is expl. as signifying صار زَيْفًا, which seems to have this or a similar meaning; زَيْفًا being app. a mistranscription for زَيْفًا or زَيْفًا.]

زَيْف: see زَائِف, in four places. — Also *The زَيْف, i. e., (Kr, TA,) the طَنْف, (Kr, O, K, TA,) [meaning the coping, or ledge, or cornice,] that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K "and,") the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K "and,") i. q. شُرُف [meaning acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice]: n. un. with ة. (Kr, O, K.)*

زَيَّاف, and with ة: see the next paragraph, in three places.

زَائِف One who walks in the manner described in the first sentence of this art.; as also زَيْف, which is an inf. n. used as an epithet: (TA:) [and so زَيَّاف, but properly in an intensive sense:] and زِيَاْفَة a she-camel proud and self-

*conceited* [in her gait]. (S.) Hence, (TA,) the زَيْفُ signifies *The lion*; as also زَيْفٌ (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and self-conceited walk. (O, TA.) = Also, and زَيْفٌ (S, Kr, Mgh, O, Mṣb, K,) the latter an inf. n. used as an epithet, (Mṣb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Mṣb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) *Bad*: (Kr, Mṣb, and Har ubi suprā:) or *such as are rejected, or returned, because of adulterating alloy therein*: (Mgh, O, K;) or, as some say, *such as are less bad than what are termed بهرج*, being *such as are rejected by [the officers of] the government-treasury*; whereas the بهرج are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زَيْفَاتٌ and أَزْيَافٌ (O, K,) [the latter a pl. of pauc.] or the pl. of زَيْفٌ is زَيْوْفٌ, and the pl. of زَيْفٌ is زَيْفٌ: (Mgh, Mṣb:) accord. to some, the زَيْوْفٌ are *such as are done over with a compound of quicksilver and sulphur*. (Mṣb.) [It is implied in the Mṣb that زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says,

\* تَرَى الْقَوْمَ أَشْبَاهًا إِذَا تَزَلُّوا مَعًا \*  
\* وَفِي الْقَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ \*

[Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.)

### زيق

5. *He ornamented, or adorned, himself, and applied كُحْلٌ to his eyes*: (K:) or *تزَيَّقت*, said of a woman, (JK, S, O,) like *تزَيَّفت*, (S, O,) *she ornamented, or adorned, herself*, (JK, S, O,) and *applied كُحْلٌ to her eyes*, (S, O, TA,) and some add, *and decked herself with apparel*: accord. to Z, it is from الزُّوقُ; [app. meaning الزُّوقُ, syn. with الزَّوْوقُ; or from زَوَّاقٌ, (see 2 in art. زوق, last sentence,) so that it is originally *تزَوَّقَت*;] or it may be from زَيْقُ, [i. e. زَيْقُ,] with ي, [meaning the “builder’s string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,”] because she who embellishes herself makes her state right by adornment. (TA.)

زَيْقُ The *part, of a shirt, that surrounds the neck*: (S, K:) the *collar of a shirt*: (KL:) or the *border of a collar*: (MA:) or the *hemmed border of the opening at the neck and bosom of a shirt*: (JK:) [app. an arabicized word from the Pers. زِه: J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) — [Hence, † The surrounding edge of the eyelid. (See حَتَّارُ.)] — And The *string, or line, of the builder*, [also called زَيْجٌ, q. v., with which he makes even the rows of stones, or bricks, and] with which the building is proportioned. (JK.) — زَيْقُ الشَّيَاطِينِ, expl. by Lth as meaning

A certain thing that flies in the air, called by the Arabs نَعَابُ الشَّمْسِ, [i. e. the fine filmy cobwebs termed *gossamer*,] is a mistake for زَيْقُ الشَّيَاطِينِ, with رَاءَ. (Az, O, K.)\*

### زبل

1. زَالَةٌ is syn. with أَزَالَةٌ, q. v. (S, Mṣb, K.) — زَالٌ زَوَالٌ, or زَالٌ زَوَالٌ; and زَالٌ زَوَالٌ: see زَوَالٌ, in art. زول. And زَوِيلٌ and زَوِيلٌ and زَوَالٌ: see زَوِيلٌ, in art. زول; and for the first, see also زَوَالٌ, in that art. — زَوَيْتُهُ (S, K,) aor. زَوَيْتُهُ, inf. n. زَوَيْتُهُ, (S,) [first pers. of زَوَالٌ,] signifies also *I put it, or set it, apart, away, or aside; removed it; or separated it*; (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and زَوَالٌ also signifies *he separated it*; like زَالَةٌ. (TA.) See also 4. One says, *زَلْ ضَانِكَ مِنْ مَعْرَاكَ*, *Remove, or separate, thy sheep from thy goats*. (S, TA.) And *زَوَيْتُهُ فَلَمْ يَنْزَلْ* *I separated it [partly], but it did not become [wholly] separated*. (S, K.) = مَا زَالَ يَفْعَلُ كَذَا (S in art. زول, and Mṣb,) is like مَا يَبْحُ, both in its [original] measure, [which is زَيْلٌ accord. to most authorities,] and in its meaning, which is [*He ceased not to do such a thing, or he continued to do such a thing*, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase *مَا زَالَ زَيْدٌ قَائِمًا* *Zeyd ceased not to be, or continued to be, standing*]: (Mṣb:) [using the first pers.,] one says, *مَا زَلْتُ أَفْعَلُهُ* [and *زَلْتُ مَا بَرَحْتُ*], meaning *مَا بَرَحْتُ* [i. e. *I ceased not to do it, or I continued to do it*], (K,) aor. أَزَالُ [supposing the measure of the pret. to be originally *فَعَلْتُ*] (Mṣb, K) and أَزِيلُ [supposing the measure of the pret. to be originally *فَعَلْتُ*]: (K:) the verb is seldom [in the Mṣb “never”] used without a negative particle: (Az, TA:) one says *مَا زَلْتُ أَفْعَلُ* meaning *مَا زَلْتُ أَفْعَلُ*; but this is rare: (K:) and *مَا زِيلٌ يَفْعَلُ كَذَا* (S, Mṣb, K,) a phrase used by some of the Arabs, (Mṣb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition *عَنْهُ*, though Akh is not mentioned in what precedes. (TA.) The verb in *مَا زَالَ* and *مَا يَزَالُ* is used in the manner of كَانَ in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in *مَا زَالَ زَيْدٌ قَائِمًا*, expl. above]; but one may not say, *مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا*, like as one says, *مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, for *مَا زَالَ* denotes a negation, [meaning *he did not a thing, or he was not doing &c.*] and *مَا* and *لَا* denote negation, and two negations together denote an affirmation; so that *مَا زَالَ* is affirmative like كَانَ; and as one may not say, *مَا زَالَ مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا*, so one may not say, *مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا*. (Er-Rāghib, TA.) One says also, *مَا زَلْتُ وَزَيْدًا* and *مَا زَلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذَلِكَ* [I

*desisted not with Zeyd until he did that*], (Sb, K,\* TA,) inf. n. زَيْلٌ. (Sb, TA.) *لَمْ يَزَلْ* [He, or it, has not ceased to be &c., i. e., has ever been &c., (see أَزَلُ,)] is said of God, as meaning *He has never been nonexistent*; and *لَا يَزَالُ*, said of Him, *He will never be nonexistent*. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies “it ceased to be” or “exist,” &c.] differ in their components; the latter being composed of زول; and this, of زى ل: or the incomplete is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from زَيْلٌ or زَوِيلٌ,] after its having been [originally زَوِيلٌ,] with fet-h: or it is from زَالَةٌ, aor. يَزِيلُهُ, meaning “he put it,” or “set it, apart,” &c. (K.)

2. زَيْلَةٌ (S, K,) inf. n. تَزْيِيلٌ (S,) *He separated it* [i. e. accompany of men, or an assemblage of things,] much (Fr, Az, S, K,\* TA,) [or greatly, or widely; or dispersed it;] differing in degree from زَالَةٌ like as فَرَزْنَا بَيْنَهُمْ does from مَارَهُ. (TA.) Hence, *فَرَزْنَا بَيْنَهُمْ* [And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read *فَرَزْنَا بَيْنَهُمْ*; like لَا تُصَاعِرْ and لَا تُصَاعِرْ [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce دُونَ.] زَيْلْتُ is of the measure فَعَلْتُ because its inf. n. is as above; for were it فَعَلْتُ, one would say زَيْلَةٌ [of the measure فَعْلَةٌ]. (S.) = تَزْيِيلٌ is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lh, K.)

3. زَايِلَةٌ (S, Mṣb, K,) inf. n. مُزَايِلَةٌ and زَيْلٌ (S, K,) *He separated himself from him*. (S, Mṣb, K.) [See also 1 in art. زول, last signification.] One says, *خَالَطُوا النَّاسَ وَزَايَلُوهُمْ*, meaning [*Mix ye with men in familiar, or social, intercourse, and separate yourselves from them in deeds, or actions*]. (TA.) — زَايَلَتْهُ بِوَجْهٍ *She veiled her face from him*. (IAḥ on the authority of Ibn-Ez-Zubeyr, TA in art. بَرَزَ.) [See also 6.] — زَايَلْنَا بَيْنَهُمْ: see 2. And see also what next follows.

4. *عَنْ مَكَانِهِ* (S) or *مِنْ مَكَانِهِ* (S, Mṣb, K,) inf. n. إِزَالَةٌ (K) and إِزَالٌ (Lh, K;) and يَزِيلُهُ (S, Mṣb, K, and Har p. 393,) aor. يَزَالُهُ, (S, K, and Har ubi suprā,) or يَزَالُهُ, like يَنَالُهُ, (Mṣb,) inf. n. زَيْلٌ (S, K, Har,) or زَيْلٌ (Mṣb;) both signify the same; (S, Mṣb, K;) *He removed it* [from its place; as the former is expl. in art. زول]; (Mṣb in explanation of both, and Har ubi suprā in explanation of the latter;) and so يَزِيلُهُ, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprā.) See also 1, fourth sentence. [And see 4 in art. زول.]

5. تَزْيِيلٌ and تَزْيِيلٌ (S,\* Mṣb, K,) inf. n. تَزْيِيلٌ (S,\* Mṣb, K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and تَزَايَلٌ, inf. n. تَزَايَلٌ (K;) i. q.

تَفَرَّقُوا [i. e. *They became separated much, or greatly, or widely; or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another*]: (S, K:) [for] تَزَايَلٌ signifies التَّبَايُنُ: (S, K:) تَزَايَلُوا is syn. with تَمَيَّزُوا: thus in the Kur [xlvi. 25], where it is said, لَوْ تَزَايَلْنَا لَإَكْدَبْنَا الْآدِينَ كَفَرُوا [Had they been widely separated, one from another, we had assuredly punished those who disbelieved]: (Msb, TA:) and some here read تَزَايَلُوا. (Bd.) [See also 7.]

6: see 5, in three places. — [Hence,] التَزَايَلُ signifies also الإِحْشَامُ (K, TA); a tropical meaning: (TA:) one says, تَزَايَل عَنْهُ, meaning احْتَشَمَهُ [i. e. *He was, or became, abashed at him*]: (O, TA:) because the مُحْشَم separates himself, and shrinks, from another. (TA.) — [See also مُتَزَايِلَةٌ, whence it seems that one says, of a woman, تَزَايَلَتْ, meaning *She veiled her face from men*: see likewise 3.]

7. انزَال *It was, or became, put, or set, apart, away, or aside; removed; or separated*: (S, K:) زَيْتَهُ [from him, or it]. (TA.) One says, فَلَمْ يَنْزَلْ: see 1. (S, K.) [See also 5. And see 7 in art. زول.]

زَيْل *Width between the thighs*: (S, K:) like فَجَجَ. (S.)

أَزِيل (K,) or أَزِيلُ اللِّحْدَيْنِ, occurring in a trad., (TA,) *Having the thighs wide apart*. (K, TA.)

مَزِيلٌ *A man acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent; knowing with respect to the subtleties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also مُزِيلٌ: (K:) or vehement in altercation, or litigation, who shifts (يَزُولُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, مَخْلَطًا مَزِيلًا [One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.)*

مَزِيَالٌ: see the next preceding paragraph.

الْحَبِيبُ الزَّائِلُ [a mistranscription for الْحَبِيبُ] means البَائِسُ [i. e. *The beloved, or the friend, who is in a state of separation, or disunion*]. (TA.)

مُتَزَايِلَةٌ *A woman who veils her face from men*. (IAth on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. برز.)

## زين

1. زَانَةٌ (S, MA, Msb, K,) aor. يَزِينُهُ (Msb,) inf. n. زَيْنٌ (MA, Msb, KL, TA;) and زَيْنَةٌ (S, MA, Msb, K,) inf. n. تَزِينٌ (Msb, KL, TA;) and أَزَانَةٌ (Msb, K,) and أَزِينَةٌ (K,) Bk. I.

which is its original form, (TA,) inf. n. إِزَانَةٌ (Msb;) signify the same; (S, MA, Msb, K:) *He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it*. (MA, KL, PS: [and the like is indicated in the S and Msb and K.]) [أَزَانَةٌ said of a quality, and of an action, and of a saying, is best rendered *It adorned him, or graced him, or was an honour to him; contr. of شَانَهُ; as is indicated in the S and K: and sometimes means it was his pride: and زَيْنَةٌ means as expl. above: and he embellished it, dressed it up, or trimmed it; said in this sense as relating to language: and he embellished it, or dressed it up, namely, an action &c. to another (لِغَيْرِهِ); often said in this sense of the Devil; (as in the Kur vi. 43, &c. i. e. he commended it to him:)] زَيْنَةٌ and زَانَةٌ [Such a thing adorned him, &c.] are expl. as said when one's excellence [فَضْلُهُ, as I read for فَعْلُهُ, an evident mistranscription,] appears either by speech or by action: and تَزِينٌ ۞ اللَّهُ لِلْأَشْيَاءِ [God's adorning, &c., of things] is sometimes by means of his creating them مُزِينَةً [i. e. adorned, &c.]; and تَزِينُ النَّاسِ ۞ [The adorning, &c., of men], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rāghib, TA.) One says, زَانَهُ الْحُسْنُ [Beauty adorned, or graced, him, or it]. And Mejnoon says,*

\* يَا رَبِّ إِذْ صَيَّرْتَ لِي الْهَوَىٰ \*  
\* فَزَيَّنْتَ لِعَيْنِيهَا كَمَا زَيَّنْتَ لِيَا \*

[And, O my Lord, since Thou hast made *Love* to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, الْهَوَىٰ in the place of لِي الْهَوَىٰ. [The reading in the S means of the objects of love: for هَوَىٰ, being originally an inf. n., may be used alike as sing. and pl.]) تَزِينٌ ۞ السَّلْعَةِ فِي الْبَيْعِ [means *The setting off, or commending, of a commodity in selling; and*] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.)

2: see above, in six places.

4. أَزِينَةٌ and أَزَانَةٌ: see 1, first sentence. — See also the paragraph here following.

5. تَزِينٌ and أَزْدَانٌ (S, K,) the latter of the measure اِفْتَعَلَ, [originally أَزْتَيْنَ, and then أَزْتَانًا] (S,) quasi-pass. verbs, [the former of زَيْنَةٌ and the latter of زَانَةٌ,] (K,) signify the same; (S:) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced;] as also أَزَيْنَ (S, K,) [a variation of the first, being] originally أَزَيْنَ, the ت being made quiescent, and incorporated into the ز, and the ا being prefixed in order that the inception may be perfect; (S, TA;) and أَزَيَانٌ and أَزَيْنٌ (K.) One says, ۞ أَزَيْنَتْ الْأَرْضُ بَعْشِبَهَا [perhaps a mistranscription for أَزَيْنَتْ, *The earth, or land, became adorned,*

&c., with, or by, its herbage]; as also أَزَيْنَتْ, originally أَزَيْنَتْ [as expl. above]; (S:) and some, in the Kur x. 25, read أَزَيْنَتْ; and some, إِذَا طَلَعَتِ الْجَبَةُ أَزَيَانَتْ. (Bd.) And they said, أَزَيْنَتْ الْجَبَةُ [When the Tenth Mansion of the Moon) rises aurorally, the palm-tree becomes garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تَزِينٌ is said of language, as meaning *It was embellished, dressed up, or trimmed: and of an action &c., as meaning it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil*.] — And تَزِينٌ also signifies *He adorned, ornamented, decorated, decked, &c., himself*. (MA, KL.) [Hence,] تَزِينٌ بِالْبَاطِلِ [He invested himself with that which did not belong to him]. (S and TA in art. شمع.)

8. أَزْدَانٌ, originally أَزْتَيْنَ: see the next preceding paragraph, first sentence.

9: } see 5, each in two places.  
11: }

زَانٌ: see art. زون.

زَيْنٌ [as an inf. n., and also as a simple subst.,] is the contr. of شَيْنٌ (S, Msb, K:) [as a simple subst.,] i. q. زِينَةٌ, q. v.: (Har p. 139:) [and commonly signifying *A grace; a beauty; a comely quality; a physical, and also an intellectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of شَيْنٌ*]: pl. أَزْيَانٌ (K.) — Az says, I heard a boy of [the tribe called] Benoo-'Okeyl say to another, وَجْهِي زَيْنٌ وَوَجْهُكَ شَيْنٌ, meaning *My face is comely and thy face is ugly*; for وَجْهِي زَيْنٌ وَوَجْهُكَ شَيْنٌ [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says رَجُلٌ صَوْمٌ and عَذْلٌ. (TA.) — Also The comb of the cock. (S.)

زَانَةٌ [mentioned in this art. in the K]: see art. زون.

زِينَةٌ, the subst. from زَانَةٌ (Msb,) signifies مَا يُتَزَيَّنُ بِهِ [i. e. *A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself*]; (T, S, K;) any such thing; (T, TA;) [any ornament, or nature, decoration, garnish, embellishment, or grace;] and so زَيَانٌ (K;) and زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ: (Har p. 139:) accord. to El-Harállec, زِينَةٌ denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that which is adorned [thereby]: accord. to Er-Rāghib, its proper mean-



ing is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come: but that which adorns him in one state or condition, exclusively of another, is in one point of view **شَيْن**: summarily speaking, it is of three kinds; namely, *mental, such as knowledge or science, and good tenets*; and *bodily, such as strength, and tallness of stature, and beauty of aspect*; and *extrinsic, such as wealth, and rank or station or dignity*; and all these are mentioned in the **Qur**: (TA:) the pl. is **زَيْن**. (Bd in x. 25.)

**زِينَةُ الدُّنْيَا** [or simply **زِينَةُ الدُّنْيَا** generally means *The ornature, finery, show, pomp, or gaiety, of the present life or world*; and] particularly includes *wealth and children*. (**Qur** xviii. 44.) **زِينَةُ الْأَرْضِ** [*The ornature of the earth*] means *the plants, or herbage, of the earth*. (TA.) **يَوْمُ الزَّيْنَةِ** [*The day of ornature*] is the *festival (العِيد)*; (S, K;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also *The day of the breaking [of the dam a little within the entrance] of the canal of Miṣr* [here meaning the present capital of Egypt, El-Káhireh, which we call "Cairo"], (K, TA,) i. e. the canal which runs through the midst of Miṣr, and [the dam of]

which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the **Qur** xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátimées was such as is inconceivable, as it is described in the "**Khiṭaṭ**" of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.])

**قَمَرُ زَيْنٍ** *A beautiful moon*. (K.)

**زِيَانٌ**: see **زِينَةٌ**.

**زِيَانَةٌ** The art, or occupation, of the **مُزَيْن**: so in the present day.]

**زَائِنٌ**: see the last paragraph in this art.

**مُزَيْنٌ**: see **مُتَزَيِّنٌ**. — [Also,] applied to a man, *Having his hair trimmed, or clipped, [or shaven, by the مُزَيْن]*. (S, TA.)

**مُزَيْنٌ** i. q. **حَجَّامٌ** [i. e. *A cupper; who is generally a barber*; and to the latter this epithet (**مُزَيْنٌ**) is now commonly applied; as it is also in the MA]. (S, TA.) = See also **مُتَزَيِّنٌ**.

**مُتَزَيِّنٌ**: see **مُزَيْنٌ**.

**مُزَانٌ**: } see each in two places in what follows.  
**مُزْدَانٌ**: }

**مُتَزَيِّنٌ** and **مُزْدَانٌ** and **مُزَانٌ** signify the same [i. e. *Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced*; as also **مُزَيْنٌ**: and the first signifies also *self-adorned &c.*]: (TA:) the second and third are part. ns. of **إِزْدَانٌ**; the third being formed from the second by incorporation [of the **د** into the **ز**]: and the dim. of **مُزْدَانٌ** is **مُزَيْنٌ**, like **مُخَيَّرٌ** the dim. of **مُخْتَارٌ**; and if you substitute [for the **د**], **مُزَيِّنٌ**: and in like manner in forming the pl. you say **مُزَايِنٌ** and **مُزَايِينٌ**. (S.) You say, **أَنَا مُتَزَيِّنٌ** and **مُزْدَانٌ** and **مُزَانٌ**, meaning **مُتَزَيِّنٌ** **بِإِعْلَامِكَ** [i. e. *I am graced by the making known of thy command, or affair*]. (TA.) And **مُتَزَيِّنَةٌ** **إِمْرَأَةٌ زَائِنٌ** means **مُتَزَيِّنَةٌ** [i. e. *A woman adorned, &c.; or self-adorned &c.*]: (K, TA:) in [some of] the copies of the **K**, erroneously, **مُتَزَيِّنٌ**. (TA.)

END OF THE THIRD PART OF BOOK I.